

A Study in Paramatthamañjūsā (aīā)
(With Special Reference to Paññā)

A THESIS SUBMITTED
TO THE UNIVERSITY OF PUNE

for the Degree of
DOCTOR OF PHILOSOPHY IN PĀLI

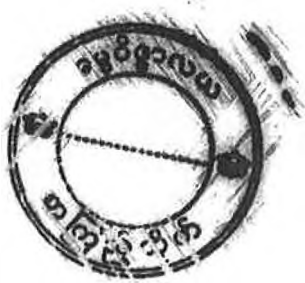
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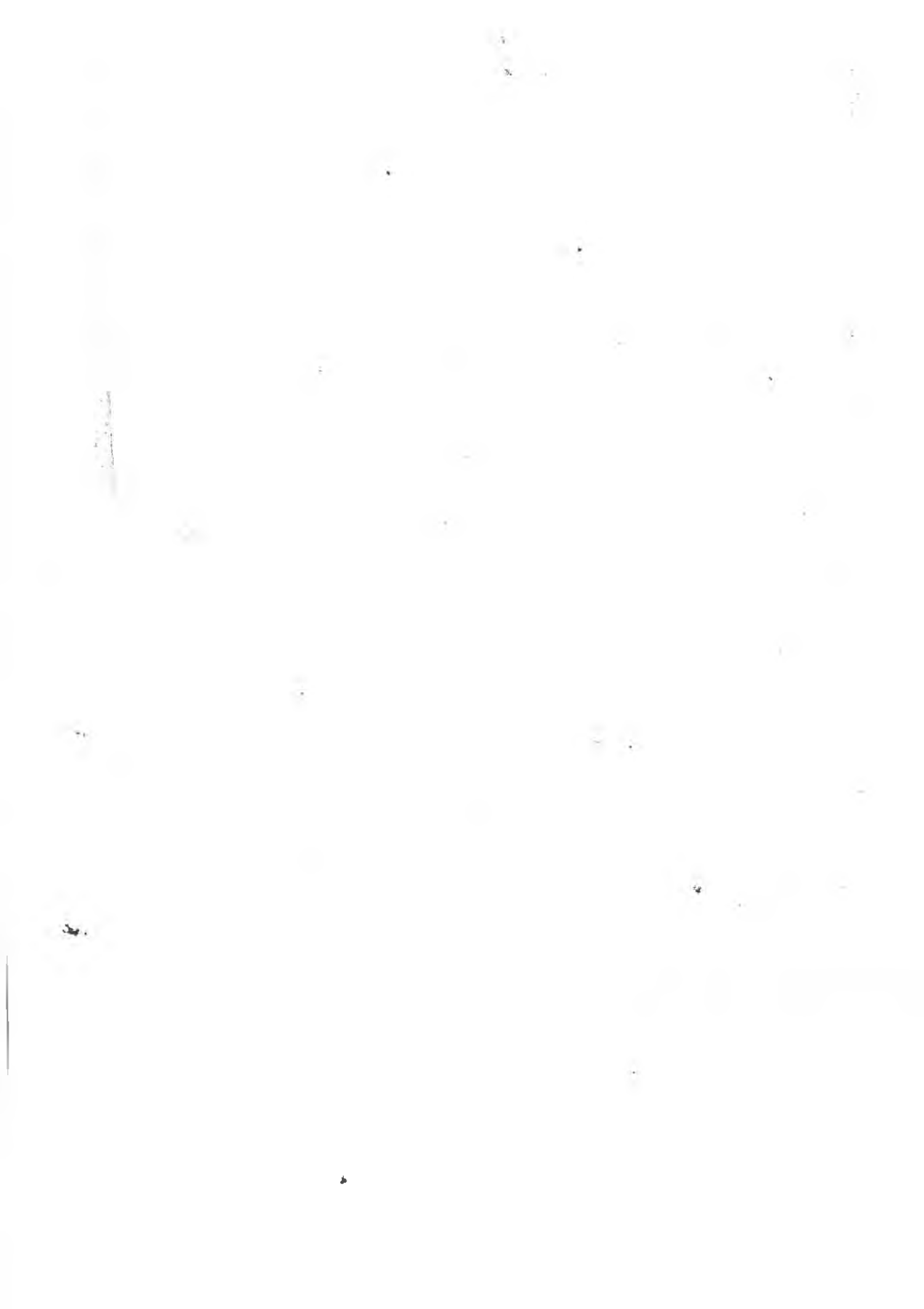
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DR. NANDAMĀLBHIVĀṢA
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NAMO
TASSA
BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

HOMAGE TO
HIM,
THE BLESSED ONE,
ACCOMPLISHED AND FULLY ENLIGHTENED



APPENDIX : FORM 'A'

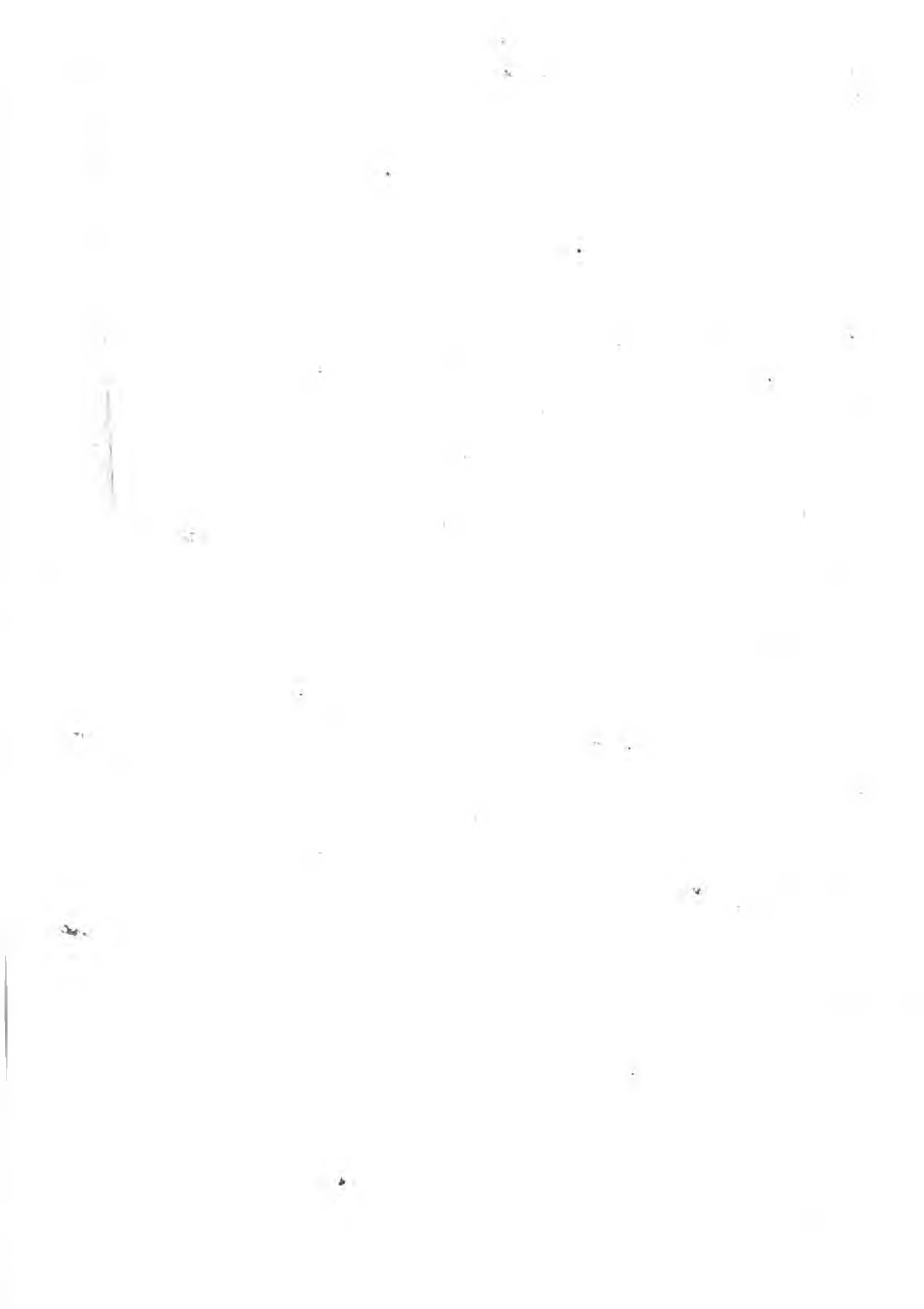
CERTIFIED that the work incorporated in the thesis "A Study in Paramatthamañjūsā (With Special Reference to Paññā)" submitted by CHA Myang Hee was carried out by the candidate under my supervision/guidance. Such material as has been obtained from other sources has been duly acknowledged in the thesis

Dr. J.R. Joshi

(Supervisor/Research Guide)

Place: University of Pune

Date: 20/7/2001



DECLARATION

I do herewith declare that this thesis entitled "A Study in Paramatthamañjūsā (With Special Reference to Paññā)" is an original work prepared by me under the supervision of Dr. J. R. JOSHI. I also declare that this was not submitted for the degree of Ph.D. or an other degree in this or any other form.

Place: University of Pune

Date: 20/7/2001

Head of the Dept. of
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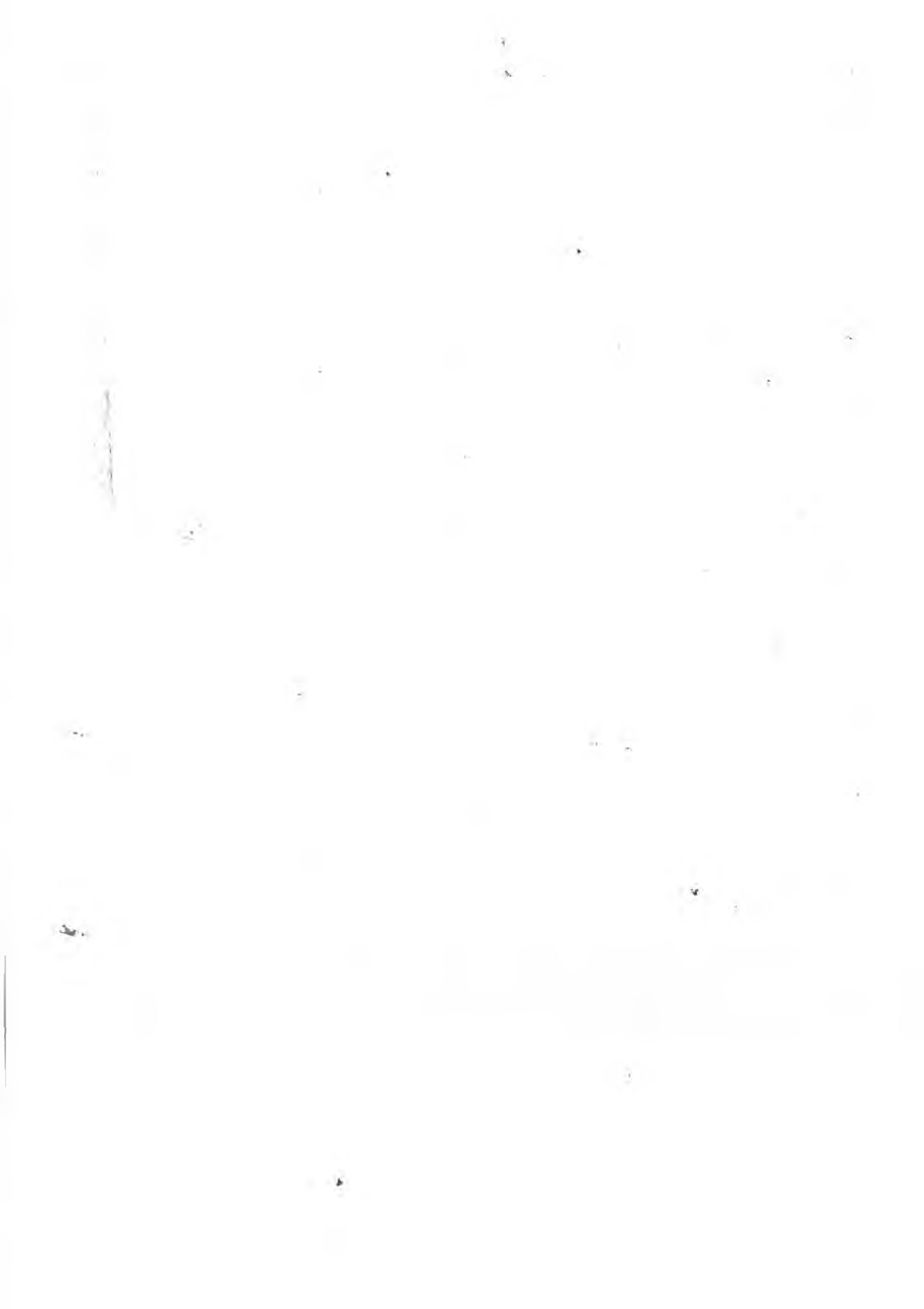
CHA MYANG HEE

Supervisor

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ACKNOWLEDGEMENTS

“To bloom a flower of chrysanthemum [in the autumn]

Thus cried cuckoos from the spring.” –

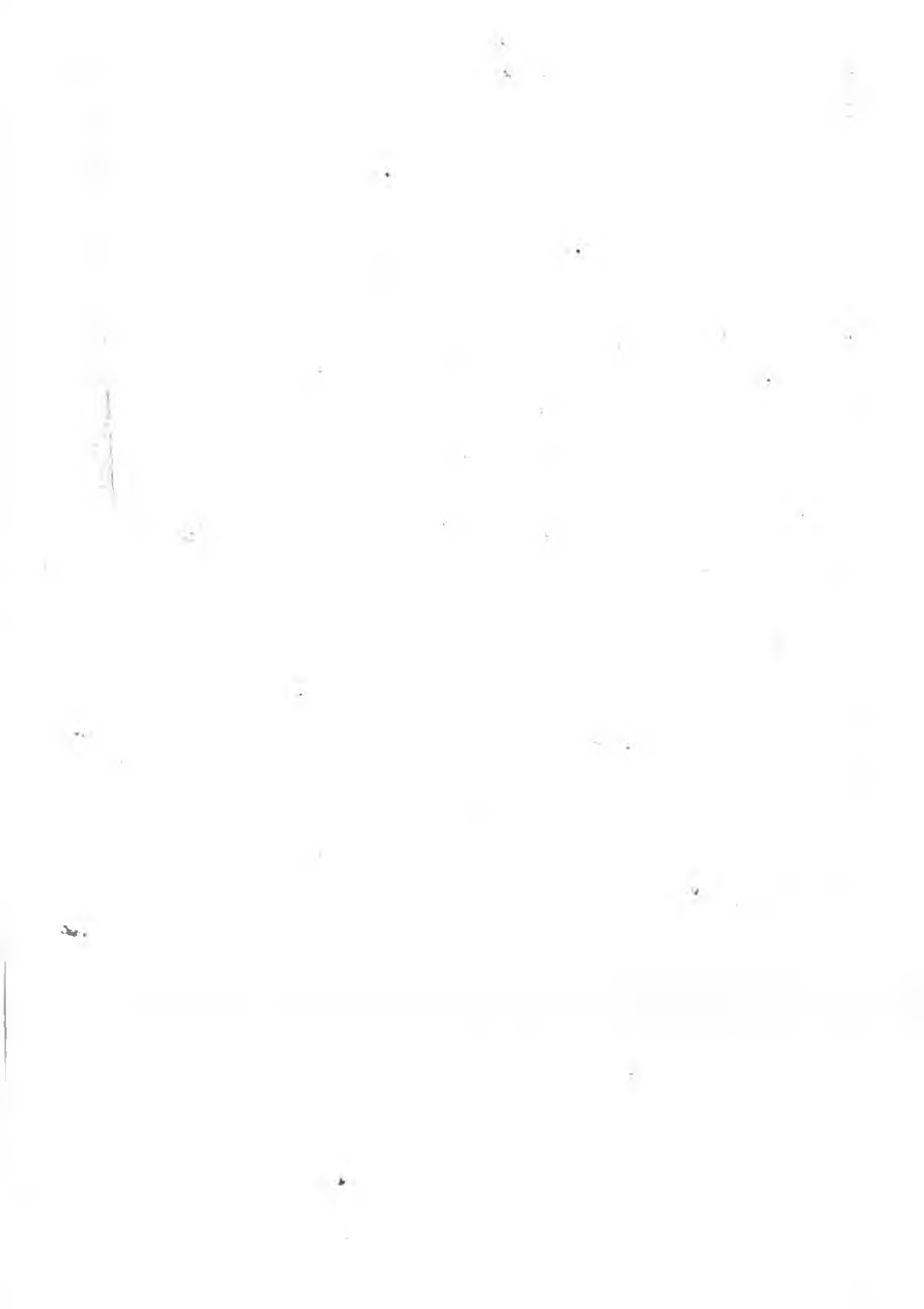
In this way a Korean poet recites a poem based on the Buddhist philosophy of Interdependence (*pratītyasamutpāda*). To blossom this humble work there were many teachers and well-wishers without whose teaching, assistance and help I could have not been able to complete. Among them I am obliged to mention some here.

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I would like to dedicate this humble work to my *Upajjhāya* (Master) Ven. Soo-ihn, who has been keeping watch at my study to the end with deep affection and encouragement. I must express my deep sense of gratitude to my teacher Ven. Dae-woo for her encouragement, assistance and constant concern for my study in India.

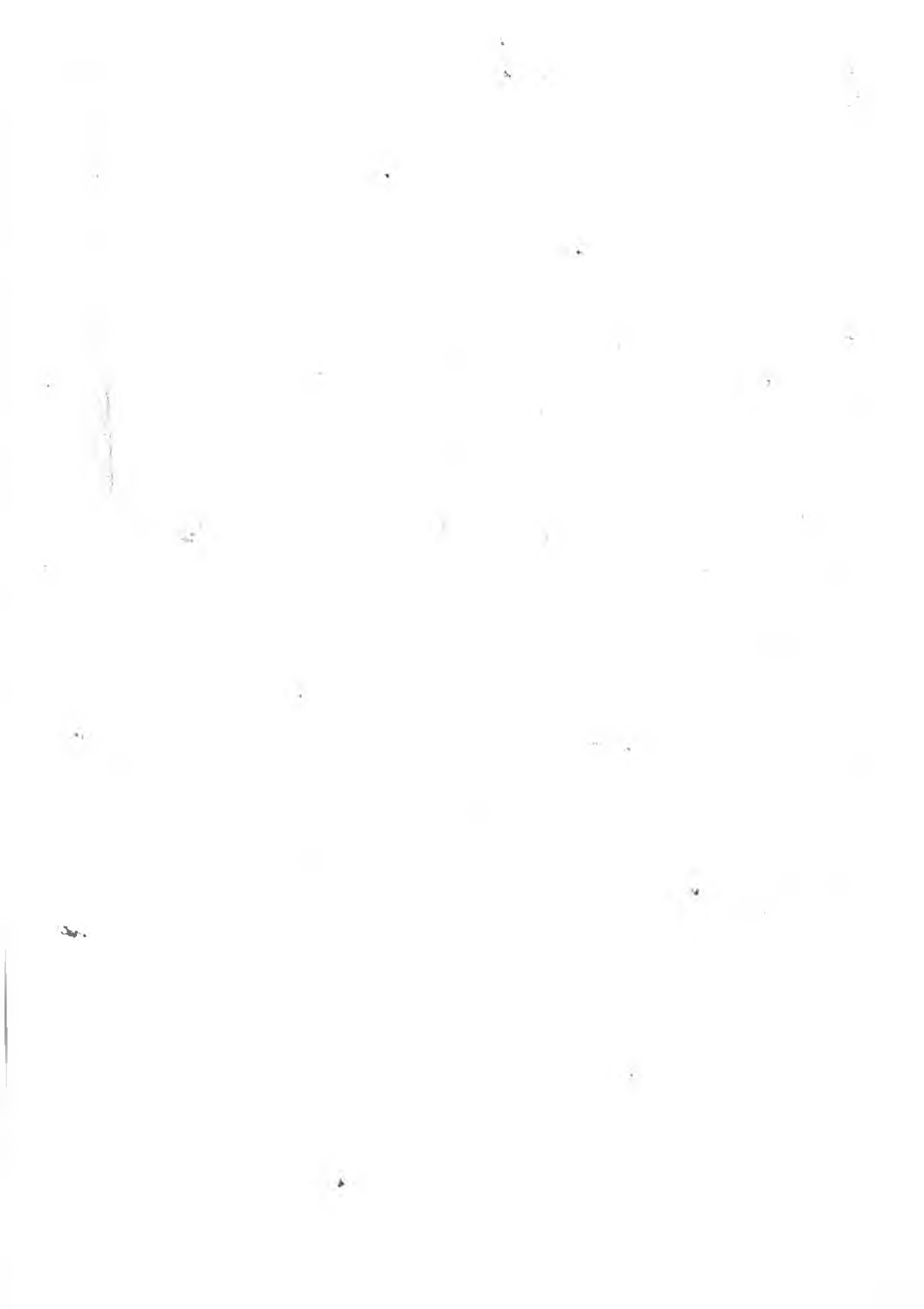


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Lastly, I would like to express my gratitude to Ven. Kakmuk, who has constantly encouraged me to study Pāli and Sanskrit, provided me important materials, especially computerized ones, and gave valuable suggestions for this work.

Pune, July, 2001

CHA Myang Hee
(Bhiksuni Kyuhye)



ABBREVIATIONS

*All piṭakas belong to PTS editions;
Aṭṭhakathās, Tīkā, etc. to The Chaṭṭhasaṅgāyanā editions unless otherwise stated.*

A.	Āṅguttara Nikāya
AA.	Āṅguttara Nikāya Aṭṭhakathā = Manorathapūraṇī
AAT.	Āṅguttara Nikāya Aṭṭhakathā Tīkā
Abh-av-nt	Abhidhammāvātara-Abhinavaṭīkā
Abh-s-VT	Abhidhammatthasaṅgaha-Vibhāvinīṭīkā
CpA.	Cariyāpiṭaka Aṭṭhakathā
Dh.	Dhammapada
DhA.	Dhammapada Aṭṭhakathā
Dhs.	Dhammasaṅgaṇi
DhsA.	Dhammasaṅgaṇi Aṭṭhakathā = Aṭṭhasālinī
DhsAnuT.	Dhammasaṅgaṇi Aṭṭhakathā Anuṭīkā
DhsAT.	Dhammasaṅgaṇi Aṭṭhakathā Tīkā = Mūla tīkā
Dhk.	Dhātukathā
D.	Dīgha Nikāya
DA.	Dīgha Nikāya Aṭṭhakathā = Sumaṅgalavilāsini
DAT.	Dīgha Nikāya Aṭṭhakathā Tīkā
DAT(R).	Dīgha Nikāya Aṭṭhakathā Tīkā, Roman script = PTS ed. by Lily de Silva.
It.	Itivuttaka
ItA.	Itivuttaka Aṭṭhakathā
Jā.	Jātaka
JāA	Jātaka Aṭṭhakathā
Khp.	Khuddakapāṭha
Kv.	Kathāvatthu
KvAnuT.	Kathāvatthu Aṭṭhakathā Anuṭīkā
KvAT	Kathāvatthu Aṭṭhakathā Tīkā = Mūla tīkā
Mv.	Mahāvamsa
M.	Majjhima Nikāya
MA.	Majjhima Nikāya Aṭṭhakathā
MAT.	Majjhima Nikāya Aṭṭhakathā Tīkā
Miln.	Milindapañha
Nd1.	Mahā Niddesa
Nd2.	Cūla Niddesa
Netti.	Nettippakaraṇa
NettiA.	Nettippakaraṇa Aṭṭhakathā
Ps.	Paṭisambhidāmagga
PsA.	Paṭisambhidāmagga Aṭṭhakathā = Saddhammappakāsini
Ptn.	Paṭṭhāna
PtnAnuT	Paṭṭhāna Aṭṭhakathā Anuṭīkā
PtnAT	Paṭṭhāna Aṭṭhakathā Tīkā = Mūla tīkā

Pm.	Paramatthamañjūsā = Visuddhimagga Mahāṭīkā
PvA.	Petavatthu Aṭṭhakathā
S.	Samyutta Nikāya
SA.	Samyutta Nikāya Aṭṭhakathā = Sāratthappakāsinī
SAT.	Samyutta Nikāya Aṭṭhakathā Tīkā
Sn.	Suttanipāta
SnA.	Suttanipāta Aṭṭhakathā = Paramatthajotikā
Thag.	Theragāthā
ThagA.	Theragāthā Aṭṭhakathā
Thig.	Therīgāthā
ThigA.	Therīgāthā Aṭṭhakathā
Ud.	Udāna
Vbh.	Vibhaṅga
VbhA.	Vibhaṅga Aṭṭhakathā = Sammohavinodanī
VbhAnuṬ.	Vibhaṅga Aṭṭhakathā Anuṭīkā
VbhAT.	Vibhaṅga Aṭṭhakathā Tīkā = Mūla ṭīkā
Vin.	Vinaya Piṭaka
VinA	Vinaya Piṭaka Aṭṭhakathā = Samantapāsādikā
VinAT	Vinaya Piṭaka Aṭṭhakathā Tīkā = Sāratthadīpanī
Vis.	Visuddhimagga (Harvard Oriental Series)
VvA.	Vimānavatthu Aṭṭhakathā
Yam.	Yamaka
YamA.	Yamaka Aṭṭhakathā = Pañcappakaraṇa

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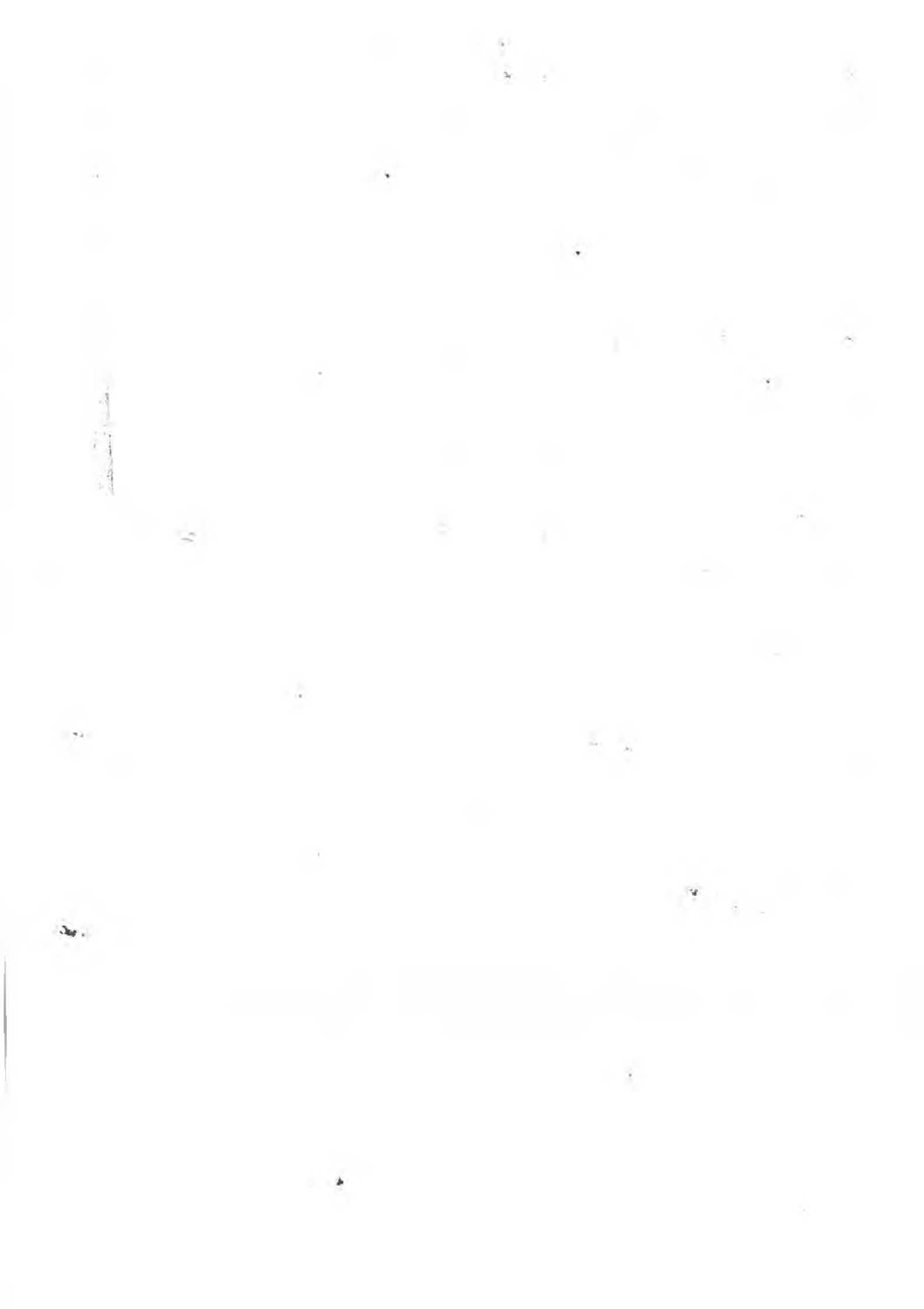
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Chapter One

Introduction

Chapter One

Introduction

Paramatthamañjūsā – Visuddhimagga-Mahāṭṭkā

The *Paramatthamañjūsā* is a commentary on *Visuddhimagga* (Path of Purification), the most well-known Theravāda Buddhist book composed by Bhadantācariya Buddhaghosa (5th century A.D.). The author Ācariya Dhammapāla himself calls this book as *Paramatthamañjūsā* in the colophon of the same book.¹ He refers to it as *Paramatthamañjūsā Visuddhimaggasaṃvaṇṇanā* or simply as *Visuddhimaggasaṃvaṇṇanā*, also rarely *Visuddhimaggaṭṭhikā* in his own Sub-commentaries (*ṭīkā*s), such as, DAT,² MAT,³ and SAT.⁴

The literal meaning of *Paramatthamañjūsā* is ‘The Casket (*mañjūsā*) of the Ultimate (*parama*) Reality (*attha*)’. In *Jātaka* books the word *mañjūsā* appears in the sense of a casket used for keeping important documents.⁵ The term *paramattha* in *Abhidhamma* is the ultimate reality, which is the subject of *Abhidhamma*. The ultimate reality in *Abhidhamma* is *nāma* (mentality), which is divided into two, that is, *citta* (consciousness, 89/121 states of consciousness) and *cetasika* (consciousness concomitants, 52 kinds), *rūpa* (materiality), and *nibbāna*. Thus *Paramatthamañjūsā*

¹ See next paragraph.

² For example, *ayamettha saṅkhepo, vitthāro pana visuddhimaggasaṃvaṇṇanāya gahetabbo*. (DAT. i. 223); *svāyamattho paramatthamañjūsāyaṃ visuddhimaggasaṃvaṇṇanāyaṃ āruppakathāyaṃ savisesaṃ vutto, tasmā tattha vuttanayena veditabbo*. (DAT. i. 327)

³ *svāyaṃ buddhānaṃ vipassanācāro paramatthamañjūsāya visuddhimaggasaṃvaṇṇanāya uddesato dassito, atthikehi tato gahetabboti*. (MAT. i. 202); *ayamettha saṅkhepo, vitthāro pana visuddhimaggasaṃvaṇṇanāya gahetabbo*. (MAT. i. 323)

⁴ *te pana ākāra visuddhimaggasaṃvaṇṇanāya vuttanayena veditabbā*. (SAT. i. 77); *mutta-cāgoti-ādisu yaṃ vattabbaṃ taṃ visuddhimaggaṭṭhikāyaṃ vuttanayena veditabbaṃ*. (SAT)

⁵ *suvaṇṇapaṭṭaṃ mañjūsāya nikkhipāpesi*. (Jā. ii. 36); *suvaṇṇapaṭṭaṃ sāra-mañjūsāyaṃ thapetvā kalam akāsi*. (Jā. iv. 335)

means ‘the casket in which the Ultimate Reality is well kept’. In the colophon to Pm the author himself defines the meaning of *Paramatthamañjūsā* as:

Whatever commentary was begun by me following the method of the Ancients and [was] composed for elucidating its (*Visuddhimagga*’s) meaning. [I] was requested by Daṭṭhanāga of Siddhagāma Pariveṇa, faring pure and wise.

That very [commentary] which is named “The casket of the Ultimate Truths” because ultimate truths are arranged [there] each in its place, [and] which is within easy understanding, has reached completion in [the form of] a text of about eighty eight *bhāṇavāras*.

tassa atthaṃ pakāsetuṃ, kathāmaggaṃ purāṇaṃ|
nissāya yā samāradhā, atthasaṃvaṇṇanā mayā||
āyācito siddhagāma-pariveṇanivāsina|
therena dāṭṭhanāgena, suddhācārena dhīmatā||
sā esā paramatthānaṃ, tattha tattha yathārahaṃ|
nidhānato paramatthamañjūsā nāma nāmato||
sampattā pariniṭṭhānaṃ, anākulavinicchayā|
aṭṭhāsītippamāṇāya, pāliya bhāṇavārato||

Paramatthamañjūsā is popularly known as *Visuddhimagga-Mahāṭikā* (The Great Sub-commentary on *Visuddhimagga*) or simply called as *Mahāṭikā* by Theravāda monks. Though the primary purpose of naming this as *Mahāṭikā* is to distinguish this book from *Saṅkhepatthajotani*⁶ which is called as *Visuddhimagga-Cullaṭikā* or simply called *Cullaṭikā*, this is called *Mahāṭikā* because this is estimated as the masterpiece among *ṭikās*.

According to Theravāda tradition this is considered as one of the two most difficult books written in *Pāli*; the other is *Abhidhammatṭhakathāṭikā*, popularly known as

⁶ The author is unknown. A critical edition of the first and second chapters of this book was published by Jion Abe titled ‘*Saṅkhepatthajotani Visuddhimagga-Cullaṭikā Sīla-Dhutaṅga*’, Poona, 1981. There exists one more *ṭikā* named *Visuddhimaggaganthi* by Chapada (12th A. D.).

Mūlaṭīkā composed by Ācariya Ānanda (6 A.D.) When they mention a difficulty of a book they compare it with Pm. The explanation is pregnant with meaning, and precise. The whole text and its expression being deeply philosophical, it is doubly difficult. Pm offers ample evidence to show the author's proficiency in philosophy, Vyākaraṇa (grammar) and logic. All the main systems of Indian philosophy, such as Jainism, Vedānta, Sāṅkhya, Vaiśeṣika, Vijñānavāda, etc. are criticized from the orthodox standpoint. Thus it seems to be one of the main reasons why later Theravadian monks who did not have much background of Indian systems of philosophy, whether it is *āstika* or *nāstika*, regarded this book as the most difficult.⁷

The fact that the traditional Theravāda Buddhist countries such as Sri Lanka and Thailand do not have the translation of this book into their own languages yet tells how this book is difficult, too. Myanmar (Burma), admitted as the most advanced *Abhidhamma* land in the world, also did not have complete translation of this book in their history. It was 1966 only, nearly one thousand four hundred years later when Ven. Mahasi Sayadaw translated entire portion of this book in Burmese language titled as "*Visuddhimagga Mahāṭīkā Nissaya*." Thus Burmese people proudly say that the glory and fame of Mahasi Sayadaw were obtained by the translation of this book. The author of Mahasi Biography says:

"After the publication of this text, a number of letters expressing approbation as well as words of praise came showering upon the author. ... Only when this small version of Nissaya text had appeared, Mahasi Sayadaw's reputation became prominent as a person of erudition thoroughly proficient in Indian Nissaya also. It must be stated that this small text had enhanced the glory and fame of Mahāsi Sayādaw."⁸

Visuddhimagga and aṭṭhakathās

Pāḷi literature dealing with the Buddha's teachings can be divided into three categories or phases of development, namely (1) Canonical or *Tipiṭaka*, (2) Commentarial or *Aṭṭhakathā*, (3) Sub-commentarial or *Ṭīkā*. The first category reached its final form with its being committed to writing, an event generally assigned to the reign of Vattaḡāmini

⁷ See *Mahasi Biography*, pp. 192-4.

⁸ *Ibid*, p. 190.

Abhaya in the first century B. C. The second stage attained its climax during the fifth and six centuries A.D. Here the most important commentator is no doubt Buddhaghosa, who composed the *Visuddhimagga*, the commentaries on the first four *Nikāyas* and other commentaries. Though the third period flourished in exuberant abundance during the twelfth and thirteenth centuries, i.e. the Polonnaruva period, it starts from *Mūlaṭṭikā* of Ānanda and *ṭṭikās* of Dhammapāla. Even it seems that Dhammapāla wrote *Anuṭṭikās* earlier than his seven *aṭṭhakathās* on *Khuddakanikāya*.

The commentaries (*aṭṭhakathās*) on the *Tipiṭaka* lay down the orthodox interpretation current in the Mahāvihāra at Anurādhapura and are established by Buddhaghosa's *Visuddhimagga*.⁹

At the beginning of several of his commentaries Buddhaghosa states¹⁰ that he is basing his explanations upon the *aṭṭhakathās* which were first recited by the 500 *theras*, i.e. at the first council, and afterwards brought to Ceylon by Mahinda and translated into the Sinhalese language for the sake of the inhabitants of the island. There is no direct evidence that any commentarial material was in fact recited at the first council, but there is clear evidence that some parts of the commentaries are very old, perhaps even going back to the time of the Buddha because they afford parallels with texts which are regarded as canonical by other sects, and must therefore pre-date the schisms between the sects. From the many references to events and personages in Ceylon which we find in Buddhaghosa's commentaries, and which were presumably taken from the *Sīhala aṭṭhakathās*, we can be certain that additions were made to those *aṭṭhakathās* after their arrival in Ceylon. A critical examination of the commentaries suggests that no additions were made to them after the first century A. D.¹¹

It is said that *Visuddhimagga* is a commentary (*aṭṭhakathā*) related to the four *Nikāyas*. Then a question may arise: He composed four commentaries on all four *Āgamas*, then why did *Visuddhimagga* also explain the meanings of the four *Nikāyas*? The answer is:

⁹ Hinüber, p. 100.

¹⁰ DA. i. 15-18; DhsA. 1. 27, etc.

¹¹ Norman, pp. 118-9.

Because the teaching of Five Aggregates, Twelve Bases, Eighteen Elements, Four Noble Truths, etc. are available in all the four *Nikāyas*, to avoid to explain all these things again and again in those different texts he selected common teachings of all four texts first and categorized them under three headings, *sīla* (chapters I-II), *samādhi* (III-XIII), and *paññā* (XIV-XXIII). Therefore he explains them in detail first in the *Visuddhimagga*. Then when he finds such teachings as the Four Noble Truths, Five Aggregates, etc., in the four commentaries, he refers to *Visuddhimagga* and asks to see *Visuddhimagga*. For example, *kāmacchandādīnaṃ vitthāarakathā visuddhimaggato gahetabbā*;¹² *tesaṃ vitthāarakathā visuddhimaggato veditabbā*,¹³ etc. This was the basic plan. Then there was no need to explain them in detail again and again in commentaries. This well planned system is the main purpose of *Visuddhimagga*. Thus Buddhaghosa himself states in *Ganthārambhakathā* of DA, etc.,¹⁴ as:

sabbā ca abhiññāyo, paññāsaṅkalananicchayo ceva|
khandhadhātāyatanindriyāni, ariyāni ceva cattārī||
saccāni paccayākāraḍesaṇā, supārisuddhanipūṇanayā|
avimuttatantimaggā, vipassanā bhāvanā ceva||
iti pana sabbam yasmā, visuddhimagge mayā supārisuddham|
vuttam tasmā bhiyyo, na tam idha vicārayissāmi||
majjhe visuddhimaggo, esa catunnampi āgamānañhi|
thatvā pakāsayissati, tattha yathā bhāsitaṃ attham||

Thus K. R. Norman observes, “Therefore naturally the *Visuddhimagga* extracts from the *Piṭakas* all the central doctrines which pivot upon the four truths, presents them as a coherent systematic whole by way of quotation and explanation, interspersed with treatises on subjects of more or less relative importance. It illustrates by means of a large number of stories, set in either India or Ceylon, the whole being assimilated into an elaborate edifice.”¹⁵

¹² DA. i. 335.

¹³ DA. iii. 63.

¹⁴ DA. i. 2-3; VinA. I. 2; AA. I. 2.

¹⁵ Norman, pp. 120-1.

This method is adopted by Dhammapāla who composed Pm and other *three* *ṭīkā*s on *Dīgha*-, *Majjhima*-, and *Saṃyutta-Atthakathās*. He also composed *Visuddhimaggatīkā* first and quoted it while making three *ṭīkā*s.¹⁶ Interestingly, the author of AAT, Sāriputta (12 A.D) also quoted Pm in his own work in the same manner as Dhammapāla did.¹⁷ Thus *ṭīkā*s on DA, MA, SA and even AA form a unit together with the Pm. Thus *atthakathās* and *ṭīkā*s are systemized through *Visuddhimagga* and Pm in *Pāli* literature.

Ṭīkā

A *ṭīkā* is a secondary commentary, that is, a commentary upon a commentary. Thus it is translated as subcommentary. This word is also used occasionally for a commentary upon a non-canonical text. They may be subdivided into *mūla*- “basic —”, *purāṇa*- “old —”, *mahā*- “great —”, *anu*- “sub —”, *nava*- “new —”, *abhinava-ṭīkā* “very new subcommentary.” While all canonical texts are covered by *atthakathās*, there is no complete set of *ṭīkā*s.

Still later set of subcommentaries mostly composed in Thailand is called *atthayojanā*. The native languages of the Theravāda countries have also been used for later exegetical literature, which is usually a combination of translation and interpretation. These are called in Sri Lanka *sannaya*, in Myanmar *nissaya*, and in Thailand either *nissaya* or *vohāra*.¹⁸

Exegetical treatises called *ṭīkā* are found in Sanskrit and Jaina literature as well. In Sanskrit it is but one of the many forms of exegesis, such as, *vṛtti*, *vārttika*, *bhāṣya*, etc. Here the characteristic feature of Sanskrit *ṭīkā*s is said to be the explanation of each and every word of the original text, for it is defined as *ṭīkā nirantarā vyākhyā*. Hemacandra’s definition of *ṭīkā* is *sugamānām viṣamānām ca nirantarā vyākhyā yasyām*, “those literatures which explain without exception all words both easy and difficult.” *Ṭīkā*s are comparatively later and are considered as being meant for beginners. In Jaina literature, *ṭīkā* is the last of four types of exegetical works, the first three being

¹⁶ See notes 2, 3, and 4 above.

¹⁷ For example, *ettha yaṃ vattabbam, taṃ visuddhimaggasamvaṇṇanāto gahetabbam*. (AAT. i. 67)

¹⁸ Hintüber, p. 100.

nijjutti, *bhāsā* and *cunṇi*. Jaina *ṭikās* are composed mostly in Sanskrit and more or less form the last phase of literary development. According to Winternitz the Jaina *ṭikās* belong to about the eleventh or twelfth century A.D. He believes that *bhāṣyas*, *cūṛṇis* and *ṭikās* are so intermingled in Jaina literature that it is difficult to distinguish them from one another. Thus *Pāli ṭikās* differ from both Sanskrit and Jaina counterparts in being neither word to word explanations nor Sanskrit compositions.¹⁹

Ṭikā as a literary type seems to have come into popularity first among the Buddhist Sanskrit writers of (South) India. Āryadeva (about A.D. 200) whom tradition regards as a personal disciple of Nāgārjuna has been the author of a *ṭikā* called *Prānyamūlaśāstraṭikā*. Asaṅga (A.D. 280-360), his brother Vasubandhu, Sthiramati (about A.D. 340), Dinnāga (about A.D. 345-425), and Guṇaprabha (about A.D. 550-610) were also credited with the compilation of several *ṭikās*. Thus it seems quite probable that *ṭikā* as literary type was popularized by Buddhist Sanskrit writers.²⁰

Though *ṭikās* form part and parcel of Sanskrit, Jaina and Buddhist literature, it is strange to note that the etymology of the word *ṭikā* itself seems quite obscure. The Sanskrit *Dhātupāṭha* contains a root *ṭik*, "to go", from which it may be inferred that the word is derived, but the root itself does not appear to be indigenous to Sanskrit. Cerebrals, on the whole, do not form an integral part of the Indo-European sound system, and when they do occur they are mainly positional.²¹

Wüst in his periodical PHMA III, 1957, traces the development of *ṭ* < *ś*- in Indo-Aryan languages and brings forward a number of examples: *Thakkura* < *śakvara*; *ṭakka*- and *ṭāka* < *Śākya*; *ṭāka* < *śākala*; *ṭamkara* < *śaṅkara*, etc. In this discussion he rejects the views of all other scholars and shows that *ṭikā* is derived from *śikṣā* as a dialectal form, *ṭ*- replacing *ś*-, and *-kṣ*- > *-kkh*- > *-kk*- > *-k*- (cf. *rkṣa* > *ikka*).²²

Dhammapāla – the author of Pm

¹⁹ DAT(R), xxviii-xxix.

²⁰ Ibid, xxx.

²¹ Ibid.

²² Ibid.

The earliest book which tells us the authorship of Pm is *Sāratthadīpanī* (*Vinaya Atthakathāṭīkā*, VinAT). A few relevant passages of VinAT which was compiled by Sāriputta during the twelfth century A.D. clearly show that at least in the twelfth century A.D. Badarathitthavihāravāsī Ācariya Dhammapāla was confirmed as the author of the commentaries to the seven poetical works of the *Khuddakanikāya*, NettiA, Pm, DAT, MAT, and SAT.²³ As no source of traditional information can be dated as early as this, information contained in VinAT should be regarded as more valuable and trustworthy than the formal chronicles of a later date, such as *Gandhavaṃsa* composed by Nandapañña (17th Century A. D.) and *Sāsanavaṃsa* (1831, A. D.), which were composed in Burma.²⁴ *Gandhavaṃsa* and *Sāsanavaṃsa* also ascribe the authorship of Pm to Ācariya Dhammapāla.²⁵ Thus tradition is unanimous in ascribing the authorship of Pm to Ācariya Dhammapāla.

A large number of commentaries are ascribed to Dhammapāla.

- I. *Paramatthadīpanī*: *Atthakathās* on seven poetry books in *Khuddakanikāya*, i.e., Ud, It, Vv, Pv, Thag, Thig, Cp.
- II. Pm
- III. *Līnatthappakāsinī*: *Ṭīkā*s on DA, MA, SA, JāA.²⁶
- IV. *Līnatthavaṇṇanā* (The Explanation of the Hidden Meaning): *Anuṭṭhānā*s on DhsAT, VbhAT, Pañcappakaraṇa Mūla ṭīkā.
- V. Commentary and subcommentary on Netti²⁷ and commentary on *Buddhavaṃsa Atthakathā*.

Though tradition ascribes the authorship of at least eighteen works²⁸ mentioned above to Ācariya Dhammapāla, modern scholars give different views about the authorship. As

²³ Ibid, liv.

²⁴ K. R. Norman, pp. 180-1; Hinüber, p. 3.

²⁵ DAT(R), xli.

²⁶ AAT which is available now is composed by Sāriputta (12 A. D.). Cf. Hinüber, p. 167.

²⁷ A title '*Līnatthavaṇṇanā*' was also adopted by him for NettiA. See ibid. Though NettiA is called *atthakathā*, it belongs to *ṭīkā* category. For Netti itself is treated as *atthakathā* because it belongs to post-canonical literature. According to Gv, he is also credited to have composed NettiAT.

²⁸ Gv states that Dhammapāla composed fourteen books, while categorizing as seven *atthakathās*, one Pm, one *Līnatthappakāsinī*, one NettiA, and NettiAT, one JāAT, one *Līnatthavaṇṇanā*, and one BvAT.

Aloysius Pieris already mentioned, the debate on the date of Dhammapāla revolves round just these two questions:²⁹

Question I: Were the five *ṭīkās* compiled by the same Dhammapāla who wrote the seven *aṭṭhakathās*? Or were there two writers?

Question II: Was the *Pāḷi* exegete, [be he the author of the *aṭṭhakathā* only, or of the *ṭīkā* also] the same as the famous Dharmapāla of Nālanda referred to as a native of Kāncipura by Hiuen Tsiang?

In order to have clear understating for the stands of view of various scholars it will be helpful to summarize the basic materials:

[1]. The primary source of information on Dhammapāla is the usual reference to authorship made in the prose ending of the colophons to his works. In the Pm, NettīA and in all the seven works of *Paramatthadīpāni*, the colophons end with the assertion that the compiler was “Ācariya Dhammapāla residing in the monastery of [or at] Badaratittha”, such as, ‘*badaratitthavīhāravāsīnā ācariyadhammapālena katā paramatthamañjūsā nāma visuddhimaggamahāṭīkā samattā*’ at the end of Pm.³⁰

All the scholars who deal with Dhammapāla first mention this source. A. Pieris suggests that Badaratittha is not a name of monastery but a place, as *Sāsanavaṃsa* indicated.³¹

[2]. Verse-section of the colophon to the NettīA testifies that its author lived in a monastery associated with the name of King Asoka and situated in Nāgapattana, a town “in the land where the Noble *Dhamma* descended”, i.e., in India.³²

²⁹ A. Pieris, p. 65.

³⁰ UdA. 463; ItA. II. 194; VvA. 355; PvA 287; ThagA. III. 210; ThiigA. 301; CpA. 336; NettīA. 249; Pm. 443. (Except Pm, all are PTS ed.)

³¹ A. Pieris, p. 66.

³² *saddhammāvataratṭhāne pattane Nāgasavhaye dhammāsoka-mahārāja-vihāre vasatā mayā*. (NettīA. 249: PTS)

Thus Ven. Buddhadatta, while combining [1] and [2] concluded that Badaratittha was a monastery in Negapatan (present name of Nāgapattana), which was rejected by A. Pieris as too hasty. E. W. Adhikaram suggested that NettīA would have been written “at a time when Dhammapāla [of Badaratittha] was residing at Nāgapattana in the *vihāra* built by King Asoka”, which has no basis, either. The suggestion made by Paranavitana that Badaratittha was the ancient name of modern Kaḍalūr, a South Indian coastal town north of Negapatan and south of Conjeevaram (Kāñcipura) seems to be more reliable. Though Paranavitana argued that the author of seven *aṭṭhakathās* and that of five *ṭīkās* and that of NettīA are different because [2] and [3] below are different, it would do well to look for other reasons, as long as the doubt about Badaratittha and Negapatan is not cleared up.³³

[3]. The most controversial and important source appears in Pm itself. According to the colophon to Pm, the author said that he wrote it at the request of a wise *thera* of pure character Dāṭhanāga by name, who lived in the Siddhagāmapariveṇa.³⁴ According to *Cūlavamsa* this Pariveṇa was built by King Sena IV (A.D. 954-6) in a place where he lived as a monk before his accession. His successor, King Mahinda IV (A.D. 956-72) appointed *thera* Dāṭhanāga. If it is true, that Dhammapāla wrote the Pm at the request of Dāṭhanāga *thera* of the Siddhagāma pariveṇa, it follows that this *ṭīkā* was compiled sometime in the latter half of the 10th century.

Thus this fact compelled Ven Buddhadatta to conclude that its author who also composed seven *aṭṭhakathās* and *ṭīkās* lived in the 10th century A. D., and, therefore, was not to be confused with Dharmapāla of Nālandā, who lived four centuries earlier (see [5] below). In fact this source takes most important role to insist on two [sometimes three] authorships (Question I). Ven. Saddhatissa in full use of this source and [4] below argues that in fact there are two Dhammapālas, writer of *aṭṭhakathās* and that of *ṭīkās*. While making use of [5] below he asserts that the former lived in 6 A. D. and the latter in 10 A. D.; the former is called as Ācariya Dhammapāla and the latter is Culla Dhammapāla mentioned at [4] below; the former South Indian, the latter Sri Lankan, etc.

³³ A. Pieris, pp. 66-7.

³⁴ See the quotation mentioned on p. 3 above.

Because of [3] and [4] below, eminent Pāli scholar K. R. Norman says that it seems very probable that the *Aṭṭhakathās* and this *ṭīkā* are composed by different Dhammapālas.³⁵

The scholars who believe in single authorship are not inconvenienced by this source. Therefore they try to construe and understand it differently. Thus while defending a single authorship, Lily de Silva points out³⁶ that there are a number of places the names of which closely resemble Siddagāma (now spelt differently due to peculiarities of pronunciation in Tamil) around Kāñcīpura, such as, Siddhakovil, Siddhamalai, Saddhavādi Nāḍu, Siddhapura. Some of these places have had a history connected with religious activities. For example, Siddhapura has a long history and is the site of one of Asokan edicts. A. Pieris, defending a single authorship, mentions that this source is only one piece of evidence that seems to militate against his article. He suggests that this source should not be allowed to play a decisive role in the discussion on the date of Dhammapāla, unless it is subjected to a critical examination. The reason is that this verse does not fit syntactically into the rest of the colophon.³⁷

[4]. In a chapter entitled “The birth-place of scholars” the *Gandhavamsa* mentions four scholars by the name of Dhammapāla.³⁸ The first is Ācariya Dhammapāla mentioned in a series of ten scholars, all natives of India, immediately after Buddhaddatta and Ānanda. He is said to have written fourteen books. The second is called as Culla Dhammapāla mentioned between Dīpaṅkara and Kassapa. He is credited with the authorship of *Saccasaṅkhepa* and he is said to be the senior pupil of Ānanda.³⁹ The third is placed between Saṅgharakkhita and Anuruddha; and the fourth name occurs in a list of scholars from Arimaddanapura. Among these, third and fourth are beyond our discussion.⁴⁰

³⁵ K. R. Norman, p. 149.

³⁶ DAT(R), xlvii.

³⁷ A. Pieris, pp. 74-7.

³⁸ See G. P. Malalasekera, p. 112; DAT(R), xli.

³⁹ DAT(R), xliii.

⁴⁰ Ibid, xlviii.

This is also a good source to believe that there was double authorship. Ven. Saddhatissa indicates that the author of *ṭīkā*s is Culla Dhammapāla, which was rejected by Lily de Silva.⁴¹ In DPPN, Malalasekera says that Culla Dhammapāla was the senior pupil of Vanaratana Ānanda and wrote the *Saccasaṅkhepa*. He also says that this Dhammapāla was also credited with *ṭīkā*s on several works, including a *Līnatthavaṇṇanā (Anuṭṭikā)* on Ānanda's *Mūlaṭṭikā*, which cannot be justifiable. In 'The Pāli Literature of Ceylon', Malalasekera, however, was inclined to believe that *Buddhavaṃsa-Atthakathā-Ṭīkā* and *Anuṭṭikā*s were the result of the labours of a later author, probably an Indian or a Burmese Dhammapāla, which cannot be justifiable, either. The only reason he believes thus is that these two works are very rare and he does not know of any copy existing in Sinhalese characters.⁴²

[5]. Sources from the Chinese pilgrim Hiuen Tsiang's diary and his pupil Hwi Li's "*The Life of Hiuen Tsiang*" give some bio-bibliographical information about a certain Bodhisattva Dharmapāla. The main points of Ven. Buddhaddatta's collection for this discussion are:⁴³ Bodhisattva Dharmapāla was born in Kāñcipura. Virtuous and talented, he was one of the celebrities that studied at Nālanda where, later, as head of the University, he was succeeded by his own pupil, the reputed Śīlabadra who, when Hiuen Tsiang visited Nālanda in 640 A.D., was about seventy years old. This Dharmapāla was, evidently, a follower of the Yogācāra school. And, to have been the teacher of Dharmakīrti and of Śīlabadra (who was 70 years old in 640 A.D.), he should have been active during the latter half of the 6th century.⁴⁴

Though Malalasekera, Ven. Saddhatissa and Lily de Silva regard *atthakathākāra* Dhammapāla as a native of Kāñcipura, following these collections of Ven. Buddhaddatta, there is no positive evidence to believe that Ācariya Dhammapāla and Bodhisattva Dharmapāla are the same person.⁴⁵ In fact this argument was already raised by Rhys Davids. All the later scholars like Norman and Oskar von Hinüber and earlier scholars

⁴¹ Ibid, xliii-xlvi.

⁴² G. P. Malalasekera, pp. 114-5.

⁴³ A. Pieris, p. 68.

⁴⁴ Ibid.

⁴⁵ Ibid, pp. 69-70.

like M. Winternitz⁴⁶ and Wilhelm Geiger are doubtful and reject it. If Dharmapāla was a follower of the Yogācāra school, there seems to be little possibility to identify him as Dhammapāla. For Dhammapāla refutes Vijñānavādin's opinion in Pm.⁴⁷

Thus we observed the sources and the arguments defending them in brief. All the arguments, attempts and assumptions based on these sources regarding one/two/three authorships and his date are ambiguous, hasty and unsuccessful. It is also impossible to find out whether Dhammapāla was South Indian, which seems likely, or Ceylonese according to these sources.

As scholars like A. Pieris and Hinüber suggested we should try to find more evidence, such as, cross reference, internal coherence in the manner and the matter expressed in the *aṭṭhakathās* and the *ṭīkās*, which can decide whether they came from the same pen or not.

Lily de Silva's following observation will be helpful to judge Question I:

The DAT bears no resemblance to the *Saccasaṃkhepa* composed by Culla Dhammapāla who was credited to write the Pm and the other *ṭīkās* by Ven. Saddhatissa; Gv refers to the writer as an Indian *thera*; the term *culla* (the lesser) applied to an author of so many important works needs to be explained; the grammatical terminology used in the DAT is the same as Buddhaghosa's rather than Kaccāyana's which was in vogue in the 10th century.⁴⁸ She also gives examples of DAT which bear striking similarities and parallels to UdA, ItA, CpA, which can take an important role to judge the same authorship of *aṭṭhakathās* and *ṭīkās*. In this context I may add the ample evidences for the fact that Pm has many parallels with *Anuṭṭīkās* which were believed to be composed by him.⁴⁹

⁴⁶ M. Winternitz, while dealing Dhammapāla who commented on seven books of *Kuddakanikāya*, suggests that the Dhammapāla who wrote commentaries on the *Visuddhimagga* and on the *Dīgha*-, *Majjhima*-, and *Samyuttanikāyas* is probably a different man. At all events, the Dhammapāla with whom we are concerned is not the same as the Dharmapāla, who lived in the monastery of Nalanda, and was the teacher of Hsuan Tsang.

⁴⁷ A quotation appears in the latter portion of this chapter.

⁴⁸ A. Pieris, p. 73; DAT(R), xliii-xlvi.

⁴⁹ See the later portion of this chapter.

Recently, in 1996, Hinüber revealed a very decisive evidence to prove single authorship. He says, “There is, however, an important indication that these commentaries [*aṭṭhakathās* and *ṭīkās*] were indeed written by Dhammapāla, for it is said in the *Paramatthadīpanī*: *vitthāro ... kathāvatthupakaraṇassa ṭīkāya gahetabbo*, UdA 94, 9 referring to KvAnuT 122, 14sq., and not to Ānanda’s Ppk-mṭ (KvAT) as erroneously assumed by Cousins 1972:162 in his important discussion on the subcommentaries. This crucial cross reference seems to guarantee the unity of this set of subcommentaries as works of Dhammapāla.”⁵⁰

He again argues, “Once the *Paramatthadīpanī* and the *Līnatthavaṇṇanā* on the *Abhidhamma* commentaries are connected by a cross reference, the theory of two different Dhammapālas and the whole problem of the unity of these commentaries has to be discussed anew.”⁵¹ Thus single authorship of *aṭṭhakathās* and *ṭīkās* has firm base and is justifiable.

Pm also gives a very decisive evidence to prove that one and the same Dhammapāla wrote Pm and *Paramatthadīpanī*. In Pm. IX. 274, while commenting on *pāramitā* Dhammapāla says, “*ayamettha saṅkhepo, vitthārato pana pāramitāsu yaṃ vattabbaṃ, taṃ paramatthadīpaniyaṃ cariyāpiṭakavaṇṇanāyaṃ vuttanayeneva veditabbaṃ, ativithārabhayena na vitthārayimha*.” According to D. L. Barua the detailed account on *pāramitā* is the most important part of the whole of CpA.⁵² Thus single authorship of *aṭṭhakathās* and *ṭīkās* is justifiable. At the same time, we can safely conclude that Dhammapāla wrote *Anuṭīkā* which is known as *Līnatthavaṇṇanā* first and wrote *Paramatthadīpanī*, seven *aṭṭhakathās* on *Kuddhakanikāya* next; after that he composed Pm and *ṭīkās* on DA, MA, SA.⁵³

⁵⁰ Hinüber, p. 168.

⁵¹ Ibid, 169.

⁵² DAṭ(R), xliii.

⁵³ It is more likely to say that Pm forms a unit together with *ṭīkās* on DA, MA, SA, because we can find one reference of SAṭ in Pm. It is: *tā pana asammohantena saṃyuttasuttaṭīkāyaṃ vitthārato dassitāti tattha vuttanayena veditabbā*. (Pm. III. §43)

Nothing is known about the date of Dhammapāla, except that he must be later than Buddhaghosa and earlier than Sāriputta (12th A. D.) We need other evidences to prove his date.

Lily de Silva observes that Dhammapāla says *Ānandācariyo avoca*,⁵⁴ referring to DhsAT 75, 24. The fact that the view is introduced as *Ānandācariyo avoca* and not as *Mūlaṭīkāyam āha* shows that Ānanda may have been quite a familiar figure at the time of the compilation of DAṬ.⁵⁵ Hinüber rightly adds that as the unusual aorist instead of the common past participle is used according to Pāṇini 3.3.175, it should refer to the near past. Thus Hinüber says, "That Ānanda was his teacher seems to be confirmed."⁵⁶

The observation made by A. Pieris⁵⁷ that the relationship between Dhammapāla and Ānanda was that of rival teachers rather than of pupil and teacher based on Sumaṅgala's two books, the *Abhidhammatthavikāsinī* and the *Abhidhammatthasaṅghaha-vibhavanī-ṭīkā* seems to add some more evidences. Though Dhammapāla advocates the opinion of Buddhaghosa and Mahāvihāra and is against Ānanda, we should bear in mind that these points are minute when we consider the vast and profound discussions appearing in the latter's *Mūlaṭīkā*s. The fact that he freely and very much frequently quotes or uses the parallel passages occurring in *Mūlaṭīkā* especially *Vibhaṅga-Atthakathā-Mūlaṭīkā*⁵⁸ and the fact that he himself composed *Anuṭīkā*s to explain Ānanda's-view and to supplement *Mūlaṭīkā* earlier than his own seven *atthakathā*s, shows that he was Ānanda's disciple or at least influenced much by Ānanda not his rival.

A. Pieris observes that Dhammapāla was often coupled with the polemicist Jotipāla, the mighty defender of the Mahāvihāra tradition, who came from India towards the end of the 6th century during the reign of Aggabodhi I. Thus he suggests his date as 6th A.D. rather than 10th A.D.⁵⁹

⁵⁴ DAṬ iii. 67 (PTS: 85,22): *jivhātālucalanādikaravitakkasamutthitaṃ sukhumasaddaṃ dibbasotena sutvā ādisaṭṭi sutte vutta"nti ānandācariyo avoca*.

⁵⁵ DAṬ(R), xlv-xlv.

⁵⁶ Hinüber, p. 170.

⁵⁷ A. Pieris, pp. 73-4.

⁵⁸ See the following part of this chapter.

⁵⁹ A. Pieris, p. 74.

K. R. Norman, though assuming two authorships, suggests the date of *aṭṭakathākāra* Dhammapāla as follows: “There has not, as yet, been found any trace of interdependence between Dhammapāla and Upasena or Mahānāma, which probably means that all three were writing at about the same time. We shall perhaps not be far out if we assume that Dhammapāla composed his works about the middle of the sixth century A.D.”⁶⁰

Hinüber gives the chronology as: Porāṇagāṇṭhipada – Dhammasirigāṇṭhipada – Ānanda – Vajirabuddhi and he concludes that Vajirabuddhi and Dhammapāla may have been contemporaries, and, moreover, both may be South Indians, in view of the occasional ignorance of Dhammapāla concerning North Indian geography. Of course it is impossible to convert this relative chronology into an absolute one. He suggests that all these commentators might have lived within the brackets of AD 450 and AD 600. He said Dhammapāla could be dated somewhere about AD 550-600⁶¹.

Concerning present work

The current work is a humble attempt to translate chapters XIV-XXIII (*paññākhandha*) of Pm into English among total twenty-three chapters, which are divided into three groups (*khandha*) of *sīla* (chapters I to II), *samādhi* (chapters III to XII) and *paññā* (chapters XIV to XXIII). In this work chapters two to five constitute the attempt of word to word translation of chapters XIV to XVII of Pm, respectively, which are called as *paññābhūmika* (The Soil in which Understanding Grows); chapters six to eleven constitute the attempt of summary of *Visuddhimagga* and the translation of some relevant passages of Pm, corresponding to chapters XVIII to XXIII of *Visuddhimagga* and Pm, respectively, which are known as *paññāsarīra* (The Trunk of Understanding).

There are two major reasons why I confine my study within the chapters on *paññā* only. First, Pm is too big volume to treat all in my study, which should be finished within

⁶⁰ K. R. Norman, p. 137.

⁶¹ Hinüber, pp. 170-1.

limited period. It was published in two or three volumes in every available edition. For example, in Burmese edition it contains 1025 pages and in Thai edition 1704 pages. In this thesis the translation of *paññābhūmika* (XIV-XXIII) alone covers nearly 500 pages. If I try to translate the whole it will be more than 1600 pages and it will be beyond limitation.

Second, the chapters on *paññā* seem to be, in my opinion, most important in *Visuddhimagga* and Pm. They treat almost every topic related to *Dhamma* and *Abhidhamma* in Theravāda Buddhism. It may be true that the centerpiece of Vis is the chapters on *samādhi*, which covers half the text and is based on the meditation as described in Dhs. Though Vis belongs to commentary on four *Nikāyas* the content of Vis, however, continues the *Abhidhamma* texts. The form appears changed as there is no longer a *Mātikā* at the beginning, but a verse. This was felt to be unusual for a *Pāli* text by Dhammapāla, who justifies the verse at the beginning by pointing out that Vis is neither a commentary such as DA nor a treatise (*pakaraṇa*) such as the *Abhidhammāvatāra*, but something in the middle.⁶² Thus Vis is not so much a commentary as a sort of encyclopaedia, a compendium of Buddhist doctrine and metaphysics presented in a logical and systematic manner. Really Vis is a masterly summary of Buddhist teaching. Those doctrines (*pariyattis*) are well treated in *paññākkhandha* especially in *paññābhūmika* (chapters XIV-XVIII). Thus I selected *paññākkhandha* for my study.

The main teachings of Buddha, such as aggregates (*khandha* dealt with in chapter XIV), bases and elements (*āyatanadhātu* dealt with in chapter XV), faculties and truths (*indriyasacca* dealt with in chapter XVI), and dependent origination (*paṭiccasamuppāda*, dealt with in chapter XVII) belong to the most important and difficult *pariyatti* (doctrine). The thorough explanation of 89 consciousnesses in chapter XIV based on *Abhidhamma* method is well-known among scholars. Exegesis on *nibbāna* in XVI and on dependent origination in XVII is regarded as the most difficult part among entire

⁶² *kasmā pañāyaṃ visuddhimaggakathā vatthupubbikā āradhā, na satthuthomanāpubbikāti? vuccate – visum asaṃvaṇṇanādibhāvato. ...sumaṅgalavilāsini. ādayo viya hi dīghanikāyādinaṃ nāyaṃ visum saṃvaṇṇanā, na pakaraṇantaram vā abhidhammāvatārasumatāvatārādi viya. Tāsaṃyeva pana sumaṅgalavilāsiniādinaṃ visesabhūtā. tenevāha “majjhe visuddhimaggo”tiādi. (Pm. I. 2)*

Pāli literature. Thus *paññākhandha* especially *paññābhūmika* is the core of Theravāda teaching. Therefore I am confining my study within these important portions. Through the study on these, we may find out how the exposit on *Abhidhamma* was attempted, understood, developed and classified.

According to Theravāda tradition the progress of the disciple consists in three stages, that is, (1) learning the wording of the doctrine (*pariyatti*), (2) practicing it (*paṭipatti*), and (3) penetrating (*paṭivedha*) it and realizing its goal. Here in *Visuddhimagga* and Pm, *paññābhūmika* (chapters XIV to XVII) belong to *pariyatti* (doctrine). In order to have *Vipassanāpaññā* (Insight Understanding) we must understand them properly and thoroughly. Once we understand them properly, it will be easier to understand remaining portions of *paññākhandha*, that is, chapters XVIII to XXIII, which deal with practicing (*paṭipatti*) and penetrating (*paṭivedha*) the doctrine under the heading of *paññāsarīra*. Because of limit of time and space I attempt to do word to word translation for *paññābhūmika* (chapters XIV to XVII) and to summarize on *paññāsarīra* (chapters XVIII to XXIII).

Editions consulted while translating

The basic edition of my translation is the Chatṭhasaṅgāyanā edition (Burmese script) published in Yangon, 1960. Devanagari edition published in Varanasi (1969) and VRI CD-ROM edition, entirely depend on it. Bhūmibalo Bhikkhu Foundation Press edition (Thai script) published in Bangkok (1985) is a new critical edition depending on earlier Thai edition and Thai manuscripts. It adopts the paragraph numbering from Chatṭhasaṅgāyanā edition. So it is easier to compare both editions. VRI CD-ROM edition is very helpful because we can read the text with Roman script. It, however, has too many omissions and misreadings.⁶³ Devanagari edition has many misreadings, too.

⁶³ I may point out some from VRI CD-ROM version.

XV, 41. *imāhi ca upamāhi nijjivāna bheritaladandādīnaṃ samāyoge -- nijjivānaṃ.*

XV, 42. *ca viññāṇakāyā na bhavēyyuṃ -- cha.*

Ibid, *sabhāgatāya taduparamodayatāya tadantāditāya* is missing between *tam* and *manoviññāṇakāyasaṅgahitāpi*.

XVI, 1. *tasmā setaghāna jivhākāyadvāre -- sotaghāna.*

2. *avuttasampipandanattho -- avuttasampinḍanatttho.*

6. *anuvattantīyabhāve ādhipaccam -- anuvattantīyabhāvo.*

For the basic edition of *Visuddhimagga*, I consulted Dhammānanda Kosambi's edition (Roman script, published by Harvard Oriental Series, Vol. 41, Mass., 1950). Therefore paragraph numbers on the left correspond to the paragraph numbers of *Visuddhimagga* of Dhammānanda Kosambi's edition, which was also adopted by Ven. Nāṇamoli in his translation titled, *The Path of Purification*; numbers in square brackets on the left mainly after paragraph numbers [thus: (500)] refer to the paragraph numbers of the Pm of the Chatthasaṅgāyanā edition.

Basic principles of translation

If Burmese reading is difficult to understand I have consulted other editions. Especially Sinhalese edition seems to be useful to understand the ambiguous contexts. For example, in XIV. 20. (428) there appears the sentence, '*paccavekkhaṇañāṇaṃ hi catusaccaṃ ārabha pavattañāṇaṃ nāma*.'⁶⁴ The word '*catusaccaṃ*' is not suitable in this context. Sinhalese edition reads⁶⁵ '*catutthasaccaṃ* (the fourth truth)' which is suitable in this context. Thus I translate the whole sentence as, 'Knowledge that arises contingent upon **the fourth truth** is called reviewing knowledge.' One more example: in Chapter XIV. 10. (426), while discussing the kinds of understanding, Badantācariya Buddhaghosa says that understanding is of two kinds as mundane and supramundane (*lokiya-lokuttaravasena duvidhā*). Again he classifies the dyad of that subject into cankers and that free from cankers. But this dyad is the same in meaning as the mundane and supramundane. The same method applies to the dyad, 'associated-with-cankers and dissociated-from cankers.' While commenting on the matter, the author of Pm says '*dhammanānattābhāvepi padatthanānattamattena dukkaravacanaṃ hotīti vuttaṃ* "*<atthato panesā lokiya-lokuttarāvā>*"^{ti}.' Here the word *dukkaravacana* (difficult to

7. *arūpeneva āgatāni* — *sarūpeneva*.

8. *tesa majjhe vuttanti* — *tesaṃ*.

11. *pavattinivattinaṃ nissarādidassanattampi* — *nissayādidassanattampi*.

27. *aññassa ca tatābhūtaṃ* — *tathābhūtaṃ*.

28. *etaparamto* — *etaparamato*.

31. *bākulatterādinaṃ so nāhosiyeva* — *bākulattherādinaṃ*.

46. *jīrāmarāṇaṃ dvihi* — *jarāmarāṇaṃ*.

47. *ārammaṇaṃ upatthāti, piyavippayogavatthukaṃ pana mahantaṃ dukkhaṃ* is redundant.

48. *cittasanthāpabhūtaṃ* — *cittasantāpabhūtaṃ*.

⁶⁴ The same as Thai edition, Vol. III. p. 14.

⁶⁵ Vol. II. p. 436.

do?) is meaningless in this context. It is difficult to trace the meaning of this word. So if we adopt *dukantaravacana* (different dyads), which is given in Sinhalese edition,⁶⁶ instead of *dukkaravacana* given in Burmese edition, it is most suitable in this context. Similar passage occurs in XIV. 72. (447) of Pm. There the term *dukantaradesanā* is found.

In some contexts Thai edition was reliable. For example, in XVII. 5. (571), there appears the sentence, '*vivaṭaṇhi vibhattaṇica atthaṃ hetudhāraṇadassanehi pākaṭaṃ karonto <uttānīkaroti>.*' Here *hetudhāraṇadassanehi* is difficult to get the correct meaning. '*Hetūdāharaṇadassanehi*', which appears in Thai edition⁶⁷ is suitable. Thus I translated the given sentence as, '*Explains it (uttānīkaroti): making the meaning which is made open and classified by showing cause and examples.*' One more example can be given: in XVII. 301. (656) there occurs a sentence, '*tehi siddhāya avijjāya sahitehi saṅkhārehi paccayo ca hoti bhavantarapātubhāvāyāti adhippāyo.*' Here the word, '*sahitehi*' is not suitable in this context. It should be '*janitehi*' which occurs in Thai edition.⁶⁸ The whole sentence given above can be rendered as, 'It is a condition for the manifestation of the next becoming through formations produced by ignorance established by them.'

As the author of Pm freely quotes from and depends on *Vibhaṅga-Mūlaṭīkā* and other books, I also consulted it whenever it was necessary. For example: in XVI. 104. (569), the reading *vijānanakāraṇabhūtena eva* is difficult to understand. The *Mūlaṭīkā* reads *vijānanakāraṇabhūte naye eva*, which is suitable. In XVI. 19. (530). there appears the sentence, '*tassa abhisamayabhūtāya dukkhanirodhappattiya paṭipadata dāṭṭhabbā.*' According to VbhAAnuT *tassa* should be *tassā*.

When all the attempts are not successful I depend on Ven. Mahasi's *Visuddhimagga-Mahāṭīkā-Nissaya*. For example: in Chapter XVI, while discussing whether *Nibbāna* is permanent or not, the author of Pm says *apekkhadhammattāti*, which is difficult to

⁶⁶ Ibid. p. 434.

⁶⁷ Vol. III. p. 247.

⁶⁸ Ibid, p. 435.

understand. The readings of all other four editions are same as *apekkhadhammattāti*. Here Ven. Mahasi suggests that the word should be *apakkhadhammattā*. Here *pakkha* (*pakṣa* in Sanskrit) belongs to Nyāya terminology. In XXII. 1. (806), Ven. Mahasi suggests that the reading *viññāṇadhātūnaṃ visayaṃ uddesantaṃ dassanakiccaṃ karontaṃ* should be *viññāṇadhātūnaṃ visayaṃ uddesantī āvajjanakiccaṃ karontī* because this reading is the qualifier of *kiriyaṃanodhātu* that is feminine in gender. And *viññāṇadhātūnaṃ visayaṃ uddesantī* refers to *pañcadvārāvajjana*; *āvajjanakiccaṃ karontī* to *manodvārāvajjana*. In Thai edition it appears as ‘*viññāṇadhātūnaṃ visayaṃ uddesantī dassanakiccaṃ karontī*.’ *Kiriyaṃanodhātu*, however, does not have *dassanakicca*, but has *āvajjanakicca*. Therefore *dassanakiccaṃ* in Thai edition is not suitable. In this way Ven. Mahasi’s suggestion is highly valuable. Without his suggestion, I found it was not only difficult but also impossible to get proper meaning of several parts of Pm in general and of 17th chapter in particular. The whole list of readings which I adopted in my translation appears on chapter 12.

Though the word ‘*Pāḷi*’ is translatable by ‘text’ which implies Tipiṭaka only, I do not translate and preserve it as it is in order not to be confused with the term ‘text’ which can imply *Visuddhimagga*, too. The term ‘teacher’ which appears in my translation implies the author of Vis, that is Bhadantācariya Buddhaghosa. A few words are left untranslated. They include *kamma*, *dhamma* (sometimes), *jhāna*, Buddha (sometimes), *bhikkhu*, *thera*, *nibbāna*, *Piṭaka*, and *arahā*.

Minor problems appearing in Nānamoli's translation

While attempting translation, I was trying to adopt English terminologies translated by Ven. Nānamoli, which appear in ‘*The Path of Purification*’ (English Translation of *Visuddhimagga*, recognized as the magnificent work by all *Pāḷi* scholars), and which appear in ‘*Pali-English Glossary of Buddhist Technical Terms*’. Though the former is masterly translation, it naturally contains minor mistakes and ambiguity. Correcting them seems to be the honourable duty of successive *Pāḷi* students who respect him. I would like to point out some of them.

(1) In XIV. 46. (435) of Pm, there occurs the passage, “*lahukaṃ suto cirena suto.*” Ven. Nāṇamoli translated it as, “*Heard faintly is heard later.*”⁶⁹ But this translation is not suitable in this context. Here the opponents say that sounds of washermen [beating there washing on stones] are heard later by those who stand at a distance. Ācariya Dhammapāla says that it is because of the difference in apprehending and definition, not because of distance. Therefore in this context “*lahukaṃ suto cirena suto*” should be treated as “*heard quickly and heard later.*”

(2) The point of discussion in XIV. 76. (449) of Pm is why water element is not included in tangible datum and whether cold is the water element or not. Here Dhammapāla says water element is not included because it is just fire element for there is the sensation of cold when heat is sluggish. If coldness were water element it would be found in a single group along with heat but it is not so found. That is why it may be known that coldness is not the water element. This is the answer even for those who do not agree because of accomplishment of existence [of the primaries] shared by all by seeing the functions of the four primaries in a single group. (*anicchantānampi pana catunnaṃ bhūtānaṃ ekasmiṃ kalāpe kiccadassanena sabhāgavuttiṭṭhāya sādhitāya uttarameva.*) Here Ven. Nāṇamoli translated the words ‘*sabhāgavuttiṭṭhāya sādhitāya*’ as ‘Because it is **disproved** by associate existence’⁷⁰ which is just opposite to the context. It should be ‘because of **accomplishment** of existence [of the primaries] shared by all.’

(3) In XIV. 79. (450) of Pm, there occurs the sentence, ‘*vitakkavipphārasaddo na sotaviññeyyoti hi evaṃ pavattamahāatṭhakathāvādaṃ nissāya cittasamutṭhānassa saddassa viññattiyā vināpi uppatti icchitabbā.*’ Ven. Nāṇamoli translated ‘*vitakkavipphārasaddo na sotaviññeyyoti*’ as ‘**intimatable (cognizable)** through the ear by means of the sound due to applied thought’s intervention’,⁷¹ which is not suitable here. It should be treated as ‘the sound produced by the action of applied thought is **not cognizable** through the ear.’ Because the sound produced by action of thought is not cognizable through thought process.

⁶⁹ Nāṇamoli, p. 493, Note 22.

⁷⁰ p. 504, Note 32.

⁷¹ p. 505, Note 33.

(4) In XVI. 85 of Vis, there occurs a sentence, '*Yaṃ paṇ'etaṃ lokiyaṃ, tattha dukkhañāṇaṃ pariyutṭhānābhibhavavasena pavattamānaṃ sakkāyaditṭhiṃ nivatteti*'. Ven Nāṇamoli treated it as, 'When this knowledge is mundane, then, **occurring as the overcoming of obsessions**, the knowledge of suffering therein forestalls the [false] view of individuality.'⁷² He construed the word '*pariyutṭhānābhibhavaṃ*' with *dukkhañāṇaṃ* as the qualifier. But it is the qualifier of the word *sakkāyaditṭhi*, because it always occurs in the context of defilements. For example, this word also occurs in Pm XXII. (835) in the context, '*pariyutṭhānābhibhavanavasena ca kilesānaṃ anusayanatṭho anumīyati tadabhāve abhāvato*.' Therefore it is better to translate it as, 'When this knowledge is mundane, then, the knowledge of suffering therein forestalls the [false] view of individuality occurring as the overcoming of obsessions.'

(5) In XVII. 238. (644) of Pm, there appears the sentence, "*vedanāpaccayā taṇhā*"*ti vacanena sabbassa vedanāvato paccayassa atthitāya taṇhuppattippasaṅge tannivāraṇatthamāha* <"*vedanāpaccayā cāpi*">*tiādi*.' Ven. Nāṇamoli translates it as, "Though feeling is condition" is said in order to prevent a generalization from the preceding words "With feeling as condition" to the effect that craving arises **in the presence of every condition accompanied by feeling**.'⁷³ He treats the words '*sabbassa vedanāvato*' as the adjective of the word *paccayassa*. In my opinion, however, it is not so. Because '*sabbassa vedanāvato*' refers to all the individuals who have feeling. For example, even though the Blessed One has feeling, it does not become the condition of craving because feeling in him is not assisted by inherent-tendency. Therefore it will be better to translate these words as '**through the presence of condition of everybody who has feeling**'.

(6) In XVIII. 24. (671) of Pm, there occurs the sentence, '*tañhi anavasesato pariññeyyaṃ ekaṃsato virajjitabbaṃ, tato ca cittaṃ virājayaṃ pamocetabbaṃ*.' Ven. Nāṇamoli translated it as, 'For it must be fully understood without any exception, and greed must be made to fade away absolutely so that the mind may be liberated by the

⁷² p. 584.

⁷³ p. 657, Note 44.

fading away of greed'.⁷⁴ Here both '*anavasesato pariññeyyaṃ*' and '*ekamsato virajjitabbam*' are construed with pronoun '*taṃ*' which refers to mentality-materiality. Here the latter should not be construed with greed which does not appear in this context. Therefore it should be translated as 'For mentality-materiality must be **fully understood without any exception**, and must be **detached absolutely**'. And the words '*cittaṃ virājayam pamocetabbam*' should be translated as 'from [the mentality-materiality] (*tato*) the mind should be **detached and released**' instead of Ven. Nāṇamoli's translation given above. Because both *virājayam* and *pamocetabbam* are connected with *cittaṃ*. Therefore the word '*tato*' also should be translated as '**from [the mentality-materiality]**' instead of '**so that**' which is given above according to Ven. Nāṇamoli's translation.

(7) In XVIII. 24. (671) of Pm, Ven. Nāṇamoli translated the word *padatthabhāvena* which occurs in the sentence '*yadi tebhūmakam dhammajātam anavasesato gahitam "nāmarūpa"nti, yaṃ ito bāhirakehi padatthabhāvena parikappitam seyyathidam pakatiādi drabyādi jīvādi kāyādi, tattha katham paṭipajjitabbanti?*' as '**verbal meanings**'.⁷⁵ That is not proper, because *pakati*, etc., *drabya*, etc., are not verbal meanings. They are taken here as *paramattha* or topics belonging to those outside the Dispensation.

(8) In XX. 44 of Vis, there occurs the sentence, '*tato param kamāvacara-kusalākusala-kiriyacittesu ekam vā upekkhāsahagatāhetukam cittaṃ, pañca satta vā javanāni.*' Ven. Nāṇamoli translates it as, 'Next, [it is generated either] as one from among the profitable, unprofitable, or functional and kinds of consciousness belonging to the sense sphere, either as consciousness accompanied by equanimity and without root-cause, or as five or seven impulsions'.⁷⁶ This translation directs no proper meaning. The given sentence is obscure to understand the meaning. Therefore it can be reconstructed as, '*ekam vā cittaṃ pañca satta vā javanāni, upekkhāsahagatāhetukam vā*'. Then we can translate it as, 'Next, either one consciousness from among the profitable, unprofitable.

⁷⁴ p. 687, Note 9.

⁷⁵ Ibid.

⁷⁶ pp. 719-20.

or functional of the sense sphere arises as five or seven impulses; or consciousness accompanied by equanimity and without root-cause arises'. In Pm Ācariya Dhammapāla also explains it as, '*kaṣalākaṣala-kiriyacittesu ekaṃ vā pañca, satta vā javanāni hutvā uppajjati sambandho. upekkhāsahagatāhetukaṃ cittam vāti vā-saddam ānetvā sambandhitabbaṃ*'. (Paragraph No. 705)

(9) In XX. 80. (722) of Pm there appears a sentence, '*yadatthaṃ, yāya ca āyūhati, tasmim pavatte taṇhāya cassa cittam na namati*'. Ven. Nāṇamoli translated it as 'his consciousness does not incline with craving to the occurrence of that [aggregate-process of existence] for the purpose of which one accumulates [*kamma*]',⁷⁷ which is not quite clear. Because through contemplation of fall his mind does not incline towards craving through which he accumulates *kamma*; and his mind does not incline towards occurrence of existence for the purpose of which he accumulates *kamma*. I render it as, 'The mind of one who practices it does not incline towards that process and craving through which and for the purpose of which (process) he accumulates *kamma*.'

(10) In the same paragraph of XX. 80. (722) of Pm, there appears the sentence, '*rūpasattakādivasena vā pariggahitassa taṃtaṃparicchedato paraṃ aññabhāvadassanaṃ* <*vipariṇāmānupassanā*>'. Ven. Nāṇamoli renders it as, 'Seeing another essence subsequent to the delimitation of such and such [an essence supervening] in what was discerned by means of the Material Septad, and so on is "contemplation of change."' Here 'seeing another essence' is not relevant in this context, because this is the explanation of contemplation of change (*vipariṇāmānupassanā*), which means 'seeing the different mode or manner' after the delimitation of *nāmarūpa*. Therefore Ven. Mahasi suggests that if the word is *aññathābhāvadassanaṃ* (seeing the state in a different manner) it would be better, instead of *aññabhāvadassanaṃ* because the word *aññathābhāva* expresses the manner or mode which is intended here.

⁷⁷ p. 733, Note 28.

(11) In XXI. 4. (739) of Pm, there is a sentence, '*na hi sammadeva udayabbayaṃ sallakkhentassa dhammā sambandhabhāvena upatthahanti, atha kho ayosalākā viya asambandhabhāvenāti sutthutaraṃ aniccalakkhaṇaṃ pākaṭaṃ hoti.*' Ven. Nānamoli translated this sentence as, 'For it is not through the connectedness of states that the characteristic of impermanence becomes apparent to one who rightly observes rise and fall, but rather the characteristic becomes more thoroughly evident through their disconnectedness'.⁷⁸ Here Ven. Nānamoli construes the given sentence as '*na hi sambandhabhāvena aniccalakkhaṇaṃ pākaṭaṃ hoti* (For it is not through the connectedness of states that the characteristic of impermanence becomes apparent), *atha kho asambandhabhāvenāti sutthutaraṃ* (but rather [the characteristic becomes more thoroughly evident] through their disconnectedness).' These seems not to be suitable here. In my opinion, however, it should be construed '*na hi dhammā sambandhabhāvena upatthahanti, atha kho asambandhabhāvena.* (For the states do not become apparent as the state of being connected, but they [become apparent] as the state of being disconnected.) *iti sutthutaraṃ aniccalakkhaṇaṃ pākaṭaṃ hoti.* (Therefore the characteristic of impermanence becomes evident more and more.)' Thus I translate the whole sentence as, 'For one who rightly notices rise and fall the states do not become apparent as the state of being connected, but they become apparent as the state of being disconnected like iron darts. Therefore the characteristic of impermanence becomes evident more and more.'

(12) In XXI. 83. (782) of Pm, there occurs '*tannimittaṃ asati maggabhāvanāya uppajjanakaupādinnaḥkhandhapavattabhāvato ca tathā vuttaṃ.*' Here Ven. Nānamoli translates it as, 'Because there is occurrence of **clung-to aggregates produced by that [defilement]** when there is no path development.'⁷⁹ Here he translates the wording '*uppajjanakaupādinnaḥkhandha*' as '**clung-to aggregates produced by that [defilement]**'. But it should be '**clung-to aggregates that will arise [in the future]**', because it refers to defilements when there is no path development. For **clung-to aggregates** will arise again and again in the future, if there is no path development.

⁷⁸ p. 746, Note 3.

⁷⁹ p. 773, Note 35.

Therefore the path is called ‘emergence (*vuṭṭhānaṃ*)’ because it also emerges internally from occurrence of defilements.

(13) Next to the preceding sentence, we have: ‘*vuṭṭhahanañca nesam ārammaṇākaraṇaṃ, āyatim anuppattidhammatāpādanañca*.’ Ven. Nāṇamoli renders it as “Emergence consists both in making these the object and in producing their non-liability to future arising.” Here he treats ‘*ārammaṇākaraṇaṃ*’ as ‘making these the object’, which is not relevant in this context. This given word should be dissolved as ‘*ārammaṇa-akaraṇaṃ*’, which means ‘not making them (*nesam*) the object.’

(14) In XXIII. 35 of Vis, there appears the word ‘*nānābaddha-avikopanaṃ*’, which Ven. Nāṇamoli translates as ‘non-damage to others’ property’.⁸⁰ This is not proper in this context. Because in the same passage Ācariya Buddhaghosa explains how one who desires to attain cessation should do his preparatory tasks in detail as follows: He should resolve that whatever bowl or robe or bed or bench or dwelling place or any other kind of requisite that are not touched with himself but being kept separated from himself will not be damaged, will not be destroyed by fire, water, wind, thieves, rats, and so on.⁸¹ Even in Pm, it is explained as ‘*nānābaddhāvikopananti attanā asambaddhassa parikkhārassa avināsaṇaṃ. yathā taṃ na vinassati, tathā adhiṭṭhānaṃ* (non-damage to requisites that are not touched with himself).’ In *the Path of Purity*, [PTS’s English translation of *Visuddhimagga*] also, it is translated as ‘the causing no damage to requisites pertaining to various persons’, which Ven. Nāṇamoli might have followed.

Textual correspondances

Many portions of Pm are very similar to passages in other books, such as, Vibhaṅga-Aṭṭhakathā, Mūlaṭṭikās of Ānanda, Anuṭṭikās which are composed by him, etc. Especially many parts of *paññābhūmika* (XIV-XVII) of Pm are connected with VbhAṬ of Ācariya Ānanda. As the chapters XIV-XVII of Vis deal with the basic tenet of Buddhism, such as, aggregates (*khandha*), bases and elements (*āyatanadhātu*), faculties and truths (*indriyasacca*), and dependent origination, Vis freely quotes from Vbh, the main subject

⁸⁰ p. 829.

⁸¹ Ibid.

of which is also the same as former. Therefore naturally while commenting Vis, Dhammapāla also uses many parts of VbhAT. In fact in the most places of Vis, if there appear the quotations from Vbh, Dhammapāla explains them with the same passages which appear in VbhAT of Ānanda. Let us refer to some such correspondences:

The following sentence in XIV. 36. (432) is almost the same as VbhAT. 34:

satipi⁸² sotādinam saddārammaṇādibhāve nirulhattā dassane eva cakkhu-saddo pavattati padumādīsu pañkajādisaddā viyāti datṭhabbam.

A sentence in XIV. 36 reads 'sakehi vā paccayehi sappīyati sotaviññeyyabhāvaṃ upanīyatīti attho.' In VbhAT.34, it appears as 'sappatīti sakehi paccayehi sappīyati sotaviññeyyabhāvaṃ gamīyatīti attho.'

In XIV. 37. (433) of Pm, the characteristic of the term 'cakkhu datṭhukāmatānidānakammasamuṭṭhāna-bhūtapasāda' is explained as follows; almost the same passage occurs in VbhAT:

paripunnāparipunnāyatanattabhāvanibbattakassa kammassa nidānabhūtā kāmataṇhā, rūpataṇhā ca tadāyatanikabhavapattthanābhāvato datṭhukāmatādivohāraṃ arahatīti dutiyanayo sabbattha vutto. tattha datṭhukāmatānidānakammaṃ samuṭṭhānaṃ etesanti <datṭhukāmatānidānakammasamuṭṭhānāni>. evaṃvidhānaṃ bhūtānaṃ pasādo⁸³ <datṭhukāmatā ... pe ... pasādo,> evaṃlakkhaṇaṃ cakkhu.'

In XIV. 45. when Ācariya Dhammapāla gives explanation of 'Kiṃ pana yaṃ aññamaññassa asādhāraṇaṃ (What is it that is not common to each other?)', he explains it as follows; almost the same passage, except two words, occurs in DhsAT:

'yadi bhūtaviseso natthi, kiṃ pana cakkhādivisesassa kāraṇanti taṃ dassetuṃ <'yaṃ aññamaññassa">tiādi vuttaṃ.⁸⁴ ekampi kammaṃ pañcāyatanikattabhāvabhavappattthanānipphannaṃ cakkhādivisesahetutāya aññamaññassa asādhāraṇanti ca kammavisesoti ca vuttanti datṭhabbam. na hi taṃ yena

⁸² Atipi in VbhAT.

⁸³ Evaṃvidhānaṃ bhūtānaṃ pasādalakkhaṇaṃ cakkhu, evaṃvidho vā bhūtapasādo in VbhAT.

⁸⁴ Āha in VbhAT.

*visesena cakkhussa paccayo, teneva sotassa paccayo*⁸⁵ *hoti indriyantarābhāvappattito. ``paṭisandhikkhaṇe mahaggaṭā cetanā kaṭattārūpānaṃ kammaṇapaccayena paccayo''ti vacanena paṭisandhikkhaṇe vijjamaṇānaṃ sabbesaṃ kaṭattārūpānaṃ ekā cetanā kammaṇapaccayo hotīti viññāyati. nānācetanāya hi tadā indriyupattiyaṃ sati parittena ca mahaggaṭena ca kammaṇā nibbattiṃ kaṭattārūpaṃ āpajjeyyāti. na cekaṃ paṭisandhi anekakammaṇibbattā hotīti siddhamekena kammaṇa anekindriyupatti hotīti.'*

Some more examples in XVII:

'<Yathāphassaṃ vedanāvavattānato>ti ... saṅkhārānaṃ hetubhāvena dīpitāti sambandho', which appears in XVII. 107. (617) is the same as one in VbhAT. 99. The very long explanation from *'<assādānupassino taṇhā pavaddhatīti vacanato>ti'* to *'asādhāraṇaṃ kāraṇanti vā attho dāṭṭhabbo'*, which appears in XVII. 108. (617) is the same as that in VbhAT. 100. The whole paragraph *'<aparīṇāyako>ti arahattamaggasampañipādakakalyāṇamittarahito ... dīṭṭhadhammasukhavihārehi viharissatīti attho'* in XVII. 119. (619) is the same as that in VbhAT. 101. Here the words *'taṃjānaṇāyattattā pana sesasaccattayābhisamayassa samānakālampi'* which appear in this paragraph of VbhAT should be *'taṃjānaṇāyattattam pana sesasaccattayābhisamayaṃ samānakālampi'*. The whole paragraph of XVII. 144. (626) is the same as the relevant portion of VbhAT. 107. The whole paragraph of XVII. 145. (627) is the same as the relevant portion of VbhAT. 107.

With these evidences we can safely assume that Dhammapāla was a disciple of Ānanda; or at least he was very much influenced by the latter. In his own Anuṭṭikā Dhammapāla did his job as commentator sincerely. He explains important and difficult words and sentences of Ānanda's Mūlaṭṭikā line by line. The fact that Dhammapāla mentions Ānanda as Ācariya Ānanda (DAT) also is significant.

Refutation of Ānanda's view

Though Dhammapāla depends on many portions of exegesis of Ānanda's Mūlaṭṭikā, in a place of Pm he refutes Ānanda's view. Let us observe it. In XVII. 156 of Vis,

⁸⁵ *Paccayo* does not appear in VbhAT.

Buddhaghosa says that among the fine-material *Brahmās* of apparitional generation there arise together with rebirth-linking consciousness thirty and also nine material instances with the four groups, namely, the decades of the eye, ear, and physical basis, and the ennead of life. In VbhAT. 108, Ānanda, however, argues that there arise together with rebirth-linking consciousness twenty one and also six material instances with the four groups, namely, the septads of the eye, ear and physical basis, and the hexad of life. Because in the fine-material sphere there are not nose, tongue and nutriment. In order to prove his statement, Ānanda quotes relevant passages from Vbh. 1015-6, Kv. 520, and Yam1. He concludes his argument that enumeration of material instances should be made in the way in which there is no contradiction of *Pāḷi*; then the nature of *dhamma* is not disputed.

In XVII. 156. (630) of Pm, Dhammapāla quotes this refutation of Ānanda in full, from ‘*ettha keci “cakkhusotavattthusattakānaṃ, jīvitachakkassa cāti” to ‘tathā rūpagaṇaṇā kātabbā. evaṃhi dhammatā na vilomitā hoṃ”ti vadanti.*’ And he refutes Ānanda’s view and advocates Buddhaghosa’s statement. While doing his job he insists that Ānanda’s quotation of relevant passages from Vbh. 1015-6, etc. should be treated differently. For example, Dhammapāla explains the statement ‘*rūpadhātuyā upapattikkhaṇe thapetvā asaṇṇasattānaṃ devānaṃ pañcāyatanāni pātubhavanti, pañca dhātuyo pātubhavanti*’ which Ānanda quotes from Vbh. 1015-5 as follows:

‘*Pañcāyatanāni pātubhavanti*, etc., is said because odour and taste, even though existing, do not perform the function of *āyatana*, because beings of the fine-material sphere have no nose base and tongue base. And ‘*tayo āhārā*’ is said because of absence of function of nutriment in absence of nutriment which should be eaten; but that is said not because of non-existence of odour, taste and nutriment.’

In this way after long discussion and refutation he successfully advocates and defends Buddhaghosa’s view appearing in Vis. Here he announces that the word of commentary which does not oppose *Pāḷi* is standard like *Pāḷi*, because it has been handed down up

till now through lineage of teachers with blamelessness.⁸⁶ Lastly he concludes, “Therefore material instances are counted here as the eye-decad, etc. in the way in which it does not oppose to *Pāli*. Thus it should be understood that there is no scope for doubt of disputing of the nature of *dhamma*.” In fact this long discussion appears in his own *Anuṭikā* on *Vbh*.⁸⁷ Here after his explanation of Ānanda’s statement line by line, this long discussion of *VbhAnuṭ* occurs just the same as that of *Pm*. If we accept the sequence of *Anuṭikā* – *Paramatthadīpanī* – *Pm* and *DAT/MAT/SAT*, this long discussion first appeared in *Anuṭikā* and later he might have quoted it into *Pm*. Though it is true that in several places he opposes Ānanda’s view and advocates Buddhaghosa and Mahāvīhāra’s tradition, we should understand it as succession, modification and development of teacher’s view by the pupil. Actually a vast system of philosophy, theory of practice, ethics, etc. cannot be accomplished by one single authority. To build up vast system of Theravāda Buddhism there must have been not only the role of Buddhaghosa but also that of Ānanda who raised the alternative view; and also that of Dhammapāla who advocated the orthodox stand point and finalized it. It is also noticeable that *Abhidhammāvatara-Abhinavaṭikā*⁸⁸ of Sumaṅgala, who is also the author of *Abhidhammatthasaṅgaha-Vibhāvinī-ṭikā*, introduces this view of Ānanda.⁸⁹ After stating that there arise the decads of the eye, ear, and physical basis, which accords with Dhammapāla’s opinion, he introduces above mentioned Ānanda’s view in full, starting from ‘*Ānandācariyo panettha*’ After that he narrates Dhammapāla’s view in full. Interestingly while referring to Ānanda he designates Ānandācariya; to Dhammapāla he adds *thera* and says *Ācariyajotipālādhammapālatherā* together with Jotipāla who is said to have encouraged Dhammapāla to write *ṭikās*. In several places of the same book and in *Abh-s-VṬ* he always refers to *Ācariyadhammapālathera*.⁹⁰

Just finishing successfully his job of advocator for Buddhaghosa, Dhammapāla again elaborates on the sentence which is liable to confusion if there is no comment. In XVII.

⁸⁶ *Yañhi atthakathāvacanaṃ pāṭiyā na vurujjhati taṃ pāṭi viya pamāṇabhūtaṃ agarahitāya ācariyaparamparāya yāvajjatanā āgatattā.* (XVII. 156. (630))

⁸⁷ *VbhAnuṭ*. 120-2.

⁸⁸ This work is also known as *Abhidhammatthavikāsinī*.

⁸⁹ *Abh-av-nṭ*. II. 175-8.

⁹⁰ For example, ‘*Ācariyadhammapālatherenapi*’ (*Abh-s-VṬ*. 151); ‘*Ācariyadhammapāla.ttherena panettha idaṃ vuttaṃ*’ (*Abh-av-nṭ*. 44), etc.

156 of Vis, Buddhaghosa states, “At the least thirty material instances arise among the apparitional generation and those of the moisture-born (*samsedajūpapātayonīsu avakāṃsato tiṃsa*).” While commenting on this sentence, Dhammapāla says that if the word *avakāṃsato tiṃsa* is construed with both *samsedaja* and *upapātayoni*, it will be contradictory to *Pāli* (*Pāliya na sameti*). There it should be construed with the word *samsedaja* only. After giving the reasons fully in Pm, he concludes, “The word [thirty matters at the least] is to be construed with moisture-born being only. Partial connection can be obtained in the word which describes the same connection. Therefore it is said that thirty matters arise with decads of the tongue, body and physical basis in moisture-born being who is blind from birth, deaf, noseless and sexless but not in the apparitional being. This is the implication in the commentary, [viz., *Visuddhimagga*].”

While elaborating on this topic, Dhammapāla gives very interesting statement. In XVII. 157 (630), while commenting on the sentence ‘*samsedajūpapātayonīsu avakāṃsato tiṃsa*,’ he says that though some insist that the Great Commentary (*Mahāṭṭhakathā*) also says there arise thirty matters with decads of the tongue, etc., it should not be accepted. For that oral tradition (*pāṭho*) is mistake. *Mahāṭṭhakathā*, which was believed to be brought to by Mahinda Thera (3th B.C.) and kept in Sinhalese to prevent the influx of heretical view is no doubt the orthodox commentary on *Tipitaka*. If the oral tradition which Dhammapāla mentioned was the same as that which was accepted by *bhikkhus* at that time, he seems to have challenged the authority of *Mahāvihāra*. As his denial of it, however, is strongly based on *Tipitaka* and to give proper explanation of controversial sentence, it seems to have accepted by all later authors. For example, Abh-s-VT composed by Sumaṅgala accepts Dhammapāla’s view without any objection. *Abhidhammatthasaṅghaha Paramatthadīpāni* by Ledi Sayadaw of Myanmar (1846-1923), who was one of the greatest scholar-monks and meditation masters of the Theravāda tradition in recent times, points out 325 places in the *Vibhāvanīṭikā* where he alleged that errors and misinterpretations has occurred,⁹¹ though his criticisms also set off a reaction in defense of the older work.⁹² Here in *Paramatthadīpāni-ṭikā*, Ledi

⁹¹ *A Comprehensive Manual of Abhidhamma*, p. 17-8.

⁹² Ven. U Nandamāla, pp. 12-3.

Sayadaw did not raise any object about Sumaṅgala's explanation on the relevant passage of our discussion.

In this sense Ācariya Dhammapāla successfully acceded the main stream of Mahāvihāra's view which was represented by Buddhaghosa and altered minor problems and completed it as final authority. While doing this important job his first authority of argument comes always from *Tipiṭaka*. If a statement is in accord with *Tipiṭaka* he accepts it as standard; if some statements are not fitted to *Tipiṭaka* (*Pāḷiyā na sameti*) he argues, alters or refutes with full explanations and arguments. It seems that there appeared no refutation against his statement in the history of Theravāda Buddhism. In fact most people who contacted his works might have been overpowered by his profound, vast and accurate knowledge on orthodoxy and heretics. Thus Dhammapāla was the last and highest authority who accomplished the vast and accurate system of Theravāda Buddhism.

More information from Pm

In several places other systems of Indian philosophy are refuted from the view of orthodox Theravāda teachings. First it should be mentioned that Vijñānavādin's view is refuted in XIV. 96. (454). Dhammapāla says –

As consciousness is said to be always with the object, it should be understood that the current view, "Consciousness arises as illusory form like blue, etc, without object" is wrong. Therefore the Blessed One announced, "The eye-consciousness arises depending on the eye as well as visible data."⁹³

The theory of Sāṅkhya (*pakativādin*), such as, *purisa* (*puruṣa*, XVIII. (671)), *pakati* (*prakṛti*, XVI. 91. (567); XVIII. (671)), *padhāna* (*pradhāna*, XVI. 85. (563); XVIII. (671)), *mahā* (*mahat*, XVIII. (671)), *tammatta* (*tanmātra*, XVIII. (671)), etc. are mentioned and refuted. The theory of Vaiśeṣika (*Dravyavādin*) such as, *dravya*, *guṇa* (XVIII. (671)), etc. is refuted; their theory of maintaining the relation of inherence

⁹³ *Yadi ca nīlādirūpaṃ nāma na siyā, desādiniyamena na bhavitabbaṃ, attheva ca niyamo, ekantasārammaṇatā ca cittassa vuttāti "ārammaṇena vinā nīlādiābhāsaṃ cittaṃ pavattatī"ti evaṃ pavatto vādo micchāvādoti veditabbaṃ. tenāha bhagavā "cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāna"ntiādi.*

(*samavāyavādin*) is mentioned and refuted. The theory of Jaina such as *jīva*, *ajīva*, *bandha*, *puñña*, *pāpa*, *āsava*, *saṃvara*, *nijjarā*, *vimokkha* (XVIII. (671)), etc. is refuted. A verse of Bhagavadgītā (BG. ii. 20) occurring in XVII. 114. (619) is quoted as an example of appearance of the new body belonging to the other world, which Vis refutes. A folk belief, 'narration of episodes like Mahābhārata (Bhārata war) and Rāmāyana (taking away of Sītā) leads to calming down sin', etc. is included as wrong believes, in XIV. 91. (453).

Lily de Silva, in her excellent General Introduction of DAT(R), critical edition of Dighanikāya-Atthakathā-Tīkā published by PTS, offered some more valuable information about Dhammapāla's vast knowledge about Indian systems of philosophy, his language, style, methods of exegesis, Nayas, etc. appearing in DAT. As many portions of her information are equally applicable to Pm, I do not want to mention again here.

Textual criticism found in Pm

In some places Pm throws light on the manuscript reading (*pothaka*) as well as oral tradition (*pāṭha*). A portion which appears in XV. 32. (521) would be a good specimen of textual criticism. His way of dealing with manuscripts is far excellent and it is just the same as modern editors do.

In XV. 32. (521), Dhammapāla explains the reading found in majority of the manuscripts and then the reading in some manuscripts. Thus he says, '*By the division of eye —, ear —, nose —, tongue —, body consciousness element, and mind element, and mind-consciousness element (cakkhusotaghānājivhākāyamanodhātu-manoviññāṇadhātu-bhedena)*: in this way it is written in majority of manuscripts (*bahūsu pothakesu*).' He also gives other option found in some manuscripts (*kesu*) as "*cakkhu ... pe ... kāyaviññāṇamanomanoviññāṇadhātubhedenā*", and he explains that these words should not be construed with the word *dhātu* alone, because it is referred to the divisions of individual nature of knowing. He shows another possible reading as '*cakkhu ... pe ... kāyamanoviññāṇadhātu-manodhātu*,' which is not accepted by him.

Finally he suggests the best reading as, ‘cakkhu ... pe ...’ *kāyaviññāna-mano-manoviññānadhātu-bhedena*’.

In XVI, 65. (555) while commenting on the expression, ‘Among reliances consisting in the cords of sense desires (*kāmaguṇālayesu*),’ he says, “It is manuscript reading (*potthakesu*). In oral tradition (*pāṭho*), however, it is among reliance, etc., consisting in the cords of sense desires (*kāmaguṇālayādīsū*).” In XVI. 66. (556), he is reading the manuscript which is available to him and points out which reading must be authentic and which is later insertion. He says that the paragraph beginning with *tayidaṃ* is not authentic because it is not traditional reading (*porāṇa-pāṭho*), but inserted later on, because characteristic, etc., which appeared in XVI. 23 are repeated and that which is an irrelevant repetition must be later insertion. As already seen above, in XVII. 157 (630), Dhammapāla, while commenting on the sentence ‘*samsedajūpapātayonīsū avakaṃsato tiṃsa*,’ points out that though some insist that there arise thirty matters with decads of the tongue, etc. according to the Great Commentary (*Mahāṭṭhakathā*), it should not be accepted. For that oral tradition (*pāṭho*) is mistake.

Therefore there must have existed many kinds of manuscripts at the time of Dhammapāla; he collected them as many as possible to prepare Pm. He also consulted the oral tradition. After collecting them, he discusses them and suggests better reading like modern editors.

Chapter Two
Commentary on
Description of the Aggregates
(XIV)
(khandhaniddesaṇṇanā)

Chapter Two

Commentary on Description of the Aggregates (XIV)

(*khandhaniddesavaṇṇanā*)

Commentary on Explanation of Understanding

(*paññākathāvaṇṇanā*)

1. (421) *With all its aspects (sabbākārena)* includes all aspects of development of concentration, such as, the aspect of access, the aspect of absorption, the aspect of the state of being mastery, the aspect of overcoming applied thought, the aspect of fading away with the visible forms, etc., the aspect of taming the mind in fourteen ways, and the aspect of acquirement of five kinds of benefits.

Afterwards (tadanantara): [because understanding is described] next to concentration by the sequence in teaching and by the sequence in practice. Because it is said in the text, “consciousness and understanding.” Understanding should be cultivated by the *bhikkhu* who is equipped with more advanced development of concentration – in this way it should be construed. When it is told, “for the cultivation of understanding”, *it is taught very briefly*. Or in a prose commentary [on the verse composed by teacher himself], it is said too briefly, “the weapon in the form of *vipassanāpaññā* which is well sharpened on the stone of the concentration.” Therefore it is *not easy to know* the understanding even by nature. [Moreover] it is not easy to cultivate because the process of meditation is not yet pointed out – in this way it is to be construed. *Making question (pañhākamma):* question (*pañhā*) is in the sense of questioning, making (*kamma*), doing. It implies the utterance of interrogation.

What is understanding? (kā paññā): it is the interrogation about nature. *In which sense it is understanding? (kenatthēna paññā):* in which sense the word understanding is uttered? With relation to which significance the word understanding is used? – this is the meaning. How such understanding, however, should be known from the point of view of nature, performance, establishment and near most cause? Therefore it is said, “*what are its characteristic, function, manifestation and proximate cause?*” *Of how many kinds? (katividhā):* this is the interrogation about division. Why is the interrogation about its defilement and cleansing not included here? It is said that defilement is not possible with regard to supramundane understanding. When defilement is not possible, how is the interrogation about cleansing possible? Therefore both are not included. Regarding mundane understanding they are included in the section of development only. Therefore they are not taken separately, because they are included in Purification by Knowledge and Vision of what is Path and not-path (*maggāmagga-ñāṇadassana*).⁹⁴ Alternatively they are not referred to as they should be known by following the method which is already stated in development of concentration. When benefits are seen, one observes practice. Therefore it is asked, ‘*What are benefits of developing the understanding?*’

2. (422) *There (tatra):* in that or of that action of interrogation. *An answer (vissajjanam):* explanation. For the matter which is inquired remains concealed inside closed-hands, as it were, due to being unclear. Thus answer means explaining, because it brings about clearance. *What is understanding (kā paññā):* evidently this is the interrogation about nature. Because explaining the nature of the *dharmas* having got divisions is to be done by means of showing divisions, division should be shown fully. Again in order to point out that there arises difficulty by showing the divisions, it is stated, “*Understanding is manifold*”, etc. Here *manifold (bahuvidhā)* means manifold through profitable state, etc. *Of different types (nānappakārā):* of various types through the division of *atthajāpika*⁹⁵ etc. and through the division of *sutamayañāṇa*, and so on. *All that (tam sabbam):* the entire divisions of understanding. *It would not be*

⁹⁴ Vis. XX.

⁹⁵ See Vbh. 324.

accomplished (na sādheyya): here what is intended is that the cultivation of path accompanied with developing *vipassanā* would not be accomplished. Through developing *vipassanā* there is the removing of cravings. [It is our purpose] but it would not be accomplished. Because when the divisions of understanding are to be explained fully, all the basis of knowledge beginning from, “the basis of knowledge by one kind” occurring in *Vibhaṅga*⁹⁶ division of understanding which is found in Discourse here and there, and the entire method of *Abhidhamma*, should be explained by referring to. If it is to be done in this way, the process of cultivation of understanding which is intended here would not have scope to explain. Moreover there is difference in occurrence of understanding in the subjects, such as, possibility, impossibility, different *kammas*, different fruits etc. These too should be explained, after having been divided, together with difference in different fruits accordingly. When [entire understanding] is being explained [with all varieties and aspects], it, however, would cause confusion, and this would be digression. Therefore it is said that *it would lead to confusion. Insight knowledge associated with profitable consciousness (kusalacittasampayuttam vipassanāñāṇam)*: here the teacher excludes twofold indeterminate state by using the word ‘profitable’. In that very way he excludes current wrong view, “Understanding can be defiled.” By using the word “*insight knowledge*”, he excludes other types of profitable understanding.

3. (423) *That which is distinguished from the aspect of perceiving and cognizing (sañjānana-vijānanākāravisittham)*: this has special mode separate from that of perceiving and cognizing. Because *knowing in a particular mode (nānappakārato jānanam)* means that the state of knowing has the mode of grasping of object. Because even though the state of knowing is a common factor to them, the mode of perceiving, etc. is not the common factor. *Yellow, etc. (pītakanti)*: here the word ‘etc. (iti)’ implies beginning with, by which it includes other things like red, white, long, short, etc. to be grasped through perception. *Only the mere perceiving (sañjānanamattameva)*: herein perceiving (*sañjānanam*) means knowing (*jānanam*) after having made the sign of perceiving like blue, yellow, etc., which exists or which is absent, regarding object. For

⁹⁶ Vbh. 306; 308; 322.

this has the function of making sign which is the condition of perceiving again. By the word *mere* (*matta*) the teacher excludes the form of cognizing (*viñānana*) and understanding (*pajānana*) through the significance of excluding some special thing. By the word *only* (*eva*) it is emphasized that these special aspects never exist in perception. Therefore it is told, “*impermanent, painful*”, etc. There perception is not able to perform even the function of consciousness, then how can perception perform the function of understanding? Therefore it is said that *it is not able to bring about the penetration of its characteristics*. “The manifestation of the path” is not referred to [in relation to it]. Consciousness does not arise through the mode of perceiving of blue, yellow, etc., as perception does. Indeed it arises, while knowing some other special aspects, therefore it is said *consciousness*, etc. How does consciousness, however, bring about the penetration of its characteristics? It does through the way shown by understanding. For when insight which has characteristics as object arises, by penetrating characteristics again and again many times, insight is possible even with the mind dissociated from knowledge through practice out of proficiency. As it happens at the time of recitation of scripture which is learnt by heart, some passages consisting of correct knowledge are not known. *The penetration of its characteristics (lakkhaṇapaṭivedhaṃ)* is said with reference to just making characteristics as an object, not the penetration. *By endeavouring (ussakkitvā)*: endeavouring through practice of knowledge of rise and fall. *It is not able to bring about the manifestation of path (maggapātubhāvaṃ pāpetuṃ na sakkoti)*: because its own nature is not known. *By the same way already stated (vuttanayavasena)*: [understanding (*paññā*)] knows the object in the way already stated in consciousness (*viññāṇa*). It brings about the penetration of the characteristics. *Endeavouring* with its own incomparable power, however, *it brings about the manifestation of the path*.

4. Now in order to establish the significance that is already stated by means of simile, it is said, “*Suppose there were (yathā hi)*”, and so on. There, *one without discretion (ajātabuddhi)*: one in whom intelligence in day-to-day life is not found. *[Human] use and enjoyment (upabhogaparibhoga)*: worthy for human use and enjoyment. It is proper for obtainment of objects of enjoyment – this is the meaning. *This is genuine (cheko)*: this is essential. *This is false (kūṭo)*: resembling coins which are made of copper and

counterfeit metal. *This is half-value (addhasāro)*: this is half-worth. The word *etc. (iti)* implies beginning with. By this there is inclusion of quarter, exactly equal, one and quarter, etc. *All those kinds (te pakāre)*: the kinds of *indajāla*, *jātipuppha*, etc., and different types, such as, genuine.

5. The sentence, beginning with, *perception indeed (saññā hi)* is the application of simile. *Perception (saññā)* is said like seeing of the coin on the part of child due to grasping of object just through grouping, having not divided. Moreover it is said, “It has as its proximate cause an object, as it is presented.” *Consciousness (viññāṇam)*, with the power to grasp some special aspects in the object, is said like seeing of the coin on the part of the villager. *Understanding (paññā)*, due to understanding all special aspects in the object, is said like seeing of the coin on the part of the money-changer – it is to be seen in this way. *Knowing in a particular mode (nānappakārato jānana)*: by this statement, the teacher points out that whatever states are to be known, they have different modes individually, and correct understanding (*yāthāvato avabodho*) of them is understanding (*paññā*). Moreover it is said, “All states together with all modes occur in the range of knowledge process of Blessed One.”⁹⁷

6. *There (yattha)*: in that arising of thought. *It is not always to be found (na tattha ekamsena hoti)*: in that arising of thought, understanding is not absolutely found. For in the arising of thought which has two causes and no cause, understanding does not arise. *It is not disconnected (avinibbhuttā)*: it is not separated. *By those (tehi)*: by perception and consciousness. Just as bliss (*sukham*) is not definitely unseparated from happiness (*pīti*), perception and consciousness are not definitely unseparated from understanding. But happiness (*pīti*) is definitely unseparated from bliss (*sukham*),⁹⁸ similarly understanding is definitely unseparated from perception and consciousness. Therefore in these three states which are unseparated, their separation is difficult. Thus three kinds of knowing have the simile of the vision of the coin. In order to show their difference which is difficult to know through the quotation from another authoritative book, there

⁹⁷ Nd1. 178; 357; 451; Ps. 194.

⁹⁸ For example, in the case of second *jhāna*, there are *pīti* and *sukha*. But in third *jhāna* there is *sukha* but not *pīti*.

is the sentence, beginning with, “*Therefore it is said.*” There, even in material states, it is difficult to see basically after having specified, “This water is from such and such river” when water is taken from various rivers, and “This is such and such oil” when various types of oil are kept in one vessel and mixed up. No doubt it is very difficult to see immaterial states, therefore it is said, “*immaterial states of consciousness and its concomitants (yam arūpīnam cittacetāsikānaṃ)*”, etc.

7. (424) *The individual nature of states (dhammasabhāvo)*: a phenomenon’s own nature and common nature. Herein by the first interpretation, it includes its own characteristics of hardness, touch, etc., by the second the common nature of impermanent, painful, etc. Understanding has the characteristic of action of penetrating both, therefore it is said, “*Understanding has the characteristic of penetrating the individual nature of states (dhammasabhāvapaṭivedhalakkhaṇā paññā).*” Its essence is to abolish the darkness of delusion (*mohandhakārassa viddhamsanarasā*): it conceals the individual nature of states as stated just like the light of lamp removes the outer darkness concealing pot, cloth, etc. The light of understanding arises abolishing the darkness belonging to mind while arising only, because it is manifested as non-confusion regarding the individual nature of states, therefore it is told *non-delusion as manifestation (asammohapaccupaṭṭhānā)*. Or it itself, being a cause, brings about the fruit as non-delusion. In this way, *it is manifested as non-delusion*. As herein insight understanding is intended, it is said, “*Concentration is its proximate cause (samādhi tassā padaṭṭhānaṃ).*” Likewise the citation from the Discourse, “One who is concentrated knows correctly”⁹⁹ has appeared as consistent reference.

8. (425) Penetrating the individual nature of states is indeed special individual nature of understanding, therefore there is not found even a single division of understanding. Thus it is said, “*As having the characteristic of penetrating the individual nature of states, it is of one kind (dhammasabhāvapaṭivedhalakkhaṇena tāva ekavidhā).* The world (*loko*) is described as round of rebirths in the sense of breaking up and destruction. Mundane (*lokiyā*) is so called because it is applied to the world as it is included in the

⁹⁹ S. iii. 13; iv. 80; v. 414.

world, or it is known there. *Supramundane (lokuttarā)* is so called because it is above the world, and it has gone beyond the world, as it is not included in the world. Even the supramundane understanding associated with the path is to be cultivated. It is the synonym of *vipassanā* (insight), thus inclusion of the term *lokuttara* is not improper. *Subject to defilement (sāsavā)*: being together with defilements (*āsavā*) that occur, after making selves as an object. Even through making an object, it has not defilement, thus it is *anāsavā* (free from defilement). By the word *ādi*, inclusion of dyads such as *āsavavippayuttasāsava* (a pair of that which is bereft of defilement and that which is subject to defilement), etc. is to be understood. By the mode of defining of mentality and materiality (*nāmarūpa-vavatthāna-vasena*): by the mode of defining of mentality and by the mode of defining of materiality. It is called *dassana* (*seeing*) because of seeing *nibbāna* first. As being base, the associated states arise in this [first path], or itself arises not like *nibbāna* which does not appear, therefore it is called *bhūmi* (*plane*). Thus it is called *the plane of seeing (dassanabhūmi)* referring to the first path. As the remaining three paths arise through development in the state which is seen through the first path, something new is not seen. Therefore it is 'development' and 'plane' in the sense already stated. Thus it is called *the plane of development (bhāvanābhūmi)*. There it is stated that understanding is twofold as *dassanabhūmi* and *bhāvanābhūmi*. It is called *cintāmayā* (*that consisting in what is reasoned*), as it is produced by reasoning disregarding hearing. In this way there are *sutamayā* (*that consisting in what is heard*) and *bhāvanāmayā* (*that consisting in development*). The word *maya* is to be applied to each. Skillfulness in increase, improvement, is *āyakosallam*; skillfulness in the state of loss, detriment, is *apāyakosallam*; skillfulness in means, in production of different matters, is *upāyakosallam* – in this way the word *kosalla* (skillfulness) should be applied separately. Of understanding, interpreting the internal, observing (*patipajjanam*) is *ajjhātābhinivesā* (*interpreting the internal*). Similarly *bahiddhābhinivesā* (*interpreting the external*) and *ubhayābhinivesā* (*interpreting both*) should be understood.

9. (426) *That associated with the mundane path (lokiyamaggasampayuttā)*: that associated with the path in arisings of consciousness which are mundane profitable, specifically that associated with the path of fourfold purity beginning with purity of

view. The term used collectively is used partly also, thus it is told, “*maggasampayuttā*”. Or it is said in this way because each right view, etc., has the designation of the path.

10. It is possible to have different dyads (*duka*) through mere difference in the meaning of the word, even though they are not different as a *dhamma*, therefore it is stated *this is same in meaning as the mundane and supramundane (atthato panesā lokiyalokuttarā va)*. In the dyads such as that free from defilements and that subject to defilements, etc., the mention of the word *vippayutta*, etc. is different, therefore understanding is same in meaning as the mundane and supramundane. Thus it is stated that *the same method applies (eseva nayo)*. By the word *etc. (ādi)* the dyad of *oghanīya* (that which is liable to the floods) and *oghavippayuttaoghanīya*, etc. should be included.

12. There are four path consciousnesses belonging to the first *jhāna*, likewise those belonging to the second *jhāna*, etc. In this way, in the sixteen kinds of path consciousness, [understanding is accompanied by joy]. As insight understanding is intended here, exalted understanding is not included.

14. (427) *By one's own thinking (attano cintāvasena)*: by one's own thinking of means (*upāyacintāvaseneva*) without injunction from another for accomplishment of different faultless matter. *By hearing from another (sutavasena)*: through injunction from another as it is heard. *Or somehow (yathā tathā vā)*: either hearing injunction from another or not hearing, he himself engages in meditative development. *That reached absorption (appanāppattā)*: this is said in order to show [understanding] consisting in development that has reached the top-most point, but not to show “only understanding that reached the stage of absorption.”

In that which is invented by ingenuity (yogavīhitesu): in that which is prepared through understanding, modified through understanding, accomplished through means. *In the spheres of work (kammāyatanesu)*: herein work itself is the spheres of work and that

which is work as well as spheres is the sphere of work referring to the livelihood.¹⁰⁰ The same method applies to *the spheres of arts (sippāyatanesupi)*. Therein activity is twofold. Lesser types of activity are work of carpenter, etc., and higher types, that of agriculture, trader, etc. Art is of two types. Lesser types of art are craft of basket-maker, etc, and higher, craft of calculation, and so on. Science itself is *the branch of science (vijjāttānam)*. Science like spell, branch of medicine and charm protective from a multitude of serpents should be known religious only. Some wise men like *bodhisattas*, desiring well-being of men, neither observe what is being performed by others, or grasp what has been done, nor listen what is told, but they perform through their own religious thinking. Those which have been performed by wise men themselves, through their own religious thinking, are similar to those done by others after grasping.

Ownership of deeds (kammassakataṃ): the knowledge that knows, ‘This particular deed belongs to living beings themselves; this does not.’ *That which is in conformity with truth (saccānulomikaṃ)*: insight understanding. For it is called *saccānulomikaṃ* because it is in conformity with penetration into truths. In order to show the mode of its occurrence, it is stated, “*Whether materiality is impermanent (rūpaṃ aniccanti vā)*”, and so on. Therein the characteristic of painful and not self should be included by the word *whether (vā)* in the sense of non-fixation because there is not interval. For what is impermanent, that is painful and what is painful that is not self. *Any kind (yaṃ evarūpiṃ)*: any preference (*anulomikaṃ*), of which the individual nature is explained above.¹⁰¹ *What makes able (khanti)*, etc. are the synonyms of understanding. As it is agreeable to the aforesaid spheres of *kamma*, etc. by showing non-opposition, similarly as it is not going against the truth of path, and truth of ultimate reality, that is, *nibbāna*¹⁰² by being beneficial to living beings, it is favorable. Therefore it is called *anulomikā*. Understanding is able to see all these factors, thus it is *khanti*. It sees, thus it is called *diṭṭhi*. It is liked, thus it is called *ruci*. It makes one think, thus it is *muti*. It observes, thus it is called *pekkhā*. Things beginning from the spheres of work, being

¹⁰⁰ *ettha kammameva kammāyatanam; atha vā kammañca taṃ āyatanañca ājīvādīnantipi kammāyatanam.* VbhA. 392.

¹⁰¹ According to VbhA. 393, the full stop of this sentence should be placed after *anulomikaṃ*.

¹⁰² According to VbhA. 297, the comma used after the word *paramatthasaccassa* is not necessary because it is the qualifier of the next word, that is, *nibbāna*.

contemplated by understanding, are able to undergo contemplation, thus it is *dhammanijjhānakhanti* (bearing contemplation over things). Not hearing from another he gets (*parato asutvā paṭilabhati*): not having heard other's preaching, a person himself thinking, obtains. This is said (*ayam vuccati*): this is called understanding by one's own thinking. It, however, occurs in the well-known *bodhisattas* only. Even there, knowledge in conformity with truth occurs in two *bodhisattas* who bear their last body. Remaining types of understanding occur in all *bodhisattas* who have fulfilled perfection, who have higher knowledge. Hearing from another he gets (*parato sutvā paṭilabhati*): having seen the spheres of activity, etc. which are being performed or which have been performed by another, [moreover] even having heard narration being narrated by another, even having learnt from the teacher, all these are obtained. [Moreover] indeed it should be known that it is obtained having heard from another. Of one who has attained attainment (*samāpannassa*): of one endowed with attainment. It is an example. Insight path understanding here is intended as "understanding consisting in development."

15. *That (sā)* indicates understanding that is stated as "that having limited object and that having exalted object."¹⁰³ *Mundane insight (lokiyavipassanā)*: mundane insight understanding. *That is supramundane insight (sā lokuttaravipassanā)*: understanding having measureless object, occurring contingent upon *nibbāna*. "That is supramundane insight" is said with reference to understanding of the path. Even though it does not observe the state of impermanent, etc., of formations, it is said as insight because it fulfills the function of insight, or because it specifically sees characteristic of thusness of *nibbāna*. But change-of-lineage knowledge that has measureless object is not referred to as insight, as its position is to advert to the path.

16. It is called *āya* because by which attainments are increased, that is, improvement (*vuddhi*). *Skillfulness in that (tattha kosalla)*: skillfulness, cleverness (*kusalatā*), expertness (*nipunatā*) in improvement characterized by elimination of harm and the arousing of good. In order to show the absolute skillfulness through *Pāḷi* (the words of

¹⁰³ Vbh. 310.

Blessed One), it is said, *these things (ime dhamme)*, etc. Therein it is said (*idaṃ vuccati*), understanding in non-production and abandoning of unprofitable things, or arousing and maintaining of profitable things – this is indeed called *skillfulness in improvement (āyakosallaṃ)*.

17. It is called *detriment (apāya)*, because it is being removed (*apetattā*) from improvement (*āyato*) characterized by increase. *Apāya* refers to non-increase (*avuddhi*). *Skillfulness in that (tattha kosalla)*: skill in that detriment characterized by diminution of good and arousing of harm. Thus it is called *skillfulness in detriment (apāyakosallaṃ)*. In order to show even that also through *Pāḷi* (the words of Blessed One), it is stated *these things (ime dhamme)*, etc. Therein it is said (*idaṃ vuccati*), understanding in non-production and ceasing of profitable things or arousing and maintaining of unprofitable things – this is indeed called skillfulness in detriment. Skillfulness in improvement can be called understanding, how should skillfulness in detriment also be called understanding? One thinks in this way, “Indeed power to produce detriment may be called skillfulness in detriment.” This is, however, his own thought only. Why? For it is indeed wise man that knows correctly, “While bringing to mind in this way, profitable things not arisen do not arise; those which have arisen, they cease. Unprofitable things not arisen arise; those which have arisen grow in me.” Having known thus he does not produce unprofitable things not arisen, he abandons those which have arisen. He arouses profitable things not arisen, brings those which have arisen into the perfection of development. Therefore skillfulness in detriment is also called understanding only.

18. *Sabbattha*: in all (*sabbesu*). *Such and such things (tesaṃ tesaṃ dhammānaṃ)*: of various beneficial and pleasant things belonging to beings. *That which occurs at that moment (taṅkhaṇappavattaṃ)*: that which arises at the same moment in order to discriminate it, when urgent type of work or fear arises. As it arises at proper occasion, thus it is called *thānuppattika* (*that which arises at the proper occasion*). Means therein (*tatrupāya*): it becomes the means at different occasions of performance.

19. *Having grasped (gahetvā)*: having grasped with such discerning as, “This is matter, this much is the matter”, and so on. *Having grasped both (ubhayam gahetvā)*: having grasped both “the internal and external” by sequence. Or having grasped even all five aggregates simultaneously without dividing, such as, “Whichever has got the nature of origin, all that has got the nature of cessation.” This, however, is insight understanding as interpretation (*vipassanābhinivesa*) of insight on the part of *bhikkhu* having great merit and qualification to win sharp insight.

20. (428) *Contingent upon the truth of suffering (dukkhasaccam ārabha)*: knowledge that arises having made the truth of suffering as an object and that arises as abolishing delusion that envelops it, is *knowledge in suffering*. Knowledge that occurs *contingent upon the origin of suffering (dukkhasamudayam ārabha)*: herein the same method should be applied. Similarly in the case of remaining two pairs also. Knowledge that arises contingent upon the fourth truth is called reviewing knowledge;¹⁰⁴ knowledge that arises contingent upon the third truth is called path knowledge; knowledge that arises contingent upon the remaining two truths is called insight knowledge – thus it is clear.

21. In order to make clear the meaning told in brief such as “knowledge which is divided in meanings, etc.” through *Pāṭi*, it is said, *it is indeed told (vuttañhetam)*. *Knowledge about meaning is the discrimination of meaning (atthe nānam atthapaṭisambhidā)*: knowledge that is classified (*pabhedagata*) under meaning (*attha*), that is able to make marking, clarification, determining of the classification of the meaning is called discrimination of meaning (*atthapaṭisambhidā*). The same method applies to the remaining three. Knowledge that is classified under the law, that is able to make marking, clarification, determining of the classification of the law is called *discrimination of law (dhammapaṭisambhidā)*. Knowledge that is classified under the enunciation of language, that is able to make marking, clarification, determining of the classification of language is called *discrimination of language (niruttipaṭisambhidā)*. Knowledge that is classified under the perspicuity, that is able to make marking,

¹⁰⁴ The word *catusaccam* in the sentence *paccavekkhaṇañānam hi catusaccam ārabha pavattañānam nāma* should be *catutthasaccam*, as it is given in Sinhalese edition. Ven. Mahasi also suggests it. Otherwise it is difficult to understand the meaning in this context.

clarification, determining of the classification of the perspicuity is called *discrimination of perspicuity* (*paṭibhānapaṭisambhidā*). Divisions of language and perspicuity should be known after having divided meaning, etc. having meaning (*attha*) and law (*dhamma*) as their objects through the divisions, such as, conditionally produced, etc.

22. Even *nibbāna* is called ‘meaning’, as it is ‘served’, ‘attained’ in accordance with a cause which leads to obtainment. *Anything conditionally produced* (*yaṃ kiñci paccayasambhūtaṃ*): by this word suffering, etc. which occur in the section of truth, cause, *dhamma* and mode of condition are included. *Nibbāna* occurring in the section of truth and of the mode of condition, the meaning of what is spoken occurring in the turn of the scripture, *kamma*-result and functional consciousness occurring in the *abhidhammabhājanīya*, – thus five meanings should be understood in the same way as told in *Pāḷi*.

23. *It necessitates* (*dahati*): it assigns (*vidahati*). It is an etymological interpretation common to [all five] beginning with cause that produces [fruit]. In order to explain it, it is said, “*It makes occur or allows to happen* (*pavatteti vā sampāpunītuṃ vā deti*).” Among them the first meaning should be understood in laws except the noble path. Even what is spoken impulses the meaning as understanding. The path, however, allows one to obtain *nibbāna*, therefore in the case of the path, the latter meaning is applicable. *Nibbāna* is meaning (*attha*) as it is to be reached; the meaning of what is spoken is meaning as it is to be known; other is meaning as it is to be produced – in this manner it is threefold.

Any cause that produces fruit (*yo koci phalanibbattako hetu*) : by this word the origin of suffering, etc., occurring in the section of truth, cause, *dhamma*, and mode of condition are included. The path occurring in the section of truth and the mode of condition, what is spoken occurring in turn of the scripture, and the profitable and unprofitable states occurring in the *abhidhammabhājanīya* - thus five laws should be understood in the same way as told in *Pāḷi*. There the noble path is the cause that leads to obtainment (*sampāpako*). What is spoken is the cause that makes known (*ñāpako*). The other is the cause that produces (*nibbattako*) the fruit. Thus threefold cause should be understood.

Herein functional consciousnesses are not said to be the state of the law because they do not give the result. If it is so, there are no fruits. Then even should the state of meaning also not be referred to? It is not like that, because they [*vipākas*] are produced from condition. If it is like this, then should profitable and unprofitable states also be included in the state of meaning? This is not a fault, because profitable and unprofitable states are not rejected to be the meaning. But only the state of law is said because it is the main condition of result evidently. Should the state of the law also be referred to on the part of functional states, due to their being the state of the condition? This is not a fault, because they are not rejected [to be the state of law]. But the state of law is not referred to, due to the absence of the state of the cause that is related to the fruit of *kamma*. There are discriminations of the law and the meaning (*dhammattha*) to one who is reviewing just profitable and unprofitable, and result and functional states, having not classified it, such as, “This is its condition, this is conditionally arisen.” Therefore their states of meaning and law (*atthadhammatā*) are not mentioned – thus it is to be known.¹⁰⁵

24. *The same meaning (ayameva hi attho)*: the meaning with fivefold division of meaning and law is told, and the same is shown in *Abhidhamma*, after having divided – in this way it is construed.

25. *Enunciation of language dealing with law (dhammaniruttābhilāpe)*: here the word *dhamma* is told from the point of view of indicator of individual nature, thus it is called *language that is individual nature (sabhāvanirutti)*. ‘Correct language’ is the meaning. Therefore it is said, “*the usage which has no exception (abyabhicārī vohāro)*.” The word reference (*saddavohāro*) having fixed relation in understanding of different meanings is implied. *The enunciation of that (tadabhilāpe)*: utterance of that correct usage called language of individual nature. The language which is individual nature, however, is the *Magadhan* language. Semantically it means the concept of the name. Thus say teachers. Others, however, say that the language which is individual

¹⁰⁵ It should be understood according to *yathāsankhyam* (syntax by sequence). Of one who reviews profitable and unprofitable, and result and functional states there are discriminations of the law and meaning (*dhammattha*), but not discriminations of the meaning and law.

nature is basically concept. If it is so, concept should be uttered, but not word. Thus there may occur contingency. There is nothing to be enunciated, uttered except the word – this is implication. The words *phassa*, etc. are to be understood, to be uttered. If it is so, even meaning and law also would turn into the state of language (*niruttibhāvo*) because they are to be understood. The word *phasso* is individual-nature language. *Phassam* and *phassā* are not individual-nature language. Thus this intention is already referred to. That which is not a word has not got aspect like this. Therefore [knowledge] about enunciation (*abhiḷāpe*), utterance (*uccāraṇe*) of that language that is individual nature made up of word only is the discrimination of language (*nirutti-paṭisambhidā*) – in this way it should be taken.

Knowledge that is classified under the enunciation of language that is individual nature on the part of one who is reviewing, having made the sound of the language that is individual nature as an object, is discrimination of language. Some say that discrimination of language arises at mind-door after the cognitive series of ear consciousness, of which object is the sound of language, because it is said in commentary, “In this way this discrimination of language indeed has sound as an object, and not concept as the object.”¹⁰⁶ It is said referring to knowing afterwards, having perceived sound of the word, “Discrimination of language has present object.”¹⁰⁷ But there may occur contingency that when one *dhamma*, of which object is present is present, the other *dhamma* which has present object would be referred to. Knowledge of divine ear knows clearly respective sound which is the cause of deciding division of words uttered by human being, etc. Knowledge that is the cause of determination of individual-essence language and non-individual-essence language, of which object is individual-nature language that is present, that knows it clearly, is the discrimination of language. When it is stated in this way, there is no mutual inconsistency. It is possible to say, “Of one who is reviewing having made the words of language which is individual nature as the object”, and “Of one who causes to arise reviewing of the object of words which is present.” For the knowledge knowing clearly individual-essence language arises while breaking up (*bhindantam*), penetrating (*paṭivijjhantam*) language due to the

¹⁰⁶ VbhA. 387.

¹⁰⁷ Vbh. 304.

state of the cause of deciding different divisions just after reviewing different words. Therefore it is said, it has got division also.

26. *Knowledge everywhere (sabbattha ñāṇaṃ)*: knowledge in all objects, entire knowledge, is the implication. Therefore the teacher has said, “knowledge that has knowledge as its object (*ñāṇārammaṇaṃ ñāṇaṃ*).” Or *everywhere* indicates knowledge in entire meaning, or it is called all knowledge as it arises in three or even in four. Or it is so called, as it arises in three only because discrimination of perspicuity made up of *kusala* and *kiriya* has the state of *dhamma* and *attha*. Therefore it is stated, “or aforesaid kinds (*yathāvuttesu vā*)”, etc. There *individual objects, functions and so on (sagocarakiccādivasena)*: according to its own object and according to function, etc. knowing, “This knowledge arises depending on such and such object through such and such function.” By the word *ādi*, there is inclusion of its characteristic, manifestation, proximate cause and plane, and so on. Therefore it is said, “These knowledges are indicator of such and such meaning”, and so on.

27. (429) [*The four kinds of discrimination*] come into the [*two*] categories (*pabhedam gacchanti*): they are able to understand different divisions correctly in different objects having different divisions.

Elder Ananda is mentioned in order to exclude, with blame, the meaning shown through the general statement, ‘And great disciples come into the category of the non-trainers’ plane’.

28. *This (etā)* refers to discrimination (*paṭisambhidā*). Division in the plane of the trainer has got less objects, while that of the plane of the non-trainer has got many objects. Therefore it is stated that *achievement is the reaching of Arahatsip (adhigamo nāma arahattappatti)*, or it is said with reference to special attainments. For these discriminations attained by the trainer also obtain the state of purity by attainment of *Arahatsip*. Like prior effort, it is not [correct] that attainment of *Arahatsip* does not become cause of analytical knowledge of discrimination in the case of *Arahat*. Therefore the state of being the cause for analytical knowledge of discrimination of the trainer and the non-trainer should be applied even in the case of five aspects

accordingly.¹⁰⁸ Mastery of Scriptures (*pariyatti*), etc., having only the words of Blessed One as an object are pointed out, due to complete inclusion of meaning and law, etc. *Mastery (pariyāpuṇam)*: the repetition of Pāli. *Hearing (savanam)*: listening to its meaning. Desire to know all around is called questioning (*paripucchā*). Therefore it is said, *discussion of knotty passages and explanatory passages in the texts, commentaries, and so on (pāliatthakathādisu gaṇṭhipada-atthapadavinicchayakathā)*. This implies that this is the detailed statement of resolution of the meanings difficult to know from the point of word meaning and implied meaning. For the word of which the meaning is difficult to understand is *gaṇṭhipada*, and the word of which the implication is difficult to understand is *atthapada*. By the word *ādi*, he includes different treatises divided into *khandha*, etc. Advancing and returning associated with application of meditation subject is *gataṃ* and *paccāgataṃ*. He, to whom it belongs, is *gatapaccāgatika*, and his state is *gatapaccāgatikabhāva*. It means one engaged in meditation subject [while going] from his residence up to village nearby and [returning] back from that village towards residence. *Vicinity of the stages of conformity and change-of-lineage (yāva anulomagotrābhusamīpaṃ)*: knowledge of equanimity in formations is indicated, for it arises in their vicinity.

30. *In some sciences (satthesu)*: in faultless compositions bringing benefit and happiness to beings. *In the spheres of craft (sippāyatanesu)*: the same is applied here also. *The hundred and one tongues (ekasatavohārā)*: dialects of the hundred and one kingdoms in ancient days. *The chapter of similes (opammavaggo)* indicates *Yamakavaggo* in *Dhammapada*. Others say that it indicates *Yamakavaggo* in *Mūlapaṇṇāsa*. *Of very learned intelligent teachers (sutapaṭibhānabahulānaṃ)*: of those learned endowed with perspicuity.

31. *All (sabbāni)*: five [aspects (*ākārā*)] mentioned earlier, or also eight mentioned afterwards. *Next upon the liberation consisting in trainers' fruition (sekkhaphalavimokkhantikā)*: being at the end of the liberation consisting in trainers' fruition. Power of knowledge in the possible as possible and the impossible as

¹⁰⁸ As achievement, mastery of scriptures, hearing, questioning, and prior effort.

impossible, etc. among all qualities of the Buddha has become clearer due to their own function, thus “like the Ten Powers (*dasa balāni viya*)” is stated. Or all others, beginning with knowledge of all knowing are special qualities of the Blessed One. Therefore it is said, *next upon the liberation consisting in non-trainers’ fruition (asekkhaphalavimokkhantikā)*.

Commentary on Analysis of the Plane, Root, and Body of Understanding

(*paññābhūmi-mūla-sarīravavatthānavañṇanā*).

32. (430) *Of this understanding (imāya paññāya)*: of this insight understanding. It is *the plane (bhūmi)* because it is the place of arising through grasping, such as, marking, etc. By inclusion of the word *ādi*, inclusion of nourishment, etc. should be understood. Why are these many states taken by state of the plane? Would it not be accomplished by a single *dhamma* among aggregate, etc.? No. The three, beginning with aggregates¹⁰⁹ are necessary in order to help three kinds of living beings, otherwise it would not be possible to help all in common. Because living beings are threefold, *viz.*, those confused in materiality, those confused in immateriality, and those confused in both. Among them, for those who are confused in immateriality, aggregates are taught because immaterial states are classified into four. For those who are confused in materiality, bases are taught because the material states are classified into ten and half¹¹⁰ [among twelve bases]. But for those who are confused in both, elements are taught because both mind and matter are classified. In this way there are three kinds of living beings due to difference in faculty (*indriya*) – sharp faculty, moderate faculty, slow faculty, [and difference in preference] – less preference, moderate preference, and expanded preference. For them also, aggregate, etc. are taught according to sequence.¹¹¹ In this way it should be applied. Well, inclusion of faculty is for easy understanding of characteristics of not self, “these are void, dependent on others”, because these states

¹⁰⁹ Aggregate (*khandha*), base (*āyatana*), and element (*dhātu*).

¹¹⁰ They are eye –, ear –, nose –, tongue –, body –, form –, sound –, smell –, taste –, tangible base, and half of the mental-object base.

¹¹¹ Aggregate is taught for those who have sharp faculty, base for those who have moderate faculty, and element for those who have slow faculty.

(aggregate, base and element) set lordship, mastership on co-born states like a ruler. The rulership of these states, however, is accomplished through their own nature. There is not controlership of anyone here.

This fourfold division will be favorable, not otherwise, when [the truth of suffering] is seen as the round of rebirths, [the truth of cessation] as turning away [from rebirth], and [the truth of origin and path leading to cessation] as the cause of both. Therefore two¹¹², beginning with truth are mentioned. This method should be applied to the states included by the word *ādi*.¹¹³ It is called *root* (*mūlam*) because of its having the state of support. For, when purification of virtue and purification of consciousness exit, then only understanding has acquired the root, not otherwise. It is called *body* (*sarīram*), because it is to be developed. These five purifications of understanding which arises as process, beginning with purification of view being in the place of feet, hand and head, are to be understood as “body” through the maxim of group by way of limbs.

33. (431) *Five aggregates (pañca khandhā)*: here *five* indicates statistical limit, by which the teacher shows that aggregates are neither less nor more than that. *Aggregate* shows states that are limited. Here because the word *khandha* is in the sense of the collection just like in the case of words, such as, “large reservoir of water”,¹¹⁴ having taken together in mind all matters divided into the past, etc. by way of collection, “Materiality itself as aggregate, thus it is materiality-aggregate” should be understood as a compound where expressions are in apposition to one another (*samānādhikaraṇa-samāso*). When the word *khandha* is used in the sense of installment, just like in the words, such as, “I shall give you loan in three installments”, then would even *nibbāna* come under the state of another *khandha*? It is not so, because of absence of divisions of past, etc. For *nibbāna* is single and eternal, there is no division into past, and so on. From the first meaning, it indicates the collection of materiality, and from the second, it indicates the installment of materiality. The same method applies to the *aggregate of feeling* (*vedanākkhandho*), and so on. Why are these aggregates said to be five only, and

¹¹² *Saccam* and *paṭiccasamuppāda*.

¹¹³ That is, *āhāra*, etc.

¹¹⁴ A. ii. 55; iii. 52; 337.

why with this sequence only? Because of seeing the application of vessel, food, curry, cook and enjoyer, and because of teaching in the manner in which it begins with what is gross and beginning with defilement – in this way it should be known. Feeling and perception are taught separately under the name of aggregate, having been taken aside from the aggregate of formations, having thought the cause of root of contention,¹¹⁵ round of rebirths, and the cause of *kamma*.

Commentary on Explanation of the Materiality Aggregate
(*rūpakkhandhakathāvaṇṇanā*)

34. (432) *There (tattha)*: in those five aggregates. *Whatsoever (yaṃ kiñci)* indicates complete covering. *Characteristic of being molested (ruppanalakkhaṇaṃ)*: it is necessary to restrict the logical fallacy of over-generalization. When over-generalization occurs due to being not restricted by inclusion of the word *yaṃ* and *kiṃ* along with indeclinable *ci*, that is removed by the word *ruppana*. Thus by the word *ruppanalakkhaṇaṃ*, complete covering of materiality is made. *By cold, etc. (sūtādihi)*: by cold, hot, hunger, thirst, and so on. This is instrumental case in the sense of cause. That of which characteristic is being molested, has *characteristic of being molested (ruppanalakkhaṇaṃ)*. *Kinds of states (dhammajātaṃ)* indicates state (*dhamma*) only. *Ruppana* here means occurrence of dissimilarity when there is contact of opposite cause like cold, etc. Is occurrence of dissimilarity obtainable in the case of the states of immateriality when there is contact of opposite cause like cold, etc.? Of course it is obtained. It is, however, not so evident. Here what is being molested, which is clearer, is intended, as cold, etc. are already included. If it is so, how is designation of materiality applicable to *brahmā*-world? There designation of materiality is available, because its individual nature is not abandoned, or through the cause which is favorable to it. Others say that the state of cause of occurrence of dissimilarity of that which is being broken, when one's own continuity is broken at contact of opposite cause, is *ruppana*. In this view, that which is made visible (*rūpayati*), that which causes alteration (*vikāraṃ*

¹¹⁵ *Vivādamūla* (D. iii. 246).

āpādeti), is materiality. In earlier view, however, it is materiality in the sense of being molested (*ruppati*). The word *ruppana* is the conventional usage in obtainment of modification in the sense of impingement – thus say some. In this view there is no contingency of designation of materiality in the states of immateriality because of absence of impact. Others say that it is *ruppana* due to its counter attack. *Having taken all that in one (sabbam taṃ ekato katvā)*: having kept in mind the sense of the collection, he says.

Due to division of primary entity (bhūta) and derived (upādāya) (bhūtopādāyabhedato): derived materiality exists here due to its existence dependent on it, thus it is called the primary (*bhūtaṃ*). Derived materiality itself clings to primary entities only. It, however, is not held by them, or it is not held by any other. Thus it is called the derived materiality (*upādāya*).

35. Well primary materialities are already explained from the point of view of etymology also under the definition of the four elements, but from the point of view of explaining characteristic, etc. of the states having individual nature, it is said, “Characteristic, function and manifestation are told under the definition of the four elements (*lakkhaṇarasapaccupaṭṭhānāni catudhātuvavatthāne vuttāni*).” There proximate cause is not told, therefore it is said, “However from the proximate cause (*padaṭṭhānato pana*)”, and so on. Non-reference should be understood because the meanings of proximate cause are clarified under the word ‘*paccayato*’ in another arrangement.¹¹⁶ *Even all (sabbā pi)*: even all the four elements. There occurs the earth element when supported by water, strengthened by fire, and made powerful by air only, otherwise not. Therefore that has remaining three elements as the proximate cause. Similarly the others also [have their proximate causes in this way]. Thus it is said, “having the other three as its proximate cause (*avasesadhātuttayapadaṭṭhānā*).”

36. *Twenty-four kinds (catuvīsatividham)*: this indicates numerical limit in order to restrict materiality of power, and so on. That which is to be told here will be clear

¹¹⁶ See Vis. XI. 109.

further. It relishes (*cakkhati*), thus it is called *cakkhu*. And it exists, as it were, relishing visible-data which is the base of consciousness. The word *cakkhati* is in the sense of relishing just like in the sacred words, “One relishes honey, one relishes curry”, etc., as it is told, “Māgaṇḍiya, the eye indeed takes delight in forms, delights in forms, rejoices in forms.”¹¹⁷ It is also told in the commentary that its “function is plunging into forms.”¹¹⁸ Even if ear, etc. have their objects of sound, etc., the word *cakkhu* is current only in seeing¹¹⁹ out of convention, just like the words *paṇkaja*, etc. are used only with regard to lotus, etc. – in this way it is to be understood. Or *cakkhati* means, as it were, narrating (*ācikkhantam*) even and unevenness which are the base of consciousness; [it means] as it were, telling clearly (*abhibyattam vadantam*). In commentary, however, it is said, “And it explains (*vibhāveti*).”¹²⁰ As the verbal roots have got different meanings, the meaning of the explaining (*vibhāvanattha*) is also possible with the word *cakkhati* – from this point of view it is told. It is called *ear*, as one listens with this, or as that which is presided over by the consciousness listens itself. It is called *nose*, as one smells with it, or as that which is presided over by the consciousness smells itself. Nutritive essence (*āhāraraso*) which is the cause of life is called *jīvitam*, as swallowing is based on taking taste. As it invites (*āvahāyati*) the life (*jīvitam*) through inclination towards nutritive essence.¹²¹ Therefore it is called tongue (*jivhā*). This is explained through etymology. Body (*kāya*) is so called as it is the place of origin, entrance (*āyo*) into the states that have defilements which are vile (*kucchitānam sāsavadhammānam*). For *kāya* is specifically the cause of defilements among nose, tongue and body. They are the special cause of greed for sense desires, originated from *kamma* caused by greed for sense desires which do not reach the state of the cause of supremacy. For by means of that, living beings tasting pleasure of tangible object, have got even sexual engagement. Or it is explained that the four aggregates based on body faculty are specifically called defilements due to the state of cause of defilements of strong sense desires, etc., hence it is the entrance into the states that have defilements which are vile. Therefore it is called

¹¹⁷ M. i. 503.

¹¹⁸ Vis. XIV. 37.

¹¹⁹ In Sinhalese edition, the reading is *nayane eva cakkhu-saddo pavattati* instead of *dassane eva cakkhu-saddo pavattati*. But in VbhAṬ. 34 the reading is *cakkhumhiyeva cakkhu-saddo pavattati*.

¹²⁰ VbhA. 45.

¹²¹ Cf. VbhAṬ. 34.

kāya. *Rūpa* (form) is so called because while obtaining modification in form, it shows (*rūpayati*) the state belonging to mind, it shows external form as it were, it shows as if it has body – this is intended. Or as verbal root has got different meanings, the root *rūpa* should be taken in the sense of making known (*pakāsana*). *Sadda* is so called because it is uttered (*sappati*), it is spoken (*udāharīyati*), or it is uttered by its own cause. The state to be known by the ear is carried to – this is the meaning. *Gandha* is so called because it indicates its own base. It makes known that which is concealed, [telling], “This has got good smell; this has got bad smell.” Or it makes known flowers, fruits, etc., which are concealed, declaring, “Such and such thing remains here”, like a person who makes back biting – this is the meaning. *Rasa* is so called because living beings taste it. They relish – this is the meaning.

Feminity faculty (*itthindriyaṃ*): faculty of women only. In the same way *masculinity faculty* (*purisindriyaṃ*) is to be taken. It is *jīvita* (life) because co-born states live by means of it. That itself is faculty, so it is *life faculty* (*jīvitindriyaṃ*). Heart itself is basis, or basis of mind consciousness which is heart, thus *heart-basis*. *Kāya* is so called due to having the state of body which is stirring. That is also called intimation (*viññatti*) as it intimates the intention, thus *bodily intimation* (*kāyaviññatti*). *Vacī* is so called because of having the state of speech which is stirring and because of intimating the intention. That is also called intimation (*viññatti*), thus *verbal intimation* (*vacīviññatti*). It does not diminish because it has no body, it is not possible to be cut, or it does not shine, thus it is called *ākāsa*. *ākāsa* only is uttered as *ākāsa* (space); the same space is called as *space element* in the sense of soulless, no-being. *Of the matter* (*rūpassa*): of the concretely produced matter. *Lightness* (*lahutā*): the state of being light. As it is non-concretely produced, the word (*lahutā*) is qualified by *rūpassa* (of the matter). This method applies to remaining ones. This, however, is difference – good in action is wieldy (*kammañña*), its state is *wieldiness* (*kammaññatā*). Heaping (*caya*), occurrence (*pavatti*) first and further (*upari*) is *upacayo* (production of matter). Gradual relation (*pubbāparavasena sambandhati*) extension (*tati*) is continuity (*santati*). The state of that which is impermanent, destroyed, is *aniccatā* (impermanence). That which is made into lump (*kabalam karīyati*) is *kabalikāra* (physical). That which is carried forth (*āharati*) is

āhāra (nutriment). In this way derived materiality should be known from the point of view of meaning of the word.

According to sequence primary materialities are pointed out first, because they are the bases of all derived matters as the state of support. Among others first five, beginning with *cakkhu*, are pointed out because they are the state of the bases for the designation of individuality as internal state. The four, beginning with *rūpaṃ*, are pointed out to show that these are the objects of those possessors of objective field. Tangible object (*phoṭṭhabbaṃ*) is omitted here because it is not derived matter and it is taken under primary elements. Pair of femininity faculty and masculinity faculty is pointed out after visible-data (*rūpaṃ*) to show that the individuality is considered as “woman” or “man” by means of them. After that occurs life faculty to show that reference is found, “Living being lives by means of it.” Then comes heart-basis to show that the individuality gets accomplishment of self-benefit when consciousness arises depending on this heart basis. Then comes pair of intimation to show that there are all bodily and verbal actions through these. Space element occurs to show that this is the limit and extension of the material group by means of it. Lightness, etc. are pointed to show easy activity and arising, etc. of materiality by means of these. Physical nutriment is pointed at the end to show that this process of matters produced by four conditions¹²² is supported by nutriment – in this way it should be understood.

37. (433) Now in order to explain derived materialities as pointed out from the point of view of characteristic, etc., it begins with, “*There characteristic of sensitivity of primary elements is ready for the impact of visible data (tattha rūpābhighātārahabhūtappasādalakkhaṇaṃ)*” etc. In that sentence, *there (tattha)* means in those derived materialities. Impact against visible data or impact of visible data is called *rūpābhighāta*. That which is ready for it is *rūpābhighātārāha*. The sensitivity of four primary elements, whether it has such a nature as an impact of visible data or not, is *rūpābhighātārahabhūtappasādo*. Such is the characteristic of eye – this is the meaning. Because sensitivity of eye takes place, only when accompanied by other cause

¹²² *Kamma, citta, utu, and āhāra.*

through impact of visible data and not alone, *ready for the impact of visible data* (*rūpābhighātāraha*) is said in order to show that the state of having such basic nature only is important and not the impact of visible data, just like profitable and unprofitable consciousnesses are apt to resultant consciousness. *Abhighāta* is the state of being face to face (*abhimukhībhāvo*), standing in proper situation (*yogyadesāvattthānam*), of object and possessor of objective field mutually, as it were attacking. There is the impact of the eye against visible data or of the visible data against the eye. Therefore it is stated, “The eye which is non-visible, impinging matter, attacked against visible data which is visible, impinging”, “The visible data, visible and impinging, attacked or attacks against the eye which is non-visible and impinging”,¹²³ and so on. Craving for sense desire and craving for materiality which has become the source of *kamma* producing individuality, with complete or incomplete faculties, deserves to be called as desire to see, etc. because they have the state of desiring that particular faculty at rebirth. Thus the second method is told everywhere. There *daṭṭhukāmatānidānakammasamutthānāni* is explained as of these (*etesam*) originated by *kamma*, sourcing from desire to see (*daṭṭhukāmatānidānakammaṃ samutthānam*). Sensitivity of primary elements having such arrangements is *daṭṭhukāmatānidānakammasamutthāna-bhūtapasāda*. Eye has such characteristic. Craving, root cause of different births, has even bases as the object, which deserves to be originated at respective rebirth, thus it is stated that craving for sense-desire, etc. are deserved to be called *daṭṭhukāmatā*, and so on.

Daṭṭhukāmatā means desire to see, craving for materiality – this is the meaning. And here when there exists earlier arising of *craving for the visible data* (*daṭṭhukāmatā*) and other [cravings] from the moment of accumulation of *kamma* which produces different individualities, there is nothing to be told. But if it doesn’t exist, the state of non-eradication through the path should be understood as the cause. As [defilements] which are not eradicated through the path, exist only, because they, having arisen when the cause is obtained, reach the state of condition of its own fruit. Therefore they can be used with terms, the state of being arisen (*uppannatā*), the state of existence (*atthitā*), in the sacred words, such as, “Cultivating the noble eightfold path, multiplying the noble

¹²³ Dhs. 134.

eightfold path, he makes disappear the ill, unprofitable states which arise and arise again”,¹²⁴ and “If sensual desire is present in himself, he knows that it is present.”¹²⁵

Its function is to pick up (āvinchanarasam) [an object] among visible data (rūpesu): of the person or of consciousness. Manifested as the footing (ādhārabhāvapaccupaṭṭhānam): because it is the support condition. Its proximate cause is primary elements born of kamma sourcing from desire to see (daṭṭhukāmatānidānakammajabhūta-padaṭṭhānam): sensitivity of those primary elements. They are only its immediate cause. Here the eye’s characteristic mentioned first is described through kamma producing different individualities, and is common to all of it due to non-reference of specific cause. The second is according to specialized kamma generated with the thought, ‘Let my eye be thus’ – this is what they say. The first-mentioned characteristics is stated as the interestedness of sensitivity, in other words, lighting up its own objective fields, even though there is the state of sensitivity to all five senses in general. The second is stated as the seeing difference through division of its own cause, even though there is commonness of the state of kamma or unity to the cause of sensitivity. In the case of the ear, etc., the meaning should be understood through the same method as it is told in the context of characteristics, and so on.

Here it can be asked, “The arising of the faculties of the eye, etc., is through single kamma or different kammās?” The ancients say, “In both ways.” In this context, when the arising of the faculties of the eye, etc. is through different kammās, then there is nothing to be explained about [their] difference since the cause is different. But when their arising is due to kamma that is single, then how is their difference possible? It is because of difference in the cause only. For craving, in the form of longing for different rebirths, itself having manifold form owing to hankering after the sense-faculties belonging to different rebirths, makes up the variegated difference in kamma that produces respective rebirth through the state of decisive-support. Kamma, when it has acquired the difference induced by that [craving], produces, through exertion consisting

¹²⁴ S. v. 51.

¹²⁵ D. ii. 300; M. i. 60.

in appropriate ability, a multiple fruit with manifold individual nature, as if it had itself taken on a manifold form. The ability here should not be understood as anything other than the able state, because it is just effort of generating fruit that is differentiated by the difference due to difference in its cause. The fact of this differentiating effort on the part of single *kamma* being the cause of multiple faculties will be dealt with later on according to logic and *Pāli*. Moreover it is stated how only single profitable consciousness is the cause of producing sixteen kinds of resultant consciousness, and so on. Even in day today life, it is also found that a single paddy seed is the cause of producing rice grains which are fully ripen and which are not fully ripen. What is the use of logical thinking? Because the eye, etc., are the fruit of *kamma* (*kammaphalaṃ*) and result of *kamma* (*kammavipāko*). They are entirely the topics of Buddha's knowledge.

42. (434) *Some (keci)*: some teachers belonging to Mahāsaṅghikas. For among them Vasudhammo says, "In the eye fire is excess; in the ear, air; in the nose, earth; in the tongue, water; in the body all are equal." It is said, "*Eye is the sensitivity of primary elements that have fire in excess (tejādhikānaṃ bhūtānaṃ pasādo cakkhū)*", etc. in order to show that excessiveness of fire in the eye, etc. is due to excessiveness of fire among primary elements which are the base of eye. In the statement, *the body is that of all (kāyo sabbesaṃ)*, what is difference here? Are sensitivities of primary elements that have fire in excess for all? If it is argued in this manner, it is true. But this word 'for all (*sabbesaṃ*)' is used for [all four that are] equal (*samānānaṃ*). Thus it shows this meaning, because it is said as the rejection of the partly excess followed from earlier reference. For body-sensitivity (*kāyapasādo*) does not take place even in excess of two or three [primary elements] just like in excess each of fire, etc., similarly in less obtained by one group, etc. through the state of excess as said – this meaning is clear. Therefore through four primary elements equally, body-sensitivity takes place. The word 'all' here should be understood as indicating 'equalness'.

43. *Of fire, and so on (tejādīnaṃ)*: because they are aided by the respective qualities of each primary element accordingly in the first theory and the second theory. [In other words, they are aided] by visible data as illuminating [quality] of heat called lighting up,

by the sound [as a quality] of air, by odour [as a quality] of earth, and by flavour [as a quality] of water called saliva – what is implied is that they need to be helped in grasping visible data, and so on. Their belief is that the quality is the ability to light up visible data, etc. on the part of the eye, etc., only when associated with co-operative causes like light, etc., and the state of decisive-support for ear-consciousness on the part of vacuum. The word, ‘accordingly’ is used because vacuum is not primary as fire, etc. are. Or alternatively when others intend that vacuum is a quality of primaries, as visible data, etc. are, then the qualities of those respective primaries are construable accordingly. [In other words several sensitivities are respectively aided] by visible data and light [as a quality] of fire, by sound [as a quality] of vacuum called space, by odour [as a quality] of air, by flavour [as a quality] of water, and by tangible data [as a quality] of earth.

44. *Because of finding the state of excess of visible data, etc. (rūpādīnaṃ adhikabhāvadassanato):* the first theory holds the view, “visible data, etc. are their qualities” because it is found that they are associated with these special aspects, that is, the resplendent visible datum in fire, sound audible by its basic nature in air, the odour beginning with fragrance in earth, and sweet taste in water. The teacher has stated the conclusion of the first theory with the statement, beginning with, “*iccheyyāma*”. By the same means the second theory is refuted. Or optionally, it should be understood that the words “*athāpi vadeyyuṃ (then they may say)*”, etc. are stated in order to refute the view of *Kaṇāda*, which asserts that the eye, etc. are respectively made by fire, space, earth, water, and air, having special qualities like visible data, etc., respectively after having taken it up. The odour, even if being apprehensible in fermented liquor, is of the earth that is mixed with water, which is different from cotton, therefore the odour of cotton would not have the state of excess. If it is argued in this manner, it is not so, since the earth of the cotton is not overpowered [by water]. For the earth mixed with water in fermented liquor is overpowered by water, but not the earth of the cotton. Therefore odour of cotton only should be in excess. Fire associated with hot-water is to be obtained as distinct, thus considering, like contact of hot-water, its resplendent form too would be known. Therefore the form of cold-water, not contacted with fire, would be weaker than the form of hot-water.

45. *Therefore (tasmā)*: due to non-existence of both. For, by that absence, the state of having special qualities of visible data, etc. in fire, etc. is refuted. Due to that refutation, the justification, “Because they need to be assisted by visible data, etc. as a qualities of heat, etc.,” is refuted, thus the absence of both indirectly becomes the justification of abandoning the imagination of difference [in primary elements]. Therefore there occurs the statement, beginning with, “*therefore you should give up (tasmā pahāyetam)*.” The example of visible object, taste, etc. is referred to in order to show that visible object, taste, etc. are dissimilar even in a single group, no doubt the eye, etc. are dissimilar in the manifold group even though there is no difference in primary elements.

“*Yam aññamaññassa*” is taken in order to show that if there is no difference according to primary elements, then what is the cause for the differentiation of the eye, and so on. Though *kamma* which is produced by desire for individuality with five sense-bases is one only, still it should be understood as ‘not common to each other’ and as ‘difference in *kamma*’, because it is the cause of the difference of the eye, and so on. For it does not become a condition for the ear through the same particular difference through which it is a condition for the eye, since, if it were, there would occur no distinction between the faculties. By the words, “At the moment of rebirth-linking exalted volition is a condition as *kamma*-condition for the kinds of materiality due to *kamma* performed”, it must be known that a single volition is *kamma*-condition for all kinds of materiality due to *kamma* performed that come into existence at the moment of rebirth-linking. For, at the moment of rebirth-linking, if there is arising of the faculties through different volitions, it would follow that the materiality due to *kamma* performed was produced by limited as well as exalted *kamma*. And one rebirth-linking is not generated by many *kammas*. Therefore it is proved that it is by single *kamma* that there arise different faculties.

46. (435) *Anallīnanissayo* is explained as that of which support doesn’t adhere to [the sense-faculty]. It refers to the object called visible data and sound. With the support of odour and flavour, nose and tongue adhere to the base. Thus they are called *allīna* (adhere to [their object]) through support. Tangible data adheres to itself because it

adheres to the base of the body. There is another tradition. The eye and ear grasp non-contiguous objective field, because they are the cause of arising of consciousness in the object which is separated by an interval,¹²⁶ and which is big.¹²⁷ Some say that even the ear grasps contiguous objective field. If it were so, sound originated from consciousness would not be the object of ear-consciousness. For there is no arising externally of that which is originated from consciousness. And in *Pāṭi* sound as object is referred to as being the object of ear-consciousness without making any specification. Moreover there would be no defining of sound according to the direction and region, because in that case it would have to be apprehended in the place of the possessor of the objective field only, as it takes place in the case of an odour. Therefore sound remains in the same place where it arose. If it comes into the range of the ear, is it not that sounds of washermen [beating clothes on the stone] are heard later by those standing at a distance? No, because there is difference in comprehending a sound according to the ways in which it becomes evident to one standing nearby and to one at a distance. For just as there is, respectively, not apprehending and apprehending of the differences in the syllables, because of difference in the way of apprehending the sound of words according to the ways in which it becomes clear to one at the distance and to one nearby, so also when the sound of washerman becomes clear throughout from beginning to end to one who is nearby. And it becomes clear as the compressed form in the end or in the middle to one at the distance. Because of difference in apprehending and decision which occur after the cognitive series of ear-consciousness, it is said, “heard quickly and heard later.”¹²⁸ But that sound comes into the range of the ear at the moment of its existence, remaining on the same element depending on which it arose. If sound doesn’t arise all round through the series of primary elements, how does an echo arise? The sound, though it remains at a distance, is a condition for the arising of echo and for the shaking of vessels, etc., just as a magnet is a condition for movement of iron.

¹²⁶ For example, even though books are kept inside the bookshelf with glass window, we can see them with the eyes. This kind of object is called the object separated by an interval (*sāntara*).

¹²⁷ For example, the objects such as mountains, rivers can be seen through the eyes. These kinds of objects are called the big (*adhika*).

¹²⁸ Here it appears as *visesato lahuḥkaṃ suto “cirena suto”ti adhimāno hoti*. The quotation marks, however, should be “*lahuḥkaṃ suto cirena suto*” instead of *lahuḥkaṃ suto “cirena suto*”. Ven. Nāṇamoli translated it as “there comes to be the assumption “*Heard faintly is heard later*””. (Nāṇamoli, p. 493, Note. 22) But this translation is not suitable in this context.

47. (436) The sentence, beginning with, “*cakkhu cettha*” is composed in order to explain the eye according to its place where it is situated, even though its characteristic, etc. are already explained. ‘There the eye remains while fulfilling’ – in this way it should be construed. The syllable *ca* is in the sense of being contrary case. Through that the teacher indicates its special aspect which is being told. *Here (ettha)*: in these five derived elements as pointed out. *[In the place] where appears the image of the bodies [of those who stand in front of it] (sarīrasaṇṭhānuppattidese)*: with this word the teacher excludes the remaining black portion. *Having pervaded the eye’s seven layers (satta akkhipaṭalāni byāpetvā)* like oil. *[It is] helped by four primary elements (catūhi dhātūhi katūpakāram)*, which are its own ground, situated. It is maintained by life and equipped with colour, etc., supported by them only. It stands, being consolidated by *heat, consciousness and nutriment (utucittāhārehi)* which produce matters which are produced by three conditions. By the expression of action of pervading eye’s seven layers, the teacher shows that the eye has got multiple groups. *It is the size of a mere louse’s head (pamāṇato ūkāsiramatta)*: it is said because it arises in the region that is of the size of a mere louse’s head. It is *physical basis (vatthubhāvaṃ)* of eye-consciousness because it is its ground, *it serves as door (dvārabhāvaṃ)* for advertizing, receiving, etc., and registration at the end, because it is the place of entering. But this eye, even though being many because of different bases and because of the fact that even that has got each many groups of primary elements, is referred to as one through common reference because it has only one advertizing and because it performs only one function at a single moment. How only one is called to be the state of being function, out of many? That which is ready for the impact of visible data, being clear, should be understood to be the support of consciousness, as specific tangible data becomes the support of body consciousness in the state of the object.

48. The syllable *m* in *manupassati* is conjunct consonant, or alternatively *manu* may refer to human.

49. *Āṅgulivedhaka* indicates the finger-ring.

53. An eye, through the inclination towards the uneven [visible data], should be seen like a snake indulging in the hole inside the ant-hill by the inclination towards poison; the ear, through the inclination towards the hole, is like a crocodile indulging in the hole under the stream of water; the nose, through the inclination towards the sky, is like a bird indulging in the open air; the tongue, through the inclination towards movement, is like a dog indulging in the village; the body, through the inclination towards *kamma*-born matter, is like a jackal indulging in the cemetery where rough flesh is available – this is what is to be taken by the paragraph, *vammi ... pe ... datṭhabbā*. The state of having inclination towards unevenness is referred to, because as if the eye has inclination towards uneven [visible data], or by the inclination of the individual having eye, the eye has the inclination towards unevenness. The same method applies to the remaining ones. And all elaborations, as they were already told, should be understood in the case of the ear, etc. with suitable modification.

54. (437) *The visible datum has the characteristic of impinging on the eye (cakkhupaṭiḥananalakkhaṇam): cakkhupaṭiḥanana* can be dissolved as *cakkhumhi paṭiḥanana* (close contact into the eye) or *cakkhussa paṭiḥanana* (close contact of the eye), that is the characteristic of visible datum. Here impinging (*paṭiḥanana*) means impact (*abhighata*) as it is already told. *Being the object (visayabhāva)*: it is the state of object condition. Well, that itself is the state of being domain (*gocaratā*), however this is difference between *visaya* and *gocara* – the state of non-otherness of the eye-consciousness¹²⁹ and the state of arising of consciousness many times on the visible data.¹³⁰ That which is to be told regarding the objective field of this [eye-consciousness] will be clear later. *Where there is [difference] (yattha pana)*: there is difference beginning from *kāyaviññatti*.

58. (438) *Itthibhāvo* is the state of being female (*itthiyā bhāvo*), or through this there is (*bhavati etena*) perceiving and a term as “*itthi*”. That is its characteristic, thus *the female sex as its characteristic (itthibhāvalakkhaṇa)*. Due to this, it is, as it were, declaring the continuity associated with it as, ‘This is female’. Therefore it is said, “*Its function is to*

¹²⁹ It means that eye-consciousness never arises on the object other than *rūpa*. It is *visayatā*.

¹³⁰ It is *gocaratā*.

show that 'this is a female' (*itthīti pakāsanarasa*).” Having round shoulder and having small hands and feet are the [outward] *mark of female (itthilingam)*. Concealing massive muscular part of breast, absence of mustache and beard, arranging hair, and holding piece of cloth [to cover the body] constitute the [specific] *sign of female (itthinimittam)* due to being the cause of perceiving, 'This is female'. Play with a little winnowing basket and a little pestle, etc., even in childhood, and spinning with shuttle constitute *the work of the female (itthikuttam)*, the activity of the female – this is the meaning. Deportment, such as, going modestly to one's place is *the manner of the female (itthākappo)*. Another tradition says that the female organ is *the mark of the female. The sign of the female* is taken from the point of view of voice. *Behaviour of the female* is, such as, going to her place, sitting, taking food, etc., modestly. *The form of the female* means her body-built. And even though these marks, etc. of the female are originated each due to its own condition like *kamma*, etc., mostly, they arise in the continuity associated with femininity faculty only, after having taken the respective forms. Therefore the femininity faculty is their cause, hence it is said, “*It is manifested as the state of the cause for the mark, sign, activity and deportment of the female (itthilinganimittakuttākappānam kāranabhāvavapaccupaṭṭhānam)*.” Regarding the mark of female, etc., its facultiness is stated as predominance, in other words, as the state of the cause, because the conditions for the matter as mode (*ākārarūpa*) consisting of the mark of the female, etc. in a continuity accompanied by faculties do not arise otherwise, and because these kinds of materiality are a condition for apprehending the female.

But because the femininity faculty does not produce the material instances even in its own group [i.e., the sex decad]¹³¹ or maintain or support them, and because it does not so act for the material instances of other groups, it is not called, in *Pāḷi*, faculty –, presence –, and non-disappearance conditions, while the life faculty is for the material instances of its own group, or the nutriment is for the material instances in succeeding group. Because the mark, etc. are depending on other conditions, wherever its rulership occurs, its form is seen even in the dead and sculptured matter that are similar to it. This method applies to the masculinity faculty. But difference here is to be understood in the

¹³¹ The sex decad (*bhāvasakka*) is the group of eight unseparable materiality (*avinibhogarūpa*), life faculty (*jīvitindriya*) and sex (*bhāva*).

way as stated. Since these two do not occur in a single continuity, because of the sacred words, “Does the masculinity faculty arise in the person in whom the femininity faculty arises? Not at all”, etc.¹³² Therefore even in the case of hermaphrodite there is only one at a particular moment. But some people declare, “The gender belongs to the body partly.” In order to show that even their argument is wrong, it is said, “*Both these remain pervading whole body only, as body-sensitivity does (tadubhayampi ... pe ... byāpakameva).*” To remove doubt that there would be mixture with body-sensitivity, it is said, “*and not with body-sensitivity (na ca kāyappasādena)*”, and so on. Its meaning is this – it does not follow that they have to be called, ‘located in the place where the body sensitivity is not located’ because of being pervaded through whole body, but it doesn’t follow that they have to be called, ‘located in the place where the body sensitivity is located’ because of having different base. ‘*Like the nature of visible data, etc. (rūparasādayo viyā)*’: by this word the teacher shows that indeed there is *no mixture (saṅkaro natthi)* even in the same support because their characteristics are different, no doubt when support is different.

59. (439) *The characteristic of maintaining co-born materiality (sahajarūpānupālanalakkhaṇaṃ)*: it has the characteristic of maintaining matters co-born together with itself. Since the life-faculty is absolutely born out of *kamma*, by taking the word *sahaja* (co-born) things to be protected by the life-faculty are proved to be born out of *kamma* too. Therefore the term *kammaja* (born out of *kamma*) is not included. It is the protector of its own *kamma*-born matter, even though remaining for a moment by being the cause of its occurrence, therefore it has the characteristic of maintaining co-born matter. For *kamma* alone cannot be called to be the cause of presence for *kamma*-born matters, as the nutriment etc. are the causes of presence for the nutriment-born, and so on. What is the reason? Because it exists no longer at that moment. *Of them (tesaṃ)*: of co-born matters. *Occurrence (pavattanaṃ)*: sustenance (*yāpanaṃ*). *Establishing (ṭhapaṇaṃ)*: being the cause of presence. *Its proximate cause is primary elements that are to be sustained (yāpayitabbabhūtapadaṭṭhānaṃ)*: primary elements that are to be sustained, that are to be carried forth, by way of maintaining its

¹³² Yam. ii. 75.

proximate cause. By the word *ādi* [in *anupālanalakkhaṇādimhi*], the function of its occurrence, etc. is included. *At the moment of presence (atthikkhaṇeyeva)*: at the moment of existence of those which are to be protected. When lotuses, etc. which are to be protected are not available, what will water protect? The sentence, beginning with *sayam*, is said in order to explain that if there is no presence of the *kamma*-born without the cause of its presence, then what is the cause of presence of the life-faculty itself? There is the sentence, beginning with, *na bhaṅgato*, in order to explain that if existence of the *kamma*-born is joint to the life-faculty, then why the life-faculty does not make them stay forever? *Because it accomplishes each of these* [functions] like maintaining, and so on. The life faculty does so because it is a condition for distinguishing what is living. For it is the life-faculty that differentiates matter that is bound up with faculties from dead matter, and [it is also the life-faculty that differentiates] *kamma*-born matter and what is bound up with *kamma* from the matter that is originated from temperature, and so on. And the life faculty is to be taken as the cause not only for presence during that moment but also for non-interruption of continuity, otherwise death as the cessation of span of life would not be justified.

60. (440) *Heart-basis has the characteristic of being the base for the mind-element and for the mind consciousness element (manodhātumanoviññānadhātūnaṃ nissayalakkhaṇaṃ hadayavatthu)*. How is it to be known? From the sacred text and from logical syllogism.

There is the sacred text, beginning with, “The matter dependent on which the mind-element and mind consciousness element arise, is a condition, as support condition, for the mind-element, and mind-consciousness-element and the states associated with it.”¹³³ If it is so, why is that not mentioned under the section of materiality? Its non-reference in that place is due to another reason. What is it? Scheme of preaching. For, as eye-consciousness, etc. are absolutely based on the eye, etc., mind consciousness is not in the same way absolutely based on the heart basis. The preaching of the physical basis dyad (*vatthuduka*) is stated according to the material support, “There is matter that is the

¹³³ Ptn2. 6.

basis of eye consciousness, there is matter that is not the basis of eye-consciousness”, and so on.¹³⁴ If the dyads were stated by way of what had the heart-basis absolutely as its support, “There is matter that is the basis of mind-consciousness”, and so on, then the object dyad (*ārammaṇaduka*), etc. are not possible consistently. For it is not possible to say, “There is matter that is the object of mind consciousness, there is matter that is not the object of mind consciousness.” Then the physical-basis dyads and object dyads would be made inconsistent, thus the preaching would not be in unique scheme. And the master’s desire was to give the teaching here [in *Dhammasaṅgaṇī*] with unique scheme. Therefore the heart basis is not referred to under the section of materiality, not because it is not available there.

But the logical syllogism is to be understood in this way: (i) In the five-constituent becoming two elements have the produced derived matter as their support. Herein the occurrence of the visible-data base, etc. and nutritive-essence is found even outside what is bound up with faculties, so they cannot become the support of these two. (ii) Two elements are found in continuity bereft of femininity and masculinity faculties, so they cannot become the support of these two. (iii) In the case of life-faculty, it has another function, so it cannot become their support. Thus it is the heart-basis that is to be taken as their support according to the maxim of remnant. In other words, these two elements have as their support the produced derived matter, because their existence is bound up with matter in the five-constituent becoming. Whatever has its existence associated with matter, is seen to have as its support the produced derived matter, as the eye-consciousness element does. The specification, “*pañcavokārabhave*” is made through mind-consciousness element. But there is no mind-element in the four-constituent becoming. Would there not follow contradiction of the middle term (*hetu*), because of establishing faculties as their support? No, because it is against the actual experience. For it is experienced that these two elements do not follow in conformity to slowness and sharpness, etc. of their physical basis, as the eye-consciousness does. Moreover in *Pāḷi* it is not mentioned that they have the faculties as their condition. Hence taking faculties as their support, in other words, acting in conformity to it is

¹³⁴ Dhs. 125.

refused. Granted that the heart-basis that is the derived matter is the support of these two elements, but how is it to be known that it is originated from *kamma*, having fixed function and situated in the heart-region? It can be said – *it is originated from kamma* because it is the matter of the physical basis like the eye, and because of that fact *it has fixed function*. The meaning is that because it is the matter of the physical basis and because it is the support for consciousness, [it is known that the heart-basis is *kamma*-originated and has fixed function]. It is known that the heart-basis remains there because of excitement of the heart in the case of one who thinks something, carrying it to the mind with full intention, having kept in mind after having noted significantly. *Of those elements (tāsaññeva dhātūnaṃ)*: of the mind element and the mind consciousness element only. *It is manifested as the carrying of [the mind-element and the mind-consciousness-element] (ubbahanapaccupatthānaṃ)*: [heart-basis] is manifested as if a person carrying something, having lifted because it is the state of being support. Remainder is to be known here by the way already stated.

61. (441) *Abhikkamādi* is to be dissolved as *abhikkamo ādi yesam te* (those whose beginning is moving forward). By the word *ādi* all actions like returning, contracting, extending, throwing up, throwing down, and so on are included. *Abhikkamādippavattakacittasamutthānā*: [air element (*vāyodhātu*)] whose origin is consciousness that causes occurrence of those advancing etc. *Abhikkamādi ...pe ... kāyaviññatti* is said to show that bodily intimation is the specific mode (*ākāraviseso*) of air element, which is the co-operative cause of the function, called, stiffening, upholding, and moving, of the co-nascent material body.

To which the mode-and-alteration belongs? It belongs to the primary elements originated from consciousness that have the air element in excess because of possibility. What is that possibility? It is the state of being the consciousness originated, and the state of being derived matter. Or alternatively it should be construed that mode-and-alteration of the mode of the air element, that is the condition for the stiffening, upholding, and moving, of the co-nascent material body. If it were so, then intimation as the state of being derived matter would not be logical. For the derived matter is not based on only single primary, since it is stated, “The derived matter has four great

primaries [as its support].” This is not a fallacy. Alteration belonging to the four may be kept with a single member among the four like wealth belonging to the four persons [can be possessed by a single person among the four]. The term ‘of the air element’ [that is the genitive case-ending] does not go against the material group in which air element is in excess. And excess is in possibility, but not in quantity, for otherwise the state of being unseparable would not be logical. Some say that it is of the air element only. In their opinion the state of derived matter of the intimation is difficult to explain. Because the alteration of only one [element] cannot be said to belong to all of them (four primaries). This bodily intimation, however, is known by impulsion at the mind-door without knowing the interval just after the grasping of the appearance of moving in the movement of the hands, and so on. There is a certain kind of alteration that is separated from the appearance of motion. Apprehension of the alteration takes place after the grasping of the appearance of motion. How is that to be known? Because the intention is understood. For apprehension of intention, such as, “I think, he is making me to do something”, is not met with in the case of trees’ movement, etc. which are bereft of the alteration of the intimation. But apprehension of the intention is observed in the case of hand movements, and so on. Therefore there is a certain kind of alteration that is separate from the appearance of motion, and it is known as “the intimator of the intention.” Also it is proved by inference that the cause which makes known intimates the meanings to be intimated, when the cause itself is known, [but] does not [intimate the meanings to be intimated] just by its existence. Thus apprehension of the alteration takes place after understanding of the appearance. Accordingly they say –

Words which have not got the state of the object of knowledge

Do not enlighten any significance;

Words not known

Do not illuminate meanings due to mere existence.

If just the apprehension of the alteration is the cause for the understanding of intention, why is the intention not understood in signs which are not known? It is not only just the apprehension of the alteration that is the cause for the understanding of the intention, but rather it is to be taken that the apprehension of relation already established is its decisive-support. It is stated that the stiffening, upholding, and movement take place

because of the air element associated with the alteration belonging to the intimation. Is it that entire air elements perform all those actions? It is not like that. For it is the air element produced out of the seventh impulsion that, after having obtained the air elements produced in previous impulsion as strengthening conditions, moves matter originated from consciousness through the state of cause for successive arising elsewhere, not the others.¹³⁵ The others, however, are there for helping it by performing just stiffening and upholding. The successive arising elsewhere itself is movement, thus performership is metaphorically put on the cause¹³⁶ – in this way it should be understood. Otherwise there would not be uninterestedness (*abyāpārātā*) and momentariness (*khaṇikātā*) of *dharmas*. Here the cart drawn by seven pairs is shown as simile in the *Commentary*.¹³⁷ When consciousness-originated matter moves, even the matter born of heat, *kamma*, and nutriment also move, because they are associated with consciousness-originated matter, just like a lump of dry cow-dung thrown in the stream of the river, as it is said that the understanding of the intimation takes place after the apprehension of the appearance of movement. Is it [possible] to say that the air element [produced out of the seventh impulsion] itself as the maker of the movement is associated with the alteration belonging to the intimation? No, it is not. The air elements, produced from the first impulsion [upto the sixth impulsion], which are even if not able to cause movement in that way, which perform only stiffening and upholding, should also be taken as associated with the alteration belonging to the intimation. For it is the alteration co-existent with intention that is the intimation, because it gives rise to alteration in whatever direction it wishes to cause the occurrence of advancing, and so on. Therefore the statement that the mind-door adverting creates the intimation is logically correct. The intention possessed of the aforesaid alteration is intimated through the appearance of that alteration, therefore it is stated that *its function is to display intention* (*adhippāyappakāsanarasā*).

The intimation, due to the state of the modification of the air-element which is the cause of bodily movement is said in other words as *manifested as the cause of bodily*

¹³⁵ Not the air element produced by preceding six impulsions.

¹³⁶ The cause (*nimitta*) here means the air element.

¹³⁷ Cf. DhsA. 125.

movement (*kāyavipphandanahetubhāvapaccupaṭṭhānā*). Its proximate cause is the consciousness originated air-element (*cittasamuṭṭhānavāyodhātupadaṭṭhānā*) is said through excess on function of the air-element. Because it is the cause of intimating of intention through bodily movement (*kāyavipphandanena adhippāyaviññāpanahetuttā*): bodily intimation is so called because it is the cause of intimating intention (*adhippāyassa viññāpanahetu*) by means of bodily movement as the cause (*kāyavipphandanena karaṇabhūtena*) – in this way it is construed. This is the meaning – that which makes known is *viññatti*. What does it make known? Intention. By what? By body. By what kind? By movement. But in the second way of explanation, it is called *body intimation* (*kāyaviññatti*) because it is known by body already referred to. The rest should be interpreted in the same way as already referred to.

Speech utterance (*vacībheda*): the specific speech which is able to make known some significance. By this word the teacher excludes the sound of wind, trees, and the stream of water, and so on. *Vacībhedappavattakacittasamuṭṭhānā paṭhavīdhātu* is to be explained as the earth-element the origin of which is consciousness that causes occurrence of speech utterance (*tassa pavattakam cittam sumuṭṭhānam yassā sā*). *Vacībhe ... pe ... vacīviññatti* is stated to show that verbal intimation is the specific mode which is co-operative cause of the function called rubbing of the place of the arising of the sound called clung-to matter undergone by the earth-element.

Now the questions, “To which does the mode-and-alteration belong, etc?” should be understood in the same way as told in bodily intimation. But this is the difference – in the case of bodily intimation, it is said “after the apprehension of the appearance of movement”, here it is to be taken “after hearing of word being heard.” Here because of non-existence of stiffening, etc. the method, beginning with “the element produced out of seventh impulsion”, etc. is not known. For the sound arises together with rubbing. And *rubbing* (*ghaṭṭana*) is available even in the first impulsion onwards. *Rubbing*: the arising of the group of elements in the closer vicinity with each other through the condition. *Movement* (*calana*): the progression of the successive arising of even single group in other region. This is difference between them. As the function of the air-element is ‘movement’, that of earth-element is ‘rubbing’. Therefore it is said, “the

cause of rubbing of the clung to matter of earth-element (*pathavīdhātuyā upādinnaḥaṭṭanassa paccayo*).” The rest should be understood in the same way as already referred to. The sentence, beginning with, *yathā hi*, shows the state to be grasped through inference on the part of the bodily and verbal intimation. Having seen the forms like *the skeleton of the cattle, etc. raised* (*yathā hi ussāpetvā baddhagosīsādi*), there is understanding of existence of water through the cognitive series of the mind-door, which arises just after seeing that, without knowing interval, after having grasped the mode of sign for the co-existence of water together with the skeleton of the cattle, and so on. Similarly after grasping appearance of the movement and words uttered, there is understanding of alteration together with intention through the cognitive series of the mind-door which arises after [grasping] that, without knowing interval, depending on grasping of relation already established.

63. (442) It delimits matters or it itself is delimited by the matters, or it is just delimitation of the matters. Thus it is called *rūpaparicchedo* and that is its characteristic. Thus [the space element] has the *characteristic of delimiting matter* (*rūpaparicchedalakkaṇā*). For this space element, as it were, delimits different groups of the matter. Therefore it is stated, “*Its function is to display the boundaries of matter* (*rūpapariyantappakāsanarasā*).” But from the point of view of significance, since it is understood just after making the delimitation (*pariccheda*) of the matter, it is stated, “*It is manifested as the limit of the matter* (*rūpamariyādapaccupaṭṭhānā*).” There is delimitation of the elements in particular group, and by those elements *it is manifested as untouchedness* (*asamphuṭṭhabhāvapaccupaṭṭhānā*). For even if there exists touchedness of elements belonging to one group with elements belonging to the other group, the separatedness of those elements, [that is,] limitation of matter, is called the space. Therefore the space is not touched by those elements to which it delimits. Otherwise there would be no limitation, because there would occur the contingency of pervading of all the elements [belonging to other groups]. For untouchedness is nothing but non-pervadedness. Therefore the Blessed One said, “[The space element] is not touched by those primary elements.”¹³⁸ Or it is manifested as the state of vacuums and

¹³⁸ Dhs. 144; 152; 165.

aperture (chiddavivarabhāvapaccupaṭṭhānā vā): it is manifested through the vacuums in the ears and the aperture in the mouth. There is limitation of matters. There only the space element is obtained through the state of the delimitation of those matters. Thus it is stated, “*The proximate cause is the matter delimited (paricchinnarūpapadaṭṭhāna)*.” By the word, *yāya paricchinnesu*, the teacher shows the reason of non-mixture of the respective groups with other groups through the space element.

64. (443) *Non-slowness (adandhatā)*: absence of heaviness. *Dispel (vinodanam)*: throwing, removal. *Non-stiffenedness (athaddhatā)*: absence of hardness. There is *non-opposition (avirodhitā)* in all activities through softness only. For what is soft has no opposition anywhere. The particle ‘a’ is in the sense of opposite in all three places, because non-slowness, etc. are produced by opposite causes of slowness, etc. – thus say some. But others say the particle ‘a’ is used in the sense of refusal of their existence. Its characteristic is wieldiness called favorableness of actions to be done by the body. Thus it is said, “*It has the characteristic of wieldiness that is favorable to bodily action (sarīrakiriyānukūlakammaññabhāvalakkhaṇā)*.” Indeed unwieldiness means weakness, therefore it is said wieldiness is *manifested as non-weakness (adubbalabhāvapaccupaṭṭhānā)*.

65. It is difficult to know the difference in the states of lightness, etc., because they are not found apart from each other. Therefore in order to show their difference by means of matters in excess of respective modification, the teacher starts with, “*even though they are (evam santepi)*.” *Disturbance of element (dhātukkhobho)*: disturbance of elements of wind, bile and phlegm, or disturbed condition of the element of taste, etc. Even though disturbance of element is told in two ways, by significance it should be taken that it is the modification of the four primary elements only, beginning with the earth element. *By conditions that prevent (paṭipakkhapaccaya)*: favorable temperature and nutriment, and the state of non-disturbed consciousness. They are told due to the state of special condition of the respective modification, but all are conditions of all the three [lightness, etc.,] without any specification. As these three do not abandon each other, *manner of amenableness (maddavappakāro)* is the exercising one’s power in the case of using miracle, etc., as it were. Here the inclusion of *the well-pounded hide* and *well-*

refined gold (*suparimadditacammasudhantasuvanna*) is mere illustration of matters similar to malleability and wieldiness. Their inclusion is not necessary, because they have not got malleability and wieldiness. For lightness, etc. are not possible in the continuity of the matter which is not associated with the faculty. Lightness does not exist even in the continuity associated with the faculty in the material plane because disturbance of elements capable of creating sluggishness is absent. For when that type of disturbance is there, then lightness, etc. which are originated by its opposite condition should exist – thus say some. This is baseless. For the arising of the contrary state does not depend on its contrary state which is to be pacified. If it happens, there would be no lightness of the body, etc. in the arising of functional consciousness with causes.¹³⁹ But why are lightness, etc. not found in the *kamma*-born matter? Because they expect present condition. Otherwise, lightness, etc. would remain forever.

66. (444) *Setting up* (*ācayo*): initial increase (*ādi cayo*) or little increase (*īsam cayo*), or increase of that which has come (*āgatassa*), as it were, from different points according to the condition is setting up. *Ācayo* is its characteristic by taking both together, thus it is said, “It has the characteristic of setting up (*ācayalakkhaṇo*).” *Growth of matter* (*rūpassa upacayo*): initial arising, and increase, because the prefix *upa* in the sense of being the first and further (*paṭhamūpari*) is found in the words, such as, *upaññattam*, *upasittam*. *From the first instance* (*pubbantato*): from the beginning point, from the state of non-arrival. At the time of arising of the matter, it arises as it were making it emerge from the moment of non-arrival, thus it is said, “Its function is to make matter emerge in the first instance (*ummujiṇāpanaraso*).” Further it is known presenting forth, as it were, “Here is the state of the matter.” Thus it is stated, “It is manifested as launching (*niyyātanapaccupaṭṭhāno*).” It is manifested as completed state (*paripunnabhāvapaccupaṭṭhānatā*): it should be known through the meaning, “Further growth is *upacayo*.” [Continuity has] the characteristic of occurrence (*pavattilakkhaṇā*): it should be marked as the occurrence of matters. Its function is to keep on without stopping (*anuppabandhanarasā*): function of being continued gradually

¹³⁹ It occurs only within *Arahatship*. If *lahutā*, etc. arise in the place where *dandhatā* is found, there would be no *lahutā*, etc. within *Arahatship*. But they are available within *Arahats*. Therefore that argument is not valid.

according to the process of previous point to the latter point. Due to that only, it is to be known through non-cutting, thus it is stated, “*It is manifested as non-interruption (anupacchedapaccupaṭṭhānā).*”

Both (ubhayampi): growth and continuity. Both of these are *terms (adhivacanam)* for matter at its birth, that is, the matter at its arising. If it is so, why are they told separately? To answer this question, it is said, *due to the difference of mode (ākāranānattato).* What is intended is that it is because of difference of mode of occurrence of the matter at its birth. The reason of telling separately according to [different person’s] susceptibility to instruction will be clear further. How it should be known that it is due to the difference of mode of occurrence that there is difference of the matter at its birth, not by individual nature? It should be known from the Description.¹⁴⁰ In order to show this the sentence, beginning with, “*but since (yasmā pana)*” is composed. There in the Description, “the setting of the sense-bases” is told because of the setting up of ten and half sense-bases of the matter. That [ācaya] itself is *growth (upacaya)*, because of the state of initial arising by taking the prefix *upa* in the sense of being initial. The growth (*upacaya*) due to growing further of those which are being originated there only, is called continuity (*santati*) because of its arising as continuity (*anupabandha*). Or alternatively *setting up of the sense-bases (yo āyatanānam ācayo)* means the arising that is marked through the state of being first, that is called growth (*upacaya*) because of growing further of those [sense-bases] which are being originated there only. Increase is the meaning. Growth is the arising that is marked through the state of increase. That itself is *continuity*, because they are originated through the mode of continuity. Therefore there is the sentence, beginning with, “*even in the Commentary (aṭṭhakathāyampi).*”

So what is told? (evam kiṃ kathitam): by Description, beginning with, “the setting up of the sense-bases”,¹⁴¹ which significance is told? Setting up (*ācayo*) is stated by sense-base (*āyatanena*). For setting up, growth, and continuity (*ācayupacayasantatiyo*) are only setting up (*ācayo*) as the state of genesis. Therefore setting up is stated by sense-

¹⁴⁰ Dhs. 642; 732; 865.

¹⁴¹ ibid 144; 153; 166.

bases because setting up, etc. are explained by sense-bases. As sense-bases have got the nature of arising (*uppādadhammāni*) the individual nature of which is setting up (*ācayasabhāvāni*), sense-base having the same nature of the setting up is stated by setting up (*ācaya*) through the terms beginning with setting up of sense-bases only. For arising is the characteristic of sense-bases, not the concrete matter.

68. *Ripening matters (rūpaparipāko)*: maturing the state of material instances. *Its function is to lead on towards (upanayanarasā)*: function of bringing to their breakage. *Even without the loss of individual nature (sabhāvānapagamepi)*: even without disappearance of the nature, such as, hardness. For aging takes place at the moment of presence, and at that time, indeed the state does not abandon individual nature. *Newness (navabhāvo)* means the moment of the arising and aging is grasped by means of its disappearance, thus it is said, “*it is manifested as the loss of newness (navabhāvāpagamapaccupaṭṭhānā)*.” *Of immaterial states (arūpadhammānaṃ)*: this is told as hidden aging of immaterial states (*paṭicchannajarā*). For momentary aging (*khaṇikajarā*) of material states also is hidden only. And that is also called incessant aging (*avīcijarā*). *This modification (esa vikāro)*: modification like brokenness of teeth, etc. For modification is not found in immaterial states. This modification is also not found in that which is called incessant aging – in this way it should be construed. There is no interval for this aging, thus it is called *incessant aging (avīcijarā)*. Aging in which interval is difficult to know due to newness – this is the implication.

69. [Impermanence] should be characterized as “breaking up” entirely, thus “*it has the characteristic of complete breaking up (paribhedalakṣhaṇā)*.” Eternal means permanent. But because matter is momentary breaking up, by that momentary breakage, it is not permanent. Thus it is impermanent. The state of being impermanent is *impermanence (aniccatā)*. That impermanence, however, as it were, makes the matter which has obtained presence sink down through destruction, therefore it is said, “*Its function is to make matter sink down (saṃsīdanarasā)*.” Impermanence is grasped through the mode of destruction and fall because of the breakage of the material states. Therefore it is said, “*It is manifested as destruction and fall (khayavayapaccupaṭṭhānā)*.”

70. (445) *The characteristic of nutritive essence (ojālakkhano)*: here a special aspect dependent on elements, which is the essence of liquid oozing through every limb of the body, causing the supporting power, is called nutritive essence (*ojā*). *Kabaḷikāro* is that in which morsel is made. *Āhāra* is that which is taken (*āharīyati*). Having made morsel, it is swallowed up – this is the meaning. But this is said in order to show nutritive essence accompanied by the physical basis. The inner nutriment¹⁴² produces the matter by obtaining external nutriment as the condition, but that [inner nutriment] feeds the matter. Therefore it is said, “*Its function is to feed the matter (rūpāharaṇaraso)*.” Due to that *it is manifested as strengthening (upathambhanapaccupaṭṭhāno)* to this body by originating octad-with-nutrive-essence-as-eighth. Function of feeding the matter done by nutritive essence depends on external thing, therefore “*its proximate cause is a physical basis that must be fed with physical food (āharitabbavatthupadaṭṭhāno)*.”

71. (446) In the words, *the matter as power (balarūpaṃ)*, etc., following meaning is implied – in this body there is power, there is production, there is sickness, and because there is the expression, “*jāti sañjāti*”¹⁴³ there is birth. As they also don’t exist without the four primary elements, they should be called derived matters (*upādāyarūpa*). [According to the view] of some (*ekaccānaṃ*): ‘of the commentators belonging to Abhayagiri’. *Refuted (paṭikkhittam)*: here refutation should be understood in this way – torpor (*middha*) is not at all the matter, because the term of torpor occurs under hindrance (*nīvaraṇa*). For whatever preaching is seen under hindrance, that is not the matter, as in the case of sense-desire (*kāmacchanda*). But it may be said that torpor is of two kinds as material and immaterial. That which is immaterial, is taught under hindrance, but ‘the material [is not taught under hindrance]’. If it is argued in this manner, it cannot be accepted, because there is no specification. For without making specification torpor is taught under hindrance. Therefore even though having imagined the state of being two kinds of *middha*, it is not possible to refute the state of hindrance applied to torpor. Logically the same can be put in other words, “The torpor imagined to

¹⁴² It refers to the four immaterial states, that is, feeling, perception, formations and consciousness.

¹⁴³ Vbh. 145; 159; 191.

be other than immaterial¹⁴⁴ also is torpor, because it has the individual nature of torpor, like other torpor [viz., *arūpa middha*].”

Let torpor be hindrance, what is the contradiction in accepting it as matter? If question is asked like this, it should be replied that hindrance should be abandoned. For there is the expression, “Surely you are a sage enlightened, there are no hindrances in you”¹⁴⁵ after having abandoned five hindrances. On the contrary matter should not be abandoned. For there is the word, “What are the states that are not to be abandoned through seeing¹⁴⁶ and through development?”¹⁴⁷ Profitable consciousness in the four planes, result in the four planes, functional indeterminate in the three planes, matter and *nibbāna* – these are the states not to be abandoned by seeing and development.”¹⁴⁸ Here abandoning of defilements, of which the object is these *dharmas* is not intended.¹⁴⁹ Because just as in the words, “*Bhikkhus*, matter doesn’t belong to you, abandon it”,¹⁵⁰ abandoning of *kāmacchanda* (lust), etc. is not necessary in the same way.¹⁵¹ Therefore torpor cannot be matter. If you don’t accept torpor to be the matter, how can you explain the fact that the Blessed One had sleep (*niddā*)? For torpor (*middha*) is sleep (*niddā*), as it is classified in *Vibhaṅga* by the expression, “sleep, nodding (*niddā pacalāyikā*)”, etc. This argument should be refuted as follows: torpor is not sleep, but it is classified as sleep because it is the cause of sleep just like mark of femininity (*itthiliṅga*) [is the cause of being female]. Even if it may be accepted, how had the Blessed One sleep, since the Blessed One had no torpor which is the cause of sleep? The reply is: the Blessed One had sleep due to tiredness of the body, not by torpor. It is not possible to say that he had not that type of sleep. It is because of the expression, “I have backache, let me stretch.”¹⁵² Here it is not emphasized that torpor is the only cause of sleep, but that torpor is just a cause of sleep. Therefore there is also other cause of sleep. Then

¹⁴⁴ It refers to torpor of material.

¹⁴⁵ Sn. 541.

¹⁴⁶ The first path.

¹⁴⁷ The remaining three higher paths.

¹⁴⁸ Dhs. 237.

¹⁴⁹ Here in the words from Dhs the term ‘matter’ does not mean the object depending on which defilements arise. It means the real matter which can not be abandoned.

¹⁵⁰ M. i. 140-141; S. iii. 33-34; Nd1. 438.

¹⁵¹ Here in this quotation, the term matter does not mean the matter that cannot be abandoned, but indirectly refers to matter that is the object of defilements. Therefore it can be abandoned.

¹⁵² D. iii. 209; S. iv. 184; A. v. 123.

what is the cause? Sickness of the body [is the cause of sleep]. Therefore it is said, “The Blessed One had sleep due to tiredness of the body, not by torpor.”

And it is not possible to say that Blessed One had not sleep, because of the sacred word, “Indeed I remember, Aggivessana, I was sleeping during daytime.”¹⁵³ Even due to the following reason, torpor cannot be equated with matter because it is used with the word ‘*sampayoga (association)*’. For it is said, “Hindrane of sloth and torpor (*thinamiddhanīvaraṇaṃ*) is just hindrance and associated hindrance (*nīvaraṇasampayuttaṃ*) through the hindrance of ignorance”,¹⁵⁴ etc. Here it is not possible to know [torpor to be matter] according to the word which is suitable (*yathālābhavacanāṃ*)¹⁵⁵ just like in the words “even small pebbles, stones, even group of fish, even moving, remaining still also”,¹⁵⁶ because the state of matter is not known [for the torpor]. For if torpor would be proved to be the matter, the condition as the suitable word (*yathālābhapaccayo*) would be suitable. And due to the following reason torpor cannot be matter because torpor can arise in the immaterial plane. It is also said, “The hindrance arises depending on hindrance not through pre-nascence condition.”¹⁵⁷ This is explained in detail in *Vibhaṅga* as follows – “In immaterial states depending on hindrance of lust for sense-desire, there arise hindrance of sloth and torpor, hindrance of agitation and hindrance of ignorance.” Thus refutation, that is, “Torpor is not matter” is well done in the Commentaries.

As to the rest (itaresu): among the rest, beginning with, ‘matter as power’. Disturbance in elements originated from the unbalanced condition is the immediate cause of sickness, even though originated from *kamma*. Of course it is the cause of other sickness [produced from *citta*, *utu* and *āhāra*]. In ultimate sense disturbance in elements may be

¹⁵³ M. i. 249.

¹⁵⁴ Dhs. 206.

¹⁵⁵ According to Abh-av-nt. II. 158 the reading is *yathālābhavacanāṃ* which is proper instead of the reading *yathālābhavahanāṃ*, and the question mark put after this word is not necessary.

¹⁵⁶ D. i. 84. Here in this quotation, the word ‘moving’ is related to the word ‘fish’ and the word ‘remaining still’ is to the word ‘small pebbles and stones’. This relation is according to the word which is suitable (*yathālābhavacanāṃ*). This should not be understood according to the sequence (*yathāsaṅkhyāṃ*). Like this, in the quotation ‘*thinamiddhanīvaraṇaṃ avijjānīvaraṇena nīvaraṇaṇceva nīvaraṇasampayuttaṃ*’ the word *sampayutta* is related to *middha*, but not to *nīvaraṇa*.

¹⁵⁷ Ptnl. 291.

there at the moment of presence and destruction which is the changing moment of matters, therefore it is said that *matter as sickness is included by aging and impermanence (rogarūpaṃ jaratāaniccatāgahaṇena gahitameva)*. [Matter as birth] is included by growth and continuity (*upacayasantatigahaṇena gahitameva*): apart from growth and continuity, the arising of the matter does not exist. There is nothing called 'birth' other than the moment of arising. Procreation which is the cause of the maturity of the faculty for some living beings in sense-desire-world is nothing else than the specific modification of occurrence of the water-element, therefore it is said, "*Matter as procreation is included by the water-element (sambhavarūpaṃ āpodhātuggahaṇena gahitameva)*." By significance bodily power indeed is the specific modification of the occurrence of the air-element because of pervasion of the air element. Since they say "breathing power", it is said, "*Matter as power is included by the air-element (balarūpaṃ vāyodhātuggahaṇena gahitameva)*." But why is their refutation not made by sequence? Having mentioned that *even one [out of these] doesn't exist independently (visuṃ natthi)*, in order to show disrespect because of their being non-availability or thinking that refutation about torpor is the main objection, it is taken first. Accordingly non-acceptance of the remaining ones is told in reverse order – thus it should be understood.

Thus (iti): this is to be construed with 'twenty-eight sorts'. By the sequence already told, the matter will be of twenty-eight kinds. Indeed as it is occurring according to occurrence in *Pāḷi*, the state of being not less should be understood. But the state of being not more is already shown.

72. (447) It is called *hetu* (root-cause) because the collection of the associated states proceeds (*hinoti*), is established (*patiṭṭhahati*) by this. It is greed, etc., and non-greed, etc., in the sense of root. It is called *not-root-cause (nahetu)* because such type of *hetu* is not there. *Root-cause-less (ahetuka)*: that of which *hetu* does not exist. That which doesn't originate together with *hetu*, because it is the counter part of *sahetuka*—this is the meaning. *Ahetuka* (root-cause-less) itself means *hetuvippayutta* (*dissociated from root-cause*) because it is dissociated from root-cause. Preaching of different dyads (*duka*) is due to difference in the word-meaning and in pupils, even if there is no

difference in *dhamma*. Therefore it is referred to through the scriptural reference entitled as *duka*. *Conditioned (sappaccaya)*: together with conditions due to the state of its existence by depending on conditions (*paccaya*). *Mundane (lokiya)*: that which is attached to the world (*loka*) with its own conditions or that which is known in the world due to its own conditions. *Defilement (āsava)*: that which flows up to the topmost state of existence or up to the change-of-lineage. Accompanied by *āsava* is *sāsava* (subject to canker). What is intended is that it is grasped as an object by defilement. By the word *ādi* the inclusion of others also should be understood. They are – that which is liable to the fetters (*saṃyojanīyaṃ*), that which is liable to the floods (*oghanīyaṃ*), that which is liable to the bonds (*yoganīyaṃ*), that which is liable to the hindrances (*nīvaraṇīyaṃ*), that which is liable to the cankers (*saṃkilesikaṃ*), that which is adhered to (*parāmatṭhaṃ*), that which is not the consciousness concomitants (*acetasaṃ*), that which is dissociated from consciousness (*cittavippayuttaṃ*), that which is not the fine-material sphere (*narūpāvacaraṃ*), that which is not the immaterial sphere (*nārūpāvacaraṃ*), that which is not unincluded (*nāpariyāpannaṃ*), that which is not constant (*aniyataṃ*), that which does not lead to the way out (*aniyyānikaṃ*), and impermanence (*anicca*).

73. Herein the conceit ‘I’ (*ahaṃ*), ego, is kept (*āhita*), thus it is selfhood (*attā*). That is selfhood (*attabhāva*). Those which arise with reference to (*adhikicca*) the selfhood (*attā*) are *ajjhatta* (internal). It refers to the states joint to faculties. Being therein is *that belonging to internal (ajjhattikaṃ)*. It refers to the eye, etc. But according to the way as told in the Commentary, *ajjhatta* itself is *ajjhattika* just like in the case of *venayika*.¹⁵⁸ With reference to this meaning, there is the sentence, “*They are internal because they arise with reference to the selfhood (attabhāvaṃ adhikicca pavattattā ajjhattikaṃ).*” *The rest (sesaṃ)*: of twenty-three kinds. *Being out of it (tato bāhirattā)*: this is said because the characteristic of selfhood does not apply [to the external]. [*The gross matter (olārika) is to be known*] through impinging (*ghaṭṭanavasena*): through close contact by taking the role of the object and the possessor of objective field. The rest [*sukhuma*] will be of sixteen kinds, *because they are opposite of that (viparītattā)*: because it is not to

¹⁵⁸ *Venayika* and *vinaya* here are in the same sense; the suffix *ika* in *venayika* does not mean ‘*tesu bhavam*’, but it is added without having special meaning.

be known through close contact. *Because it is difficult to penetrate its own individual nature (duppaṭivijjhasabhāvattā)*: because it is difficult to know its own individual nature due to the state of being subtle. That which lies not in vicinity of knowledge is far (*dūre*). *Thirteen kinds (terasa)*: [beginning with the eye and] ending in heart-basis. *Through its own individual nature (sabhāveneva)*: [produced matters (*nippanna*)] are to be understood, having split up with knowledge as hardness, etc., through their own individual nature only, instead of taking them, such as, “the limit of the matter, its modification, and its growth”, and so on. *The rest (sesaṃ)*: ten kinds [which are non-produced (*anippanna*)]. *Because they are the opposite of that (tabbiparītātāya)*: because they are not to be known through their own individual nature. It is said, “The five kinds, beginning with the eye are sensitive matters through their being conditions for the apprehension of visible data, etc., because they are, as it were, bright like the surface of a looking glass (*cakkhādi ... pe ... pasādarūpaṃ*)”, while showing the state of being conditions for grasping its own object on the part of the ear, etc. like the eye, because they have serene nature only (*pasannasabhāvatta*). Because they are *opposite of that (viparītattā)*: because the individual natures [of insensitive matters] are opposite of that. *In the sense of predominance (adhipatiyaṭṭhena)*: here the five beginning with the eye, etc. have got the rulership over the eye-consciousness, etc., because they are in compliance with the state of rapid and slow. The pair of femininity faculty and masculinity faculty has got the rulership over their own function. Life faculty has got the rulership over maintenance of co-born matters. Both are already referred to. *Because [kamma-born] is clung-to (upādinnatta)*: because they are received (*gahitattā*). For [matter] produced out of *kamma* is, as it were, taken (*gahita*) by *kamma*, telling, “This fruit belongs to me,” because such type of matter cannot be abandoned.

74. (448) According to the visible triad, the kamma-born triad etc. (*sanidassanakammajādīnaṃ tikānaṃ*): [all matters are of three kinds] from the point of view of the visible triad and the kamma-born triad, and so on. *Regarding gross (oḷārike)*: regarding gross matter which is of twelve kinds. *Visible datum (rūpaṃ)* means visible-data base (*rūpāyatanaṃ*). That together with sight (*nidassana*) called visibleness (*daṭṭhabbabbhāva*) is visible (*sanidassana*); that together with impinging (*paṭigha*) called state of collision (*paṭihanabhāva*) is impact (*sappaṭigha*). That which is visible itself

as impact, is visible with impact (*sanidassanasappaṭigha*). That which has got visibleness (*daṭṭhabbabhāva*) is *sanidassana*. The state of the domain of the eye-consciousness is visibleness (*daṭṭhabbabhāva*). Even though it is not different from visible-data base (*rūpāyatana*), still in order to differentiate visible-data base by means of other states, as if treating them differently, it is said [in a way of comparison], “*saha nidassanena sanidassana*”. For when *dhammas* are unique through sameness of *dhammahood*, that which is the special differentiating aspect, is referred to indirectly like others – thus special meaning is understood. That state of face to face approaching, that is, mutual falling of those contiguous and of those non-contiguous by itself and through support,¹⁵⁹ is the state of collision (*paṭihananabhāva*), due to which there is arising of the modification in the places of the eye, etc.¹⁶⁰ accompanied by different conditions for the modification like activity, etc. *The rest (sesaṃ)*: eleven kinds of gross matter. They are invisible (*anidassana*) because of absence of the state of visibleness. *That together with impact (sappaṭighaṃ)* is to be understood by the way as already told. *[All the subtle kinds of the matter are] invisible without impact*: by excluding both visible and impact.

75. *Born from kamma (kammato jātam)*: herein nine kinds of the matter, that is, eight faculties and the heart, absolutely produced from *kamma*, and nine kinds of the matter originated from *kamma* among nine kinds of matter which are produced from the four conditions.¹⁶¹ Thus in total eighteen kinds of the matter are produced from *kamma*, therefore they are called *kamma-born*. For that which was born and is being born and will be born, all that is referred to as *kamma-born* as in the case of milk. *That born from a condition other than that (tadaññapaccayaajātam)*: that born from a condition other than *kamma*. They are born from temperature, consciousness and nutriment (*utu, citta* and *āhāra*). *That born not from any of these four (nakutocijātam)*: it refers to the

¹⁵⁹ In the case of the eye and ear, both ‘itself (*sayam*)’ and ‘through support (*nissayavasena*)’ are applicable because they apprehend non-contiguous objective fields by itself as well as through support. But in the case of nose, tongue and body, only *nissayavasena* is applicable because they apprehend contiguous objective fields only through support, but not itself.

¹⁶⁰ According to Abh-av-ñ. II. 2 the reading is *cakkhādīnāṃ nissayesu vikāruppatti* instead of the reading *cakkhādīnāṃ visayesu vikāruppatti*. Ven. Mahasi suggests that *nissayesu* is preferable to *visayesu*.

¹⁶¹ Those are *kamma, utu, citta, and āhāra*.

characteristics of material phenomena. Pair of intimation, sound, space element, the three beginning with malleability which are produced from consciousness and [eight] inseparables – thus these fifteen kinds of matter are *consciousness-originated* (*cittajam*). Space element, the three beginning with malleability produced from nutriment, and inseparables – thus these twelve kinds of matter are *nutriment-originated* (*āhārajam*). Here having added the sound [into those twelve kinds of matter], thirteen kinds of matter are *produced from temperature* (*utuham*). The rest should be understood by the same way as told in the *kamma-born triad*

76. (449) By the tetrad as seen, etc. by the tetrad as concrete, etc. and by the tetrad as physical basis, etc. – thus the word tetrad (*catukka*) should be applied to each. The visible-data base which one saw, which one sees, which one will see, and which one would see, are all called *seen* (*diṭṭha*) because the nature of being seen is not abandoned just like milk. This method applies to the rest also. *Because it is the objective field of seeing* (*dassanavisayattā*): because [visible-data base] is being known through the eye-consciousness. *Because it is the objective field of hearing* (*savanavisayattā*): because it is being known through the ear-consciousness. *The three, that is to say, odour, flavour, and tangible datum* (*gandharasaphoṭṭhabbattaya*): the three, that is, odour, flavour, and tangible datum. *Sensed* (*muta*): as it is to be known after having sensed, having received (*patvā*). Therefore it is said, “*Because they are the objective field of faculties that take the objects that come into contact with themselves* (*sampattaggāhakaindriyavisayattā*).”

But what is it that is called a tangible datum? It is the three primary elements, that is, earth, heat, and air. But why is the water element not included here? Is coldness not apprehended by touching, and that is *āpodhātu*? Truly it is known by touching, but it is not the water-element. Then what is it? It is the fire-element only. For there is feeling of cold when hotness becomes slow. There is no quality that is called cold, but there is feeling of coldness because of the slowness of hotness. How is that to be known? Because knowing as cold is not certain, like the expression, “the other side (*pāra*) and this side (*apāra*)”. For those who stand under the sun in the summer season and enter into the shadow have the feeling of cold, but those who come out from the underground and enter into the same shadow have the feeling of hot. If coldness were the water-

element it would be experienced along with hotness in a single group, but that is not found. Therefore it is known that the water-element does not stand for the coldness. This is the answer for those who accept the inseparable existence of primaries, and this is the answer too even for those who do not accept because of accomplishment¹⁶² of existence [of the primaries] shared by all by seeing the functions of the four primaries in a single group. It is the answer too for those who say that coldness is the characteristic of the air-element. For if coldness were the air-element, coldness would be experienced along with hotness in a single group, and it is not found. Therefore it is known that the air-element does not stand for the coldness. But for those who maintain the view that liquidity (*dravata*) is the water-element and that is grasped by touching, it should be told, "Liquidity touched is merely your conviction just like shape of water." For this is said by Ancients –

While touching three elements co-existing with liquidity,
 An ordinary man has the feeling that "I touch liquidity",
 As he, while touching elements, apprehends a shape with his mind,
 Thinking, "I am touching shape directly."
 So liquidity too should be known.

The rest (sesam): remaining twenty-one types of matter excluding seven types of matter beginning with visible object. *Of consciousness only (viññāṇasseva):* of mind-consciousness only. Even though the visible-data base, etc., too are being known through the mind-consciousness because there is no fixation, still they are not called the matter to be cognized. Thus by the emphasizing word *only (eva)*, the teacher shows the absence of the mixture.

77. *But here concretely produced matter is the concrete matter (nipphannarūpaṃ panettha rūparūpaṃ nāma):* here when there are twenty-eight types of matter, matter which is mentioned as 'produced matter' itself is the matter due to association of characteristic of matter. Molested (*ruppanaṃ*) is the matter (*rūpa*), 'that which has got it

¹⁶² Here Ven. Nāṇamoli translated as 'because it is disproved by associate existence ...'. This, however, is not proper translation in this context.

(*taṃ etassa atthi*) [is *rūpa*]¹⁶³ just like the word *arisasa*,¹⁶⁴ or it is *rūpa* as it is associated with the quality of *rūpa* just like the blue cloth, as it is associated with the quality of being blue. That word *rūpa* is used conventionally, even if it has not got that nature. Therefore the word *rūpārūpa* is used after having qualified with another word *rūpa*, just like *tilatela*, and *dukkhadukkhā*. That whose individual nature is molested is its meaning. If it is so, how do the space-element, etc. have the state of matter? Because they have the natures of delimitation (*pariccheda*), special mode (*vikāra*) and characteristic (*lakkhana*)¹⁶⁵ of the produced matter, therefore they are said to be the “matter”.

78. Herein consciousness and consciousness concomitants abide (*vasanti*), arise, therefore it is *physical basis* (*vatthu*). It is the matter as the basis for consciousness and those associated with consciousness. That is however sixfold. Among them the matter of the heart is physical basis only, because it is the basis for the mind element and mind-consciousness element. *It is not door (na dvāraṃ)* unlike the eye, etc. which are the bases for others. For just like the eye, etc. are a door for the arising of receiving consciousness (*sampaṭicchana*), etc., but the heart-base [is not a door]. Therefore it is said, “Here, however, what is called the matter of the heart is physical basis, not door (*yaṃ panettha hadayarūpaṃ nāma, taṃ vatthu, na dvāraṃ*).” *The pair of intimations is door (viññattidvayaṃ dvāraṃ)*: because they are a door for action. [*The pair of intimations is*] *not physical basis (na vatthu)* because of absence of arising of consciousness based on them. *The sensitive matter is only physical basis (pasādarūpaṃ vatthu ceva)* for the eye-consciousness, etc., which are based on themselves. They are *doors (dvāraṇa)* for receiving (consciousness), etc. based on the other.¹⁶⁶ *The rest*

¹⁶³ The word *rūpa* here is a *taddhita* compound which can be dissolved as ‘*taṃ etassa atthīti rūpaṃ*’.

¹⁶⁴ The word ‘*arisasa* (the person who has hemorrhoid)’ is a *taddhita* remaining in its original form without taking *vuddhi* as *ārisasa*. Similarly the word ‘*rūpaṃ*’ too, not taking *Vuddhi* as *ropaṃ*, remains in its own form.

¹⁶⁵ *Vikāra* (mutable material phenomena) comprises special modes or manifestations of concretely produced matter. It includes two types of intimations and three beginning with lightness. *Lakkhaṇa* includes four beginning with production of matter.

¹⁶⁶ Here *añña* refers to *hadaya*, because *sampaṭicchana*, etc. don’t depend on *pasāda rūpa*.

(*sesam*): twenty-one types of matter.¹⁶⁷ They are neither physical basis nor door because they are opposite to what is already told.

79. (450) *Born of one (ekajam)*: born out of only one. Is there no arising of result from only one condition? Certainly there is not, but here what is intended is, 'It is originated from one condition out of conditions producing matter'. Because the arising of the matter does not depend on condition other than condition producing matter. The same method applies to *born of two*, and so on. *According to these (imesam vasena)*: [according to] these divisions. *Born of kamma only (kammajameva)*: born from just *kamma*. *Born of consciousness only (cittajameva)*: the same method applies hereto. *Born of consciousness and of temperature (cittato ca ututo ca jātam)*: sometimes born from consciousness, sometimes born from temperature. Thus it should be understood as born of consciousness and of temperature. *That is born of two (tam dvijam)*: born from two [conditions]. This method applies also to those born of more than two. *Sound base only (saddāyataneva)*: some say that the sound base born of consciousness is intimate only (*saviññattika*). The Ancients say that there is sound produced by action of applied thought (*vitakkavipphārasaddo*). That does not intimate.

The Great Commentary maintains that the sound produced by the action of applied thought is not cognizable through the ear. Depending on it the arising of the consciousness-born sound even without intimation is desirable. For intimation never arises with sound unknowable through the ear, because of the words, "Intimation takes place through the body and speech." If so, there would have to be a consciousness-born sound-ennead.¹⁶⁸ The theory is rejected by *Saṅgahakāras* who think that it is self-contradictory to say, "There is sound and that is not knowable through the ear." Others, however, not rejecting the statement of the Great Commentary, comment on its intention. How? They compromise as follows – in *suttas* there is the statement, "He preaches, after having heard with the divine ear the subtle sound that is co-born with the intimation, originated by applied thought, and consisting in movement of the tongue and

¹⁶⁷ The rest should be twenty only, except heart-basis which is the base, but not the door; two intimations which are the door, but not the base; five sensitive matters are the bases as well as the door.

¹⁶⁸ In the *cittaja* matter there is no vocal intimation nonad. But only the vocal intimation decad (*vacīvaññatti dasaka*) is available.

palate”, etc.; in the *Paṭṭhāna* it is said that there is the state of object condition for the ear-consciousness with relation to gross sound; and with this intention, it is said that sound produced by the action of applied thought is not knowable through the ear. *That (taṃ)*: born of four. *The rest (avasesaṃ)*: the space element together with the inseparable matters.

80. The matter as characteristic is called not born of anything (*lakṣaṇarūpaṃ pana nakutocijātaṃ*): not born from any condition. It is not born itself because one born itself without conditions is absolutely absent. But how should it be known that the matter as characteristic is not born? Because of absence of characteristic. For visible-data base, etc. that have arising, have got characteristics of arising, and so on, but not birth, etc. [have such kinds of characteristic]. Therefore it should be known that birth, etc. are not born. Would it be possible that birth, etc. have got characteristics of rebirth, and so on? That is not possible. Why? If it were so, there would arise contingency of absence of finality. For, if birth, etc. would have birth, etc., they also would have birth, etc. Even they also would have birth, etc. Thus there would arise the contingency of absence of finality. Therefore it is well said that birth, etc. are not born. Therefore it is said, “*There is no arising of arising itself, and the other two are the mere maturing and break up of what has arisen (na hi uppādassa uppādo atthi, uppannassa ca paripākabhedaṃ mātṭaṃ itaradvayaṃ)*.” [Here the other two] mean aging and death.

There, by the statement, “*There is no arising (uppādo natthi)*”, the absence of aging-and-death of what has arisen is said. When there is no arising, wherefrom aging-and-death would originate? Thus by the inclusion of the word *mātṭa*, the absence of arising of aging-and-death also is told. If it is so, how do you explain the state of birth being born from somewhere? In order to explain it, there is the sentence, beginning with, “*though that (yampi)*”. There as it is seen at the moment [when the conditions that produce the kinds of materiality display], are exercising their function (*kiccānubhāvakkhaṇe diṭṭhattā*): those consciousness, etc., are the conditions that produce kinds of materiality like visible-data base, etc. There is the moment of power of function marked as the state of condition that has unceasing interestedness in producing those matters. At that time states, such as, visible-data base, etc. arise, and with

reference to the state of obtainment of their modification, birth is admitted in *Pāḷi* to be the product of some condition through the convention of pupils, just like intimation, etc. are the product of consciousness, etc. This is the meaning in brief – visible data, etc. may arise through conditions. Visible-object, etc. which are known at the moment of approaching the state of those conditions, which are not known before and after those conditions, are known to be arising. In this way even birth is to be understood. That being so, the state of birth being born from somewhere is proved directly, then why is it said, ‘for the convention of pupils’? Not like this, because there is obtainment of modified forms of the state, which are being born. For, if birth would be available like the state, the state of birth being born from somewhere would be most absolute, but in that way it is not available. On the contrary it is available in the modified form. Therefore it is said, ‘for the convention of pupils’.

Indeed listeners may think, “This birth is origin of all states, and this itself is not born from anywhere just like *pakati* in the system of *Pakativādi* (*Sāṅkhya* system).” While removing their wrong belief, the preceptor taught that it is being born from somewhere after having classified it into two, that is, “growth and continuity”, but not aging-and-death, because [aging-and-death] is not observed at the moment when the state of conditions display their power in the function. If it is so, how is aging-and-death called as conditionally arisen? Because the state conditionally arisen has the nature of maturing and breaking. When the states conditionally arisen exist, then only there exist aging-and-death, not in their absence. For there is no maturing or breaking of what was not born. Therefore with reference to birth as condition, it is said in the discourse of *suttanta*, “Aging-and-death has arisen conditionally.”¹⁶⁹ But here the division of arising of material states at the moment of rebirth-linking as well as in the course of existence according to the difference in womb, through condition of *kamma*, etc. in the sense-desire-becoming, etc. is to be stated. That will be clear later in the discussion of Dependent Origination.¹⁷⁰ Therefore it is not told here – thus it is to be understood.

¹⁶⁹ Ps. 51.

¹⁷⁰ Vis. XVII.

This is the commentary on the section of the detailed explanation dealing with the materiality aggregate.

Commentary on Explanation of the Consciousness Aggregate

(*viññāṇakkhandhakathāvaṇṇanā*)

81. 451) *Whatever (yam kiñci)*: the teacher marks the total meaning which is being spoken while showing multiple divisions of what is felt by means of a pair of words that indicates complete inclusion. *Whatever has the characteristic of being felt (vedayitalakkhaṇam)*: it has as its characteristic what is felt, what is experienced as the taste of the object. *All that (sabbam taṃ)*: what is implied is the nature of *dhmma* (*dhammajāta*), or that which was already stated in the description of Materiality Aggregate, is to be construed having brought forward by way of governing rule (*adhikāra*). *All taken together (ekato katvā)*: having taken together in mind all that which is divided into past, etc. Then only, total meaning is possible. *Whatever has the characteristic of perceiving (sañjāṇanalakkhaṇam)*: the characteristic of which is perceiving of an object classified as blue, etc., [that is] knowing, apprehending, by way of causing perception classified as blue, yellow, long, short, and so on. *Forming (abhisāṅkharāṇam)*: endeavouring (*āyūhana*), obtainment of activity (*byāpārāpatti*), or stimulating (*abhisandahana*). As volition is major thing in both of these explanations, formations aggregate is said to have *the characteristic of forming (abhisāṅkharāṇalakkhaṇam)*. For in expounding the formations aggregate in the *Suttanta-Bhājanīya* of the *Vibhaṅga*, volition only was classified by the Blessed One, “Volition that is born of eye-contact”, and so on. *Whatever has the characteristic of cognizing (vijāṇanalakkhaṇam)*: that of which characteristic is knowing called apprehension of object. It grasps the object in the mode different from that of perceiving just like a man measuring the thing to be measured by means of *nāḷi*. The remaining feeling aggregate, etc. become easy to understand, because they have the state of simultaneous arising, etc. with consciousness aggregate, and because they have the same category, and so on.

82. The statement, beginning with, ‘*whatever (yam kiñci)*’ is said in order to support by means of *sutta* the significance which is already stated by himself as “the characteristic of knowing.” The state which has individual nature (*sabhāvadhamma*) is mere arising according to condition. In order to show this fact it is said, “*the characteristic of knowing (vijānanalakkhaṇam)*” through accomplishment of action. “*Vijānātī*” is said in order to show its performership because there is not a performer other than the individual nature of the states. The consciousness in the sense of knowing is the same as mind (*citta*) in the sense of thinking, etc., and it is mind (*mana*) in the sense of thinking, thus it is taught figuratively. Up till now consciousness is explained from the point of view of aggregate, division, and synonym.

Herein *kind (jāti)* is that wherein even those who had dissimilar forms are born in similar forms – common form [is the meaning]. But it is granted that category may be of various types, and of different classes, but in order to show the category intended here, it is said, “*profitable, unprofitable and indeterminate (kusalam, akusalam, abyākatañca)*.” There, ‘profitable’ (*kusala*) is in the sense of profitable (*kusalatṭha*). What is the meaning of profitable? It has the sense of healthiness, blamelessness, and happy resultant. For ‘profitable’ is used in the sense of healthiness, such as, “Oh Venerable, are you well?”, etc.¹⁷¹ It is used in the sense of blamelessness, such as, “Oh Venerable, which is good behavior? That which is blameless, is good behavior”, etc.¹⁷² It is used in the sense of happy resultant, such as, “Oh, *Bhikkhus*, it is the cause of taking happy states”, etc.¹⁷³ For profitable consciousness is healthy, blameless and having happy result because it is counterpart of psychosomatic diseases of greed, etc. of which the individual natures are blamable and because it ripens the happy result.

But from the point of view of word meaning, *kusala* means that which shakes (*salayati*), moves forcefully, causes tremble, and destroys contemptible (*kucchite*) evil states. Or that which lies (*sayanti*) here and there with undisciplined (*kucchitena*) manner, thus it is *kusa* which refers to evil states. *Kusala* means that which cuts (*lunāti*) *kusa* in the

¹⁷¹ Jā. 532; 542.

¹⁷² M. ii 115.

¹⁷³ D. iii. 58.

form of evil states. Or knowledge is indeed called *kusa* because it makes wretchedness (*kucchitānam*) lesser and lesser (*sānato*), and thin. By that it is to be acquired (*lātabbam*), grasped and is arisen, thus it is *kusala*. Or as Kusa grass injures the region of the palm touched by both sides of blade, similarly it cuts (*lunāti*), severs the sides of defilements that come into contact with both part of *kusala* as arisen and that is yet to be arisen. Therefore it cuts like Kusa grass, thus it is *kusala*. Or it is *kusala* because it protects (*salanato*), restrains (*saṃvaraṇato*) from contemptible blameful states. For unprofitable states are restrained, closed by non-occurrence at the six doors, of which the sixth is the mind, through profitable states warding off occurrence and causing them to reach the state of non-occurrence. Or it shakes (*salayati*), moves, removes contemptible evil states, thus it is *kusala*. Or they are called *kusas*, as they are touch-stone (*sānato*), whet-stone (*nisānato*), sharpening of contemptible evil states like killing living beings, etc. They refer to hatred, greed, and so on. Killing living beings becomes more serious through volition that has obtained the state of being sharp through hate, etc. *Kusala* is so called because it cuts, severs those *kusas*. Or they are called *kusas* because they make thin (*sānato*), put to an end, destroy (*vināsanato*) evil states. They refer to the faculties beginning with faith, etc., which arise through the meritorious action. Through these faculties, it is to be acquired, it is to be arisen, thus it is called *kusala*. Or the word *ku* means the earth (*bhūmi*), as they destroy through burning (*anudahanena*) the continuity of mind and matters, i.e., their own support similar to the foundation, at present and in future. They lie down (*siyanti*) on the earth (*kum*), thus they are called *kusas*. They refer to greed, etc. It (*kusala*) cuts (*lavanato*), severs its own support like those [greed, etc.]. Thus it is called *kusala*. For profitable states, accomplished by effort, cut the mind and matters completely by causing their non-occurrence.

That which is not profitable is *unprofitable* (*akusalam*), the opposite to the profitable is the meaning. For when the meaning of the word 'akusala' is told analytically as opposite of 'kusala' as *na kusalam* just as nature of the states which is not healthy, not blameless, not happy result, and not produced out of skillfulness, is *akusala*. Thus this meaning is indicated. In this way the state of which the individual nature is not shaking the contemptible, the individual nature of which is not cutting Kusa grasses in the form of evil states, which should not be arisen by *kusa* or *kusas* in the form of knowledge,

which is not cutting [defilements] like Kusa grass [cutting the region of palm], is (the) *akusala*. Thus this meaning is shown through the opposite of profitable. Here because profitable which is the counterpart of unprofitable, is known through the synonym of healthiness as it has got the counterpart of psychological sickness, etc., it is said that unprofitable is the counterpart of profitable – “the opposite to the profitable” is the meaning. But that consciousness should be known as that which removes¹⁷⁴ and that which is to be removed¹⁷⁵ by sequence.

Indeterminate (abyākatam): that which is not told (*na byākatam*). That which is not referred to (*akathitam*) as the state of either profitable or unprofitable is the meaning. There, *the state of profitable (kusalabhāvo)*: blameless and happy result. *The state of unprofitable (akusalabhāvo)*: blameful and miserable result. It is called indeterminate because it is not told (*avuttam*) by both of these states. It should be known that the state being not told (*avuttatā*) is commented by the word healthiness and sickness, etc. Here the state being not told (*avuttatā*) should be known through the state of profitable and unprofitable only, not through any other state, because “indeterminate (*abyākata*)” is stated after having told “the profitable and unprofitable.” And here it should be known that the state being not told is not only for mere non-reference, but it is because those indeterminate states have individual nature free from both the states. For it is said, “It has characteristic of not producing effect.”

452) *According to the division of the plane (bhūmibhedato)*: states remain (*bhavanti*) herein, therefore it is called the plane (*bhūmi*), which refers to the place (*thāna*) and the moment (*avattthā*). For even the moment (*avattthā*) is understood, as it were, the arising place of the states which have moment. Thus it is easy to understand the states which have moment. There, mundane plane is to be known through the place, supramundane through the moment. Or mundane plane through the place and moment, supramundane through the moment only. *Sense-sphere (kāmaṇvacaram)*: here sense-desire (*kāma*) is of two kinds, sense-desire as basis (*vatthukāmo*) and sense-desire as defilements (*kilesakāmo*). Of these, *sense-desire as basis (vatthukāmo)*: herein the five cords of

¹⁷⁴ That which removes (*pahāyaka*) refers to the profitable consciousness.

¹⁷⁵ That which is to be removed (*pahātabba*) refers to the unprofitable consciousness.

sense-desire are specifically desired for; *sense-desire as defilements (kilesakāmo)*: craving is desired. That is *sense-sphere(kāmāvacaram)* where both of them coming together move. But what is that? It is the elevenfold sense-desire-becoming. Mostly it moves, arises there, thus it is called sense-sphere, after having omitted one [word], *avacaram*. Similarly *the fine-material and the immaterial sphere (rūpārūpāvacarāni)* too should be known, because craving for the fine-material sphere (*rūpatanḥā*) is the fine-material sphere (*rūpa*) and craving for the immaterial sphere (*arūpatanḥā*) is the immaterial sphere (*arūpa*). Or alternatively craving as sense-desire (*kāmatanḥā*) is referred to as sense-desire (*kāma*) by elision of the latter component. One moves herein, thus it is the sphere (*avacaram*). The sphere of sense-desire is the sense sphere. Thus the fine-material sphere and immaterial sphere (*rūpāvacarārūpāvacarāni*) too should be known. It crosses over (*uttarati*) from the world, thus it is *supramundane (lokuttaram)* because profitable consciousness is intended. 'It is crossed over (*uttiṇṇati*) from the world, thus it is *lokuttaram*' is another etymology.

83. *According to the division of joy, equanimity, knowledge, and prompting (somanassupekkhāñāṇasaṅkhārābheda)*: here division according to joy and equanimity is logical because their individual natures are different. But how is the division of knowledge and prompting to be explained? This is not fault. Because the division of knowledge and prompting means the division done according to knowledge and prompting, and it is done according to presence and non-presence. One whose mind is good (*sobhana*), or one whose mind is attractive (*sundara*) is *sumana*; the state of *sumana* is *somanassa* (joy); it is conventionally called psychological happy feeling; it means arising together, mixed, associated, with joy, beginning from the arising up to dissolution. *The state being accompanied by joy [of the sense-sphere] (somanassasahagatatā)* should be understood through an object. For the consciousness arisen in the desirable object is accompanied by joy. The desirable object is the base of greed, then how can profitable consciousness arise there? It is not universal. Profitable consciousness can arise even in desirable object through wise attention, and so on. For

one who has wise attention according to association of four accomplishments,¹⁷⁶ one whose consciousness is fixed in performance of profitable thing, resolving, “I have to perform only profitable thing”, one whose consciousness is turned to performance of profitable thing after having turned away from arising of unprofitable thing, and one whose consciousness is made habitual due to often performance, in his case in the desirable object also, consciousness is associated with non-greed, etc., not associated with greed, and so on.

That which is associated (*yutta*) with knowledge (*ñāṇa*) through aspects (*pakārehi*) equally (*sama*) is *ñāṇasampayutta*. Here the arising together, etc., should be known as aspect (*pakāra*). There, *kamma*, rebirth, maturity of faculties and keeping defilements at a distance are the reasons for the state of being associated with knowledge. For one who preaches *dhamma* to others, one who teaches spheres of arts, spheres of activity and branches of science, which are blameless, performs such things that lead to wisdom. His profitable consciousness that has arisen is associated with knowledge by depending on his activity. Similarly for one who is born in *Brahmā* world, depending on rebirth, his consciousness is associated with knowledge. For it is stated, “In that plane, parts of *Dhamma* appear to one who is blissful. Arising of mindfulness, *bhikkhus*, is slow, but that living being very quickly reaches excellence.”¹⁷⁷ In this way, one who has reached the understanding decad,¹⁷⁸ depending on maturity of faculties, his profitable consciousness when arises, is associated with knowledge. One whose defilements are destroyed, depending on the state of the removal of defilements, his profitable consciousness when arises, is associated with knowledge. And it is stated, “Wisdom is produced out of effort, there is destruction of wisdom due to absence of effort.”¹⁷⁹ Preparing (*saṅkharāṇa*) which is called mental exertion (*cittapayoga*) produced through instigation (*samussāha*) of one’s own or by others is prompting (*saṅkhāra*). That of which prompting is not there is not-prompting (*asaṅkhāra*). But that which arises together with prompting is called prompted (*sasaṅkhāra*). That which is dissociated

¹⁷⁶ Four accomplishments (*catusampatticakka*) are *paṭirūpadesavāso*, *pubbe katapunñatā*, *attasammāpanidhi*, and *sappurisanissayo*.

¹⁷⁷ A. ii 185.

¹⁷⁸ *paññādasaka*. See Vis. XX. 51.

¹⁷⁹ Dh. 79.

from knowledge (*nānavippayutta*): that which is dissociated, bereft, of knowledge. Dissociation (*vippayoga*): here it should be understood as absence, non-arising, of knowledge. It is called equanimity (*upekkhā*) because it remains equanimous (*upekkhati*). Even though an object is being felt, it becomes indifferent (*ajjhupekkhati*) about that because it is established as the mode of neutrality – this is the meaning. Or alternatively being endowed with, not going opposite to pleasure and pain, there is seeing (*ikkhā*), experiencing (*anubhavana*). Thus it is equanimity. Or alternatively that which sees (*ikkhati*), experiences, objectively (*upapattito*), logically (*yuttito*), through absence of partisanship in objects desirable and undesirable. That which has equanimity is *that accompanied by equanimity* (*upekkhāsahagata*). All the rest are already told above.

84. Thus having summarized eightfold profitable consciousness of sense-sphere, now in order to show their mode of the occurrence, there occurs the sentence, beginning with, “for when (*yadā hi*)”. There, the word, *ādi* in *accomplishment of receiver, and so on* (*patiggāhakādisampattim*) includes attainment of proper region, proper time, beneficial guide, and so on. Or *other cause for joy* (*aññaṃ vā somanassahetuṃ*): herein by the inclusion of other (*añña*), there is inclusion of a state mostly being made up of faith, correct view, finding glorification about profitable action, the state of rebirth-linking with joy, eleven conditions that produce enlightenment factor of zest,¹⁸⁰ and so on. *That which occurs in the methods beginning with* (*ādinayappavattam*): here the word *ādi* does not include only the nine bases of right view (*sammādiṭṭhivatthu*), beginning with, “*atthi yitṭham*”,¹⁸¹ but it should be understood to include the basis belonging to enlightenment factor called investigation of the states. *Placing in front* (*purakkhatvā*): keeping foremost (*pubbaṅgamam katvā*). That is done through keeping the co-born foremost just like in the words, beginning with, “The states have the mind as the forerunner (*manopubbaṅgamā dhammā*)” because association is intended. *Unhesitatingly* (*asamsīdanto*): not undergoing hesitation, grimace in meritorious action

¹⁸⁰ “*ekādaśa dhammā pūṭisambojjhaṅgassa uppādāya saivattanti buddhānussati, dhammasaṃghasīlacāgadevatānussati, upasamānussati, lūkhapuggalaparivajjanatā, siniddhapuggalasevanatā, pasādanīyasuttantapaccavekkhanatā, tadadhimuttatā.*” (A. i. 18, *Apara accharāsaṅghātavajjavannanā*)

¹⁸¹ M. i. 288.

due to glorification, jealousy, and so on. By this the teacher shows free liberality. *Unurged (anussāhito)*: not urged by any person. For this word [*anussāhito*] is to show performance of merit through one's own interest. *By others*: this [word] is to show open impetus from others.

Giving, etc. (dānādīni): giving (*dāna*), morality (*sīla*) up to making one's views straight (*ditṭhijukamma*) – thus these ten, beginning with giving, are merits. Or alternatively *giving, etc. (dānādīni)* are those consisting of giving, morality and cultivation, because other seven also are included. They purify (*punanti*) a particular continuity (*santāna*) where they arise themselves (*sayam*), or they produce the result for honourable becoming, thus they are called merits. *Of him (assa)*: of one endowed with meritorious volition. *Due to lack of free liberality (amuttacāgatā)*: due to the mental state of expectation lying in the object of gift. By the word *ādi*, there is inclusion of non-resolution in undertaking morality, and so on. *That only (tadeva)*: it is referred to through the similarity with that consciousness accompanied by joy. For similar thing is referred to by the expression, “that only (*tadeva*)”, just like, “The same bird, those same plants only.” *In this meaning (imasmiñhi atthe)*: in this sense called impetus effort of consciousness lying inactively. *This (etaṃ)* refers to the word “prompting (*saṅkhāra*)”. *Prior effort (pubbapayoga)*: when there arises grimace in meritorious action, effort of mind arises through impetus, after having detached from grimace. Here the word *pubba* is said because prompting (*saṅkhāra*) arises through former action (*pubbābhisāṅkhāra*) which arises before, but not because the prompting (*saṅkhāra*) belongs to the past (*pubbakālikattā*).¹⁸² The inclusion of the word *young children (bāla)* is to show that there is no possibility of right view that occurs in the method, beginning with, “There is giving.”¹⁸³ The inclusion of the word *sahasā (suddenly)* is to show the absence of hesitation and impetus. *They are devoid of joy (somanassarahitā honti)*: performing meritorious action is intended. *Not getting the causes of joy (somanassahetūnaṃ abhāvaṃ āgamma)*: this should be understood to be just an example. For neutral object

¹⁸² In the word ‘*pubbapayoga*’, the word ‘*pubba*’ does not refer to the prompting belonging to the past time, but it refers to the prompting which is now produced as former preparation.

¹⁸³ M. i. 288.

and such kinds of mental preparation, etc. are also the reasons of the state being accompanied by equanimity.

The sentence, beginning with, *evam*, is to show conclusion. It should be understood that eight types of profitable consciousness of sense-sphere arise through three doors like bodily door, etc., through the bodily action, etc., next to the functional rootless mind-consciousness-element which is accompanied by equanimity,¹⁸⁴ after having taken this or that as an object out of six objects beginning from visible object up to mind-object. When four consciousnesses associated with knowledge produce rebirth-linking with threefold root-causes (*tihetukapaṭisandhi*), they give result to sixteen kinds of resultant. But when they produce rebirth with twofold root-causes (*duhetukapaṭisandhi*), [they give result to] twelve kinds of resultant, excluding those with three roots. But the consciousnesses with threefold root-causes (*tihetukāni cittāni*) do not produce rebirth-linking without root-cause (*ahetukapaṭisandhi*). But the consciousnesses with twofold root-causes (*duhetukāni*) give result to twelve kinds of resultant consciousness. They give result to eight kinds of resultant consciousness when they produce rebirth-linking without root-cause (*ahetukapaṭisandhidānakāle*). But the rebirth-linking with threefold root-cause never takes place out of consciousness with twofold root-cause. *They give result to the eight (aṭṭha phalanti)*: this is said through *kamma* which produces rebirth-linking. On the other hand, through the other *kamma*, the resultant consciousness with root-cause also can occur within one whose rebirth-linking is causeless, because of sacred words, “The life-continuum with root-cause (*sahatuka bhavaṅga*) is the condition, as proximity condition for life-continuum without root-cause (*ahetuka bhavaṅga*).”¹⁸⁵ In this case it should be known that the consciousness arisen due to strong condition is unprompted, and that arisen due to weak condition is prompted. According to the text, however, in the opinion of those who desire the state of unpromptedness and promptedness of the result they give result to twelve kinds resultant consciousness and eight kinds of resultant consciousness respectively. In this way profitable consciousness of sense-desire sphere, while rendering threefold result,

¹⁸⁴ This is the determining consciousness at the Five-door and the adverting consciousness at the Mind-door.

¹⁸⁵ Ptm3. 1. 102.

gives rebirth in happy destination of sense-desire sphere and causes the accomplishment of enjoyments both in happy destination and unhappy destination. For there arise, for serpents, eagles, etc., different types of enjoyments similar to the accomplishment of enjoyment for gods. That also is the result of profitable consciousness of sensual-desire sphere. For unprofitable consciousness has never got the desirable result.

86. [Consciousness of] the fine-material sphere, however (*rūpāvacaraṃ pana*): the word *however* (*pana*) is illuminating the special meaning. By that word, it is indicated that the sensual-desire sphere brings about only abandoning the defilements by the opposite (*tadaṅgappahāna*), but this fine-material sphere is not like that. This brings about abandoning by suppression (*vikkhambhanappahāna*). Or alternatively that is divided into eight according to the divisions of feeling, knowledge, and promptedness, but this is not like that. This is altogether different from that, thus the teacher shows the specification to be told. This [specification], however, should be known as follows: the fine-material sphere is with basis (*savatthuka*), with defilements (*sāsava*), and without hindrances (*vinīvaraṇa*). *With basis only* (*savatthukaṃ eva*): by this term the teacher excludes immaterial sphere. *With defilements* (*sāsavaṃ*): [by this term the teacher excludes] the consciousness of the first path. *Without hindrances* (*vinīvaraṇaṃ*): in order to exclude the pair of consciousness associated with aversion (*paṭigha*). Somewhere factors of *jhāna* are five, somewhere four, somewhere three, somewhere two, and elsewhere other two – thus it is fivefold due to the difference in the association of *jhāna* factors. In this way it is told in short. In order to elaborate its meaning in detail, there is the paragraph, beginning with, “*That is to say* (*seyyathidaṃ*).” There what is to be told is already told above in the description of *jhāna*. This fine-material sphere, being made up of development only, having taken an object, such as, *paṭhavīkaṣiṇa*, by the method as already told, accordingly arises just after profitable consciousness associated with knowledge. This fine-material sphere which is divided into the classes of inferior (*hīna*), etc., however, should be understood to give rebirth in sixteen kinds of brahmā-worlds, beginning with the Realm of Brahmā’s Retinue, etc. according to their order.

87. *The immaterial sphere* (*arūpāvacaraṃ*) is to be obtained by the meditator who has crossed the perception of the *kasina* materiality, and so on. *Of four immaterial states*

(*catunnaṃ arūpānaṃ*): by means of fourfold *arūpajhāna* called equanimity and concentration (*upekkhāsamādhi*), for here the genitive case is in the sense of instrumental. Or association of those associated states, made by the objects of immaterial *jhāna*, is the classification of association (*yogabheda*), according to which [it is fourfold]. *In the way aforesaid (vuttappakārena)*: in the way told above in the description of immaterial state. *The first (paṭhamam)*: the first type of profitable consciousness of immaterial sphere. *The second, third, and fourth (dutiyaṭṭhiyaṭṭhiyaṭṭhiya)*: here also the same method applies. All these, being made up of development only, having taken as their object, namely, space obtained by removing *kaṣiṇa*, consciousness of the first immaterial state, non-existence, and the base of nothingness according to sequence, having arisen just after profitable consciousness accompanied by equanimity, associated with knowledge, give result to rebirth-linking and during the course of existence in four kinds of formless brahmā-worlds. Here the rest that should be told, is told above.

88. *The supramundane (lokuttaram)*: it is to be obtained through the series of six kinds of purification. There what is to be told will be told later on. *By association with the four paths (catumaggasampayogato)*: by association with the four noble paths beginning from the path of Stream-entry up to the path of *Arahat*. Even if it is fourfold, being made up of development only, having taken *nibbāna* as an object, it arises under the names as (i) emancipation from the point of view of emptiness, (ii) emancipation from the point of view of signlessness, and (iii) emancipation from the point of view of aimlessness. It should be known to lead to rebirth becoming, such as, human being, etc. *It is of twenty-one kinds (ekavīsatividham hoti)*: this is told by average.

89. (453) *Being only of sense sphere (kāṃāvacarameva)*: here the followers of the other school would like to include unprofitable consciousness also as belonging to the fine-material sphere and immaterial sphere. In order to refute their opinion, the word 'sense sphere' is mentioned. In order to show that unprofitable consciousness is absolutely belonging to the sense-sphere, there is the word *eva*, even though it arises in the exalted plane and even though it gives result in the course of existence in the fine-material sphere (*rūpadhātu*). If it is so, why do you say that it belongs to sense-sphere only?

Therein the reason is already told. How is it told? “*Kāmatanḥā* is expressed as *kāma* by elision of the latter component. One moves herein, thus it is *avacara*. Sphere of sense-desire is sense sphere.” For here the state of object in the form of craving for sense-desire (*kāmatanḥāvisayatā*) is referred to as the reason for the state of the sense-sphere. Just like the state of object in the form of craving for *rūpa* and *arūpa* is referred to as the reason for the fine-material sphere and the immaterial sphere respectively. Certainly it should be desired in this way. Otherwise the characteristic would not be all-pervading. For, if the classification of the plane would be done according to the object, those which do not perceive the object (*anārammaṇānaṃ*)¹⁸⁶ would not be included. If it is done according to producing result, those which do not produce result¹⁸⁷ would not be included. Therefore the plane of those included *dharmas* should be done according to the states which perceive the object¹⁸⁸ (*ālambakadhammavasena*)¹⁸⁹. But for the *dharmas* which are unincluded (*apariyāpanna*, namely *lokuttara dharmas*), the state of being supramundane (*lokuttaratā*) because of the state of being transcendental from the world and the state of being incomparable (*anuttaratā*) because of absence of anything higher should be known.

Included (pariyāpannā): it is that which is fallen into (*āpannā*), held up, after having delimited (*paricchijja*) by craving which delimits. Here which is that craving for sense-desire? That is craving, the object of which is things belonging to sense-sphere. Which are the things of sense-sphere? The object of craving for sense-desire. Thus there would arise the fault of argumentation in circle. It should not be observed like that. Because the states of sense-sphere should be observed as the object of craving which has the nature [of craving for sense-desire], after having assumed any craving as craving for sense-desire (*kāmatanḥā*), owing to the inclination to the eleven kinds of sense-desire becoming, beginning with hell. Even in *Nikkhepakāṇḍa*,¹⁹⁰ the statement, “Herein it moves” is found with reference to the state of object of craving for sense-desire, the region of which is limited from the hell up to the Realm of the Gods who rule over the

¹⁸⁶ This refers to all matters.

¹⁸⁷ This refers to *vipāka* and *kiriya*.

¹⁸⁸ This refers to *tanḥā* (craving).

¹⁸⁹ Ven. Mahasi suggests that *ālambakadhamma* is preferable to *ālambaṇadhamma*. In Abh-av-ñt. 50, however, the reading is *ālambaṇadhamma*.

¹⁹⁰ Dhs. 224.

Creations of Others (*paranimmita*) – thus it should be understood. The state of the scope of craving is to be known through inclination towards it.

It is of three kinds according to root (mūlato tividham): roots of the unprofitable are three beginning with greed, and so on. The state associated with them also is threefold according to their way. For they are called roots because they cause firm foundation like a root. It has greed as its root, thus it is ‘rooted in greed (*lobhamūlam*)’. This is the reference through uncommonness just like in the case of the sound of the drum and the sprout of barley. In the same way there is reference to ‘rooted in hatred (*dosamūlam*)’. Its root is delusion only, not any other. Thus it is *rooted in delusion (mohamūlam)*.

90. *From the point of view of classification according to joy, equanimity, wrong view and prompting (somanassupekkhādītthigatasāṅkhārabhedato):* from the classification of joy and equanimity, from the classification of wrong view, from the classification of prompting – thus the word classification (*bheda*) should be applied each. What is to be told is aforesaid. *Associated with wrong view (dītthigatasampayutta):* *dītthi* itself is *dītthigata*, just like, “*gūthagata, muttagata*”.¹⁹¹ Or alternatively it means an occurrence of view because of holding incorrectly, but herein there is nothing to be known as the individual nature, thus it is wrong view (*dītthigata*). This [unprofitable rooted in greed] arises together with greed only, not with hate, due to the state of adherence, “Only this is truth, anything other is false.”¹⁹²

91. The paragraph, beginning with *when (yadā hi)* is to show the mode of occurrence of consciousnesses rooted in greed. *Wrong view (micchādītthim):* wrong views, such as, view of annihilation. For beings whose minds are perverted due to wrong view refuse the existence of life in other world thinking, “The range of life is up to experience of faculties.” And somehow they take enjoyment in sense objects thinking, “There is no danger in sense-desires.” By the word *ādi*, the teacher includes the wrong views, such as, having the chance to see the face of a new-born son is the path leading to heaven, and salvation through the maxims, such as, “This path is already fixed up under the name

¹⁹¹ M. i. 423; A. ii. 95; iv. 3374-376.

¹⁹² M. i. 410; 411; 484; 485; 498; 499.

‘path of gods’ (*devayāna*) by which the householders having a son go happily. The animals and birds know this fact, therefore they engage in sexual intercourse even with their mothers.”¹⁹³

Or in sense-desire (kāme vā): here the word *or* is in the sense of uncertainty. By it the teacher includes wrong believes, such as, stealing the gold possessed by brāhmaṇas only is a blameful act called taking what is not given (*adinnādāna*), other is blameless; lying for the sake of elderly persons, for cattle, for oneself, for life and for marriage is blameless, other is blameful; conveying the message of back-biting for the sake of master, etc. is blameless, other is blameful; narration of episodes like Bhārata war, taking away of Sītā, etc. lead to calming down of sin. *Auspicious rites seen (diṭṭhamaṅgalādīni)*: auspicious performances seen, heard and thought over. *With [consciousness that is] sharp in its own nature only (sabhāvatikkhena)*: with [consciousness that is] sharp, cruel in its own nature due to greed or due to wrong inclination. *Sluggish (mandena)*: slow, not sharp. *With [the consciousness] instigated (samussāhitena)*: the sluggish consciousness arises due to one’s own urge or other’s instigation. *Or he steals other’s goods (parabhaṇḍam vā harati)*: by the word *or*, the inclusion of false speech, etc. causing similar activity should be understood. *Of sense-desires (kāmānaṃ vā)*: of sense-desires being experienced. By the word *or*, the teacher includes taking, etc., such as, whatever is obtained, that is to be taken because the property of others cannot be permitted according to one’s wish.

92. [The unprofitable rooted in hate] *is of two kinds (duvidhameva hoti)*: it is because of the absence of division according to the associated state. If it is so, why is there the statement, “It is accompanied by displeasure, associated with aversion”? It is in order to mark this consciousness by means of specific states. *In the killing of living things, etc. (pāṇātipātādīsu)*: in the performance of killing of living things, and so on. By the word *ādi*, the teacher includes stealing, false speech, back-bite, harsh speech, gossip, and hatred. The consciousness that arises, having become essentially sharp, is unprompted only; the other is prompted. Thus with this intention there is the sentence, “At the times

¹⁹³ Muṇḍaka Upaniṣad. 3. 1. 6.

when the occurrence [of the consciousness] is either sharp or sluggish (*tikkhamandappavattikāle*).” But it is not possible to know that the consciousness that arises after having become sluggish, is absolutely prompted. That which occurs through prompting, preparation, is sluggish. Taking in this way it is told.

93. Consciousness that has one cause of delusion due to the absence of any other root is excessively deluded. It is unstable due to association of doubt and agitation, therefore *it is accompanied by equanimity (upekkhāsahagatam)* only. It has not got the state of being sharp in nature at any time. For, the pair of consciousness occurs as slinking along¹⁹⁴ and confusion¹⁹⁵ on the object. In which kind of function would the state of being sharp in nature or the state of the capacity to be encouraged be possible? Therefore there is no classification according to prompting. Agitation, though available in other unprofitable consciousness, is specifically powerful here, thus it arises after having become prominent among all associated states. Therefore it is referred to with the qualification of agitation as “associated with agitation (*uddhaccasampayutta*).” For, as in *Pāli*, here *uddhacca* occurs essentially. Likewise from the point of view of special predominant states the delusion-rooted is to be known as twofold, “associated with doubt, associated with agitation.” *Indecision (asanniṭṭhānam)*: doubt. *Distraction (vikkhepo)*: absence of calmness, scatteredness.

It should be understood that any of these twelve types of unprofitable consciousness arises next to the functional rootless mind-consciousness-element which is accompanied by equanimity, after having taken this or that as an object out of six objects, through three doors like bodily door, etc., accordingly through the bodily action, etc. as the course of action such as killing living beings as well as action.

There, [in twelve unprofitable consciousnesses] except that associated with agitation, the remaining eleven kinds of unprofitable consciousness give rebirth even in the four hells, and give effect in the course of existence even in happy destiny. But that associated with agitation gives only the result in the course of existence

¹⁹⁴ This refers to the consciousness rooted in delusion, associated with doubt.

¹⁹⁵ This refers to the consciousness rooted in delusion, associated with agitation.

(*pavattivipākameva*). Even consciousness associated with doubt which is weakest gives rebirth. But what is the reason that consciousness accompanied by agitation, even though being powerful due to the existence of resolution, does not give rebirth? Because it is not mentioned in states which should be abandoned by means of seeing. For if it gives rebirth, it would give rebirth in the hells, and that which leads to the hell should be abandoned by means of seeing. Thus it would have been said, but it is not said. Therefore it doesn't give rebirth. But it is not possible to reject that it gives effect in the course of existence, because of statement in *Paṭisambhidāvivhaṅga*, "Knowledge about the consciousness associated with agitation is the discrimination of law, and knowledge about its result is the discrimination of meaning."

Others, however, say that consciousness associated with agitation, arising within an ordinary person gives effect to both in rebirth-linking and in the course of existence due to the existence of assistance to be abandoned by seeing (*dassanappahātabbasahāya*) but it doesn't give effect both to the learner due to absence of assistance to be abandoned by seeing. Here it should be thought over as follows: that [consciousness accompanied by agitation] which is said as giving result (*vipākadāna*), is to be abandoned through development, or not? Moreover in this context, if it is to be abandoned by development, the state of the *kamma* condition acting from a different time of that which is to be abandoned by development, would have been told in *Paṭṭhāna*. If it is not to be abandoned through development, it would have been mentioned under the division "to be abandoned neither by seeing nor by development (*nevadassanenānabhāvanāyapahātabbā*)" under triad called 'to be abandoned by seeing (*dassanenāpahātabbā*)'. If it is not mentioned there because its individual nature is opposite to it, still there would arise *navattabbatā* (not so classifiable) in the same triad. It does not arise, what is the reason? Because arising of twelve kinds of unprofitable consciousness occurring in Section on 'arising of consciousness' are included under the words of dyad,¹⁹⁶ because there is no arising of consciousness which is to be told exactly after having analyzed. Just like in the triad of states of 'that arisen (*uppanna*)' beginning with past, etc., there is no *navattabbatā*, similarly here also. Or

¹⁹⁶ *dassanenāpahātabbā-bhāvanāyapahātabbā*.

alternatively unprofitable consciousness accompanied by agitation, existing within an ordinary man, even though being unable to be abandoned through development, has the reason to be abandoned by development because the individual nature as the state to be abandoned by development is common and because it is faulty. Therefore there is no contingency of occurrence of *navattabbatā*. And it is not to be abandoned through development directly (*nippariyāyena*). Therefore the state of *kamma* condition acting from a different time also was not told for it. For that accompanied by agitation (*uddhaccasahagata*) which, even though, has got the condition to be abandoned through seeing, mere weakening of assistance (*sahāyavekalla*) is done through seeing. Not any nature of that accompanied by agitation is put to non-occurrence [by seeing]. Therefore it is mentioned that certainly (*ekantena*) it is to be abandoned through development. Or alternatively the reference to the state to be abandoned through seeing is related to the state leading to hell. Thus because of absence of the state leading to the hell this is told in detail.

94. (454) With the expectation of the substantive “*viññāṇam*”, *abyākatam*, and *vipākam* are put in neuter gender. *It is of two kinds (duvidham)*: it is referred to with expectation of *abyākatam* which has come from earlier. Otherwise it would have been told as fourfold because materiality and *nibbāna* also belong to the state of indeterminate. The state of sense sphere, etc. of the resultant is to be understood in the same way as told in profitable consciousness. The state of being *ahetuka* (without root-cause) is to be explained from the point of view of associated cause (*sampayuttahetu*) and not productive cause (*nibbattakahetu*), just like the state of being *sahetuka* (with root-cause). For the state of being with root-cause (*sahetuka*) of the resultant is always referred to from the point of view of associated cause, even if that state is accomplished through the *kamma* with root-cause. Otherwise the state of being *sahetuka* would apply to the resultant without root-cause (*ahetukānam*) also. But why [*kamma*] having a cause has the result of *ahetuka*? There the reason is already told. Moreover just as association of non-greed, etc. does not arise in five kinds of consciousness, which are mere falling on the object, also it does not arise in the receiving and investigation having more sluggish and sluggish function respectively. Therefore their state of having no root-cause (*ahetuka*) should be understood, because there is no arising of cause.

95. Mere mind as element is called *mind element* (*manodhātu*) due to absence of function of thinking distinguished by arising out of mind-consciousness.

96. That of which the characteristic is cognizing the visible data, and being supported by the eye, is described thus: “[eye-consciousness] has the characteristic of being supported by the eye and cognizing visible data (*cakkhusannissitarūpavijānanalakkhaṇa*).” There by the word *cakkhusannissita*, the teacher excludes any other consciousness having visible data as an object.¹⁹⁷ By the inclusion of *vijānana* he excludes contact, etc. based on the eye.¹⁹⁸ By the inclusion of *cakkhu* and *rūpa*, he shows this consciousness from the point of view of support and object because its existence is dependent on the both. For, if the eye is not there, even the blind would see the visible data. And if the visible data, such as, blue is not there, there would be no fixation of quarter, and so on. But there is fixation. And as consciousness is said to be always with the object, it should be understood that the current view, “Consciousness arises as illusory form like blue, etc, without object” is wrong. Therefore the Blessed One announced, “The eye-consciousness arises depending on the eye as well as visible data.”¹⁹⁹

But here why the difference is made in number? Even single eye can become the condition for consciousness, but visible data, being manifold only, is collected together. Thus in order to show their specific aspect it is made like that. But what is the reason that even single eye can become the condition for consciousness, but the visible data is multiplied form only? It is due to the specification of the state of condition. For the eye, being the condition for eye-consciousness as support –, pre-nascence –, faculty –, and dissociation condition, is the condition as state of presence only. When the eye exists, the eye-consciousness exists; when the eye does not exist, the eye-consciousness doesn't exist. For the eye is told to be its condition for presence and non-disappearance. The state of depending on the eye on the part of the eye-consciousness is not needed to

¹⁹⁷ Receiving consciousness (*sampaticchana*), etc.

¹⁹⁸ Because here contact (*phassa*), etc. are consciousness-concomitants (*cetasikas*).

¹⁹⁹ M. i. 111, 259; iii. 281-282; S. ii 72-74; iv. 32; 67; 86; 90; 166; Nd1. 276; Kv. 330.

be sticking partly, because the eye-consciousness is immaterial. On the other hand eye-consciousness is related to the eye, just like a pupil is related to his teacher and a royal servant to the king. But other conditions should be understood through different special aspects. This state of condition is not impossible even in a single eye, thus even the single eye is the condition for the eye-consciousness. Thus exposition, “depending on the eye” is made with singular in number.

Even though the visible data is the condition, as pre-nascence –, presence –, and non-disappearance condition like the eye, due to being favourable at the present moment, after having become forward, still it is manifold only, having collected together the condition, due to the state of object. For consciousness arises while showing condition (*paccayadhamma*) which is natural or mere mode of imagination. That condition, even though it has the state of condition for other state, is called object (*ārammaṇa*), because it is to be depended, as it is the reason for occurring of the consciousness, after depending on it. Consciousness is not able to occur without depending on something, because its nature is always with object. As it obtains the object condition (*ārammaṇapaccaya*) through the obtainment of individual nature truly, the eye-consciousness occurring depending on the visible data, occurs while expressing the nature of the visible data. That obtainment of individual nature of object is for that consciousness whose existence depends on the faculty. It takes place neither according to form depending on one or two groups, nor according to the form depending on three or four groups, but according to the form manifested through wise attention. Thus the visible data, being manifold only, becomes the condition for the eye-consciousness because of co-operation (*samhaccakāritā*). Thus showing the Blessed One pointed out, “*rūpe ca*”, with plural in number.

But there is the statement, “Visible-data base is the condition, as the object condition, for the eye-consciousness element and its associated states.”²⁰⁰ How is that? It is said with reference to such like *rūpāyatanaṃ* only as whatever visible-data base

²⁰⁰ Ptn2. 1.

(*rūpāyatanam*)²⁰¹ is the condition, as object condition, for the eye-consciousness. Of which nature is that? It is in the form of collection. This is easy to understand. Considering thus some say, “The eye-consciousness, etc. have noted object as noting of base, but not as noting of substance.” It is also logical. Here the state of object in a collection should not be doubted due to the absence of attention in collection. But collected forms become the object condition. But how those which are unable individually, being collected, become the condition? For a blind unable to see individually, even though collected ones, cannot see. That is not absolutely like this, because of experience of the state of ability of carrying palanquin, etc. though unable to carry it separately. And in the case of hair, it is possible to grasp the form collectively remaining in the same place in which it can not grasp the form individually. United action of those hairs is expressed. Therefore propositions such as, “The object of the eye-consciousness is the form of an atom or of the collection of atoms” are refuted. Thus this should be understood. The same method applies to “depending on the ear and sounds.”²⁰² The eye-consciousness depending on both is shown from the point of view of support and object. In this way it should be told in the case of the ear-consciousness, and so on accordingly.

Its function is to have only visible data as its object (rūpamattārammanarasaṃ): its function is to make mere visible data base as its object. By using the word ‘only (*matta*)’, the teacher excludes other objects. Similarly he excludes some special aspects found in visible-data base. For the eye-consciousness is not able to grasp any other aspects than the mere form (*vaṇṇamattato*). Therefore the Blessed One told, “Not any phenomenon is perceived by the five types of consciousness, except mere falling on the object.” The eye-consciousness, while arising, is grasped through the state of facing towards it, as it arises in the object of visible data only, thus “*it is manifested as facing towards [their respective object of] the visible data, and so on.*” The immaterial state, which disappears immediately, which assists through proximity —, contiguity —, absence —, and disappearance condition by offering scope for occurrence of immaterial states,

²⁰¹ In earlier passage it appeared as *rūpe*, which is plural in number. Here, however it appears as *rūpāyatanam*, which is singular in number.

²⁰² M. i. 111, 259; iii. 281-282.

arising immediately after itself, is near-cause like the state of support and object. Thus showing this meaning, it is said, “*The proximate cause is the departure of the functional mind-element having visible data, etc. as its object.*” In the case of the ear-consciousness, etc. (*sotaviññāṇādisu*), the meaning should be understood in the same way as already told.

“*Its function is to receive visible data, and so on (rūpādisampaṭicchanaṇasā)*”: [the resultant] mind-elements, as it were, receive (*sampaṭicchanti*), accept (*gaṇhanti*) visible data, etc., taken up by eye-consciousness, etc. immediately after the eye-consciousness etc., not allowing to fall down. “*It is manifested as the state corresponding to that (tathābhāvapaccupaṭṭhānā)*”: it is manifested as the state of receiving which has that nature.

It has as its characteristic the cognizing of six kinds of objects (chalārammaṇavijānana-lakkhaṇā): it has the individual nature of cognizing of sometimes five, or as many among six kinds of objects. Because it has not transgressed its individual nature, or because other objects are included among six. *Its function is investigating, and so on (santīraṇādikicca)*: what is intended is that its function is investigating (*santīraṇa*) and registration (*tadārammaṇa*),²⁰³ or its function is investigating, registration, rebirth-linking, life-continuum and death.²⁰⁴ *Its proximate cause is the heart-basis (hadayavatthupadaṭṭhānā)*: it is said because these two mind-consciousness-elements are absolutely supported by the heart-basis. But it would be also proper to say that its proximate cause is disappearance of past consciousness which immediately precedes in the way told earlier.

98. *Its division (tassā bhedo)*: by saying that the resultant mind-consciousness-element is of two kinds, there is the division called twofold. *In entirely desirable object (ekantamiṭṭhārammaṇe)*: in the object which is absolutely desirable; in the excessively desirable object – this is the meaning. *It occurs at the five doors and at the end of impulsion (pañcadvāre ceva javanāvasāne ca)*: here it occurs at intermediate place

²⁰³ The resultant mind-consciousness-element accompanied by joy.

²⁰⁴ The resultant mind-consciousness-element accompanied by equanimity.

between receiving (*sampaticchana*) and determining (*voṭṭhabbanā*) and the other place is between impulsion and life-continuum, thus *it has two positions (dviṭṭhānā hoti)* [in the cognitive series]. The position of the other mind-consciousness-element, [that is, *upekkhāsampayutta*], is to be understood at the moment of investigation and registration as it was aforesaid; the position of rebirth-linking is between death and life-continuum at the occurrence of rebirth-linking; the position of life-continuum is between rebirth-linking and adverting, between registration and adverting, between determining and adverting; and the position of death is between registration and rebirth-linking or between impulsion and rebirth-linking.

99. *In six [objects] (chasu)*: here the division should be understood as it was aforesaid. *The body-consciousness is associated with [bodily] pleasure (kāyaviññāṇaṃ sukkhasampayuttaṃ)*: because the primary elements of tangible datum, which are not much desirable (*nātiṭṭhaphoṭṭhabbabhūta*), serving as the support of the body, are powerful in rubbing and touching. Impinging of the derived matters only is weak, thus the eye-consciousness, etc., are associated with equanimity. Therefore, “*the rests are associated with equanimity (sesaṃ upekkhāyuttaṃ)*.” *The rests* are of six kinds.

100. Non-greed, etc. (*alobhādayo*) are non-greed, non-hatred, and non-delusion only (*alobhādosāmohā*); and non-greed and non-hatred (*alobhādosā*). *That associated with the cause of the result which are non-greed, etc. (alobhādivipākahetusampayuttaṃ)*. [It is of eight kinds] just like the profitable consciousness in the sense-sphere because it is classed according to joy, and so on (*kāmāvacarakusalaṃ viya somanassādibhedato*): as the profitable of the sense-sphere is of eight kinds because of classification according to joy, equanimity, knowledge, and prompting. Similarly this is also of the eight kinds. Thus the teacher shows the similarity through eightfoldness. From the point of view of the state of sense-sphere, from the point of view of inferior, etc., and from the point of view of taking rebirth in different wombs, they are similar only, but from the point of view of the associated states, object, and the mode of occurrence, they are dissimilar. For the profitable arises through the action-door (*kammadvāra*). But this is not so, for the resultant does not produce the intimation. But through the door of arising, it also has got classification of occurrence, because the great resultants (*mahavipāka*) arise as

registration at the five-doors and mind-doors. But the profitable is of five kinds through destination (*gati*), and seven kinds through stations of consciousness (*viññāṇatṭhiti*). But this is not so, because it arises at some plane out of them.²⁰⁵ The sentence, beginning with “*but that (yathā panā)*” is said in order to show the dissimilarity from the point of view of object and the mode of occurrence in some object. *In six objects (chasu ārammaṇesu)*: in six objects classified according to limited, etc., past, etc., internal, etc.

Through arrival, and so on (āgamanādivasena): through the source it has come from and its condition. Herein in the opinion of certain teachers the resultant of the unprompted profitable is unprompted and the result of the prompted is prompted, like the movement of the face’s reflection in a mirror when the face moves. Thus it is through the source it has come from (*āgamanavasena*). But in the opinion of other teachers the unprompted arises through powerful *kamma* as condition and the prompted does so through weak *kamma*. Thus it is through its condition (*paccayavasena*). *In the associated states (sampayuttadhammāṇaṃ)*: of those associated states which are referred to in *Pāli* directly. There is no difference between the resultant and the profitable from the point of view of the associated states. *Without potentiality (nirussāhaṃ)*: herein potentiality means the activity called the ability to produce result in the continuity in which ignorance, craving and conceit are not cut off, and the potentiality is not found in resultant. Thus it is without potentiality. But in the profitable which arise as direct knowledge, it exists necessarily. Thus it is with potentiality (*saussāha*).

101. Greed, etc. caused by unwise consideration do not have the state of result owing to the state of absolutely faulty. Non-greed, etc., which have the individual nature of absolutely blamelessness, do not have the state of unprofitable resultant consciousness, because its cause is opposite to it (*akusala*). Therefore it is said, “*Unprofitable resultant is without root-cause (akusalavipākam ahetukameva)*.” Profitable resultant mind-consciousness-element is of two kinds, as that accompanied by joy and that accompanied by equanimity, because of existence of division according to feeling in

²⁰⁵ Because the resultant profitable arises only in sense sphere.

object which is absolutely desirable and desirable neutral. But it has not got division according to the feeling in object absolutely undesirable and undesirable neutral. Thus unprofitable resultant mind-consciousness-element is only one. Therefore it is said, “sevenfold (*sattavidham*)”. If it happens, there would be displeasure in absolutely undesirable [object]. Displeasure doesn’t arise without aversion.

102. The body-consciousness being accompanied by bodily pain should be understood in the way aforesaid. *The equanimity [in these] is inferior (upekkhā hīnā)*: because it has the state of the unprofitable resultant which is absolutely low, it is inferior only even though being equanimous, due to its individual nature being painful. Therefore it is said, “not very sharp as the pain is (*dukkham viya nātittikhīṇa*).” Though pain is excessively cruel, and bitter, this is not so. Still it occurs through the individual nature of pain only. For the resultant of unprofitable cannot be bereft of pain. Its state of equanimity is to be understood like negligence for trouble being made, done by a weak person troubled by a powerful person, unable to react. *In the rest (itaresu)*: in the profitable resultant.

103. *The fine-material sphere (rūpāvacaram)*: the resultant consciousness of the fine-material sphere. For this is the context of the resultant. *Like the profitable (kusalam viya)*: like the profitable of the fine-material sphere. For the resultant of the fine-material sphere cannot be similar to other profitable than that of the fine-material sphere. Moreover these words have the syntactical relation, namely, “profitable, resultant.” In the sentence, “He serves the mother”, even though his ‘own’ mother is not spoken out, it is proved. Similarly here also it is proved. Thus [it is of five kinds] like its own profitable— this is the meaning. Here the similarity of the profitable should be understood from the point of view of the state and object. Those states, beginning with contact, etc. are obtained in the profitable of the fine-material sphere, and they are also obtained in the resultant of the fine-material sphere. This resultant of the fine-material sphere arises in the same object in which the profitable of the fine-material sphere arises. But here the consciousness of the fifth *jhāna* that has reached the stage of the direct knowledge has no resultant. Why? Because it is impossible and because it is the state of benefit. For, if it produces resultant, it would give it in the fine-material sphere only. For *kamma* belonging to particular plane (*aññabhūmika kamma*) does not produce resultant

belonging to different plane (*aññabhūmika vipāka*). The resultant of the fine-material sphere has as its object the sign of *kamm* (*kammanimitta*). It does not occur with an object other than the sign of *kamma*. And it has not got other object like limited object, and so on. Thus it is impossibility. It is benefit of *jhāna* just like an obtainment of condition is benefit of giving, etc. in that life.

104. The sentence, beginning with, “*but the profitable (kusalam pana)*” is said in order to show that there is difference between the resultant and the profitable from the point of view of occurrence. Like the profitable, the resultant of immaterial sphere is fourfold due to the division according to the object, such as, space obtained by removing *kaṣiṇa*. The difference of occurrence is aforesaid only, as the profitable occurs as impulsion and the resultant immaterial sphere occurs as rebirth-linking, and so on.

105. *Because it is the fruitions of the consciousness associated with the four paths (catumaggayuttacittaphalattā)*: the fruitions of the profitable consciousness associated with the four noble paths, the state of being associated with fourfold fruitions of asceticism – this is the meaning. The supramundane resultant occurring twice or thrice in the cognitive series of the path and occurring endlessly in the fruition attainment, occurs in two places. Thus it is said, “It occurs in two ways.” *In all (sabbampi)*: the resultant of sense-sphere is of twenty-three kinds. Resultant of the fine-material sphere is of five kinds. Resultant of immaterial sphere is of four kinds. The supramundane resultant is of four kinds. Thus in all the resultant consciousness is of thirty-six kinds on average.

106. *According to plane, [the functional] is of three kinds (bhūmibhedato tividham)*: due to absence of the supramundane. For the supramundane has no functional consciousness, because it offers the result immediately (*anantaravipākadāyibhāvato*). For it is stated, “Concentration occurs as giving result immediately.”²⁰⁶ The incomparable profitable arising within the learners is fruitful, as it leads to the state of

²⁰⁶ Khp. 4; Sn. 226.

another individual.²⁰⁷ But that arising within *Arahat* is fruitless as it does not lead to the state of another individual.²⁰⁸ But why the state of the functional is not desirable for the supramundane profitable? It may be desirable, if it would occur repeatedly. But the supramundane profitable occurs only once. For if it would occur repeatedly, the path-consciousness occurs even in the case of *Arahat*. Thus there may be the functional consciousness of the supramundane. And it doesn't exist due to absence of purpose. Therefore there is no functional supramundane consciousness. *The functional consciousness (kiriyaṇānaṃ)*: just functional as consciousness. Not producing any resultant like the profitable, and the unprofitable do, after becoming just functional only, it is consciousness as only arising (*pavattanaka*) – this is the meaning. But why does it not produce resultant? It is told – For here the pair of adverting, occurring in continuity in which the root of becoming is unbroken, is fruitless because it is feeble due to not being as the state of repetition condition, like a flower having not got seed-potentiality. But those eighteen kinds of consciousness, occurring in continuity in which the root of becoming is uprooted, do not produce fruit like a flower of the creeper of which the root is uprooted. Thus it should be known. *That devoid of the root-cause of the functional, such as, non-greed (alobhādikiriyaḥetuvirahitaṃ)*: the causes of the functional are only non-greed, etc. as they cannot be other than them.

107. [The mind-element has] the characteristic of cognizing visible data, etc., and being forerunner of eye-consciousness, and so on (*cakkhuviññāṇādipurecararūpādivijāṇanalakkhaṇā*): having become the forerunner of the eye-consciousness, etc., it has the characteristic of cognizing the object of visible data, and so on. But even if it has arisen from the mind-consciousness, mere mind as element is called mind element (*manodhātu*), as it has not got particular function of thinking. Moreover it is not the condition of the mind-consciousness. This is told in short, but it will be discussed in detail in the chapter on element (*dhātuniddesa*). Its function is to advert (*āvajjanarasā*): function of attention (*ābhogarasā*), or function of giving up of continuity of

²⁰⁷ For example, from the *sotāpanna* to *sakadāgāmi*.

²⁰⁸ Ven. Mahasi suggests *puggalantarabhāvānupānayanato*.

consciousness (*cittasantāna*) in other way from the former state.²⁰⁹ *The proximate cause is the interruption of the life-continuum (bhavaṅgavicchedapadaṭṭhāna)*: the proximate cause is the interruption of the continuity of the life-continuum. *It is associated with equanimity only (upekkhāyuttāva hoti)* everywhere in the desirable object, etc., because the mind-element of which the object is new, which occurs only once, is not able to enjoy the essence of the object completely.

108. *Common (sādhāraṇā)*: it is common for the trainers, non-trainers and ordinary men. *Uncommon (asādhāraṇā)*: it is peculiar to non-trainers only. *Its function is to determine and to advert (voṭṭhabbanāvajjanarasā)*: its function is to determine, as it occurs, as it were, determining the object grasped through investigation at the five-door, but its function is to advert at the mind-door. *It is manifested as that state (tathābhāvapaccupaṭṭhāna)*: it is manifested as the state of determining and adverting at the five-door and the mind-door, respectively. Its near cause is the departure of either of the three resultant mind-consciousness-elements without root-cause of which function is investigation at the time of determining, or of any kinds of life-continuum at the time of adverting, thus it is said, “*Its proximate cause is the departure either of the resultant mind-consciousness-element without root-cause, or of one among the kinds of life-continuum* (ahetukavipākamanoviññāṇadhātu-bhavaṅgānam aññatarāpagamaṭṭhānā).”

Of Arahats (arahataṃ): of Arahats only, because it is uncommon. *About things that are not sublime (anulāresu)*: in forms of skeletons of bones, ghosts, etc., or other things that are not glorified. *Its function is to cause smiling [in Arahats] (hasituppādanarasā)*: its function is to cause to arise smile only. Moreover that consciousness is referred to as that which produces smile (*hasituppādana*) only, because there is no other consciousness which would produce smile. For even other twelve kinds of consciousness, which are profitable, unprofitable and functional of sense-sphere, which are accompanied by joy, produce smile in the case of ordinary men, etc., accordingly. But this consciousness, [that is, *hasituppādana citta*], which is devoid of examining

²⁰⁹ Because life-continuum consciousness has as its object either *kamma*, or a sign of *kamma*, or a sign of destiny, while the mind element has as its object visible-data, and so on.

knowledge,²¹⁰ arises in *Arahats* while producing just joy in the objects which are limited, not sublime. In the commentary it is said that it arises even in the Blessed One also. Some say that after having told [He had] unobstructed knowledge in the aspect of the past, etc., the statement of the commentary should be examined on the basis of the reference in the text, "Entire bodily action of the Blessed One, the Enlightened One possessed of three states, was preceded by knowledge, was following omniscience."²¹¹ There the smile of the Blessed One, which is even caused by the consciousness producing smile, is following his knowledge only, as it followed knowledge of remembrance of one's former state of existence, knowledge of aspect of the future (*anāgatamsa*) and omniscience knowledge. Thus when there is the state of following the knowledge, there is not any inconsistency between the text and the commentary. Therefore, it is stated in the commentary "This consciousness arises after practice of those knowledges." And it should be needed in this way necessarily, otherwise arising of other root-cause-less consciousness which produces intimation on the part of Blessed One would not be justified. For it does not harm the state of bodily action, etc. of the mind which produces intimation which is produced by the consciousness. *Its proximate cause is the heart-basis absolutely (ekantato hadayavatthupadaṭṭhānā)*, as it arises in the five-constituent-becoming only.

109. *This is the difference here (ayamettha viseso)*: as there is ability to produce result when it arises in trainers and ordinary men, and as there is no ability to produce result when it arises in *Arahats*. Therefore it is marked with regard to arising in the continuity of both, herein there is difference in profitable consciousness and functional consciousness. Therefore, even though the profitable and unprofitable consciousnesses do not give result because of the weakness of the condition, the contingency of the state of functional on the part of the profitable and the unprofitable is removed. Further in the sentence, *there is difference from the profitable (kusalato viseso)*: here also the same should be applied.

²¹⁰ It is dissociated from knowledge because it is *ahetuka*.

²¹¹ Nd1. 178; 451; Ps. 195.

110. (455) *In all (sabbānipi)*: in the profitable, unprofitable, and indeterminate. *There are eighty-nine kinds of consciousness (ekūnanavuti viññāṇāni honti)*: this is implied on average. The function of consciousness, such as, rebirth-linking occurs through the mode of rebirth-linking of next life, etc. only. Consciousness doesn't have any other function apart from them, thus it is said, "*They occur in the fourteen modes (cuddasahi ākārehi pavattanti)*."

111. *Through the influence (ānubhāvena)*: through the power. For *kamma*, which is committed, accumulated, while producing result when there is the combination of remaining condition, exhibits, as it were, its own power. *Among deities and human beings (devamanussesu)*: among six kinds of deities in the sense-sphere and human beings. *Among the kamma, sign of kamma, or sign of destiny (kammakammanimittagatinimittāṇaṃ)*: here *kamma* means the profitable *kamma* in the sense-sphere, which is committed and collected. And it has got opportunity to give the result. Therefore it is said, "That is manifested." *The sign of kamma (kammanimittāṇaṃ)*: the gift to be given, etc., which has become the condition of the volition at the time of accumulating the *kamma*. *The sign of destiny (gatinimittāṇaṃ)*: the visible-object base which is made up of that particular destiny in which a living being is going to be reborn. *The state of eunuchs, and so on (paṇḍakādibhāvaṇaṃ)*: the state of eunuchs, dumbs, stammers, and so on. *The resultant mind-consciousness without root-cause accompanied by equanimity, which is the weak profitable result with two root-causes (dubbala ... pe ... manoviññāṇadhātu)*: the resultant mind-consciousness without root-cause accompanied by equanimity, which is the result of the weak profitable with two root-causes.

112. *Of those (nesaṃ)*: of beings who have developed the profitable belonging to the fine-material sphere and the immaterial sphere. *The sign of kamma only (kammanimittameva)*: only the object of its own *kamma* consisting of an earth-*kasina*, etc.

113. *Thus here (evaṃ tāvettha)*: here in the description of the aggregates of consciousness. Thus in short the occurrence of nineteen kinds of resultant consciousness

as rebirth-linking is to be understood by showing their individual nature only. The division according to the becoming, object, etc. will be dealt with *in the description of the dependent origination (paṭiccasamuppādakathāyaṃ)*.

114. *Following on whatever [kind of rebirth-linking] it may be (taṃ taṃ)*: as [the life-continuum] arises just after whatever kind of rebirth-linking which, after having arisen, has ceased among nineteen kinds of consciousness as rebirth-linking. *Of that same (tassa tasseva)*: whatever kind of the rebirth-linking consciousness it may be, being the result of *kamma*, the same kinds. *In that [same object] only (tasmiññeva)*: in the *kamma*, etc. only. If *kamma* is the object of consciousness as rebirth-linking, in that *kamma*. If the sign of the *kamma* or the sign of the destiny are its object, in that sign of the *kamma* or in that sign of the destiny [life-continuum consciousness occurs]. *The same kinds (tādisameva)*: the consciousness of the same kind as that of rebirth-linking, from the point of view of the root-cause and remaining associated states. *Interrupting the continuity (santānavivinivattake)*: interrupting the continuity of the life-continuum. As long as there is no *other kind of (aññasmiṃ) arising of consciousness (cittuppāde)* which is called adverting, [life-continuum consciousness goes on occurring endlessly]. Dream is seen through functional consciousness only, thus it is said, “*When he does not see the dream (supinaṃ apassato)*.” *They go on occurring endlessly only (aparimāṇasaṅkhyampi pavattatiyeve)*. The life-continuum is so called as it occurs as the state of limb of the rebirth-process becoming. *Of those only (tesaññeva)*: of [those nineteen kinds] which occur as rebirth-linking only.

115. *Faculties (indriyāni)*: faculties, beginning with eye. *Capable of grasping an object (ārammaṇagahaṇakkhamāni)*: capable of grasping an object, beginning with visible datum. Faculties can not perform their own functions at the time of coming out of the mother's womb as they can not while being inside the womb. But gradually when they obtain the state of clarity only, they perform their function. Therefore it is said, “here because of maturity.” *[When a visible datum] has come into the range (āpāthagate)*: when it is situated in the proper region. *Due to the visible datum (rūpaṃ paṭicca)*, which is situated in proper region only, impinging has obtained the condition. *Impinging (ghaṭṭanā)*: impact (*paṭighāta*), due to which there is the appearance of modification,

appearance of dissimilarity in the place of the eye-sensitivity,²¹² which is associated with another condition, such as, wrinkling.²¹³ The meaning is that there is supporting and disturbing through the state of desirable and undesirable of the object. *From that (tato)*: after impinging upon. *Owing to impact's influence (ghaṭṭanānubhāvena)*: due to the power of impact. *Vibration in the continuity of the life-continuum (bhavaṅgacalanam)*: a wavering of the consciousness as the life-continuum. There is arrival of the state of reason for dissimilarity in its occurrence twice in that way – this is the meaning. For it is called vibration (*calanam*) because it is, as it were, a vibration since it causes different moment from earlier moment of the continuity of consciousness. Granted that there is impact on the sensitivity owing to confrontation with an object according to the nature known as the state of the objective field and the possessor of the objective field (*visayavisayābhāva*). But how does movement of the life-continuum that has different support, take place? Because it is connected with it. Here is an example – when grains of sugar are put on the surface of a drum and one of the grains of sugar is dashed, there is movement of a fly sitting on another grain of sugar. *That same visible datum (tadeva rūpam)*: the visible datum which has come into the range, which is the condition of the vibration of the life-continuum. *As it were, cutting off the life-continuum (bhavaṅgam vicchindamānā viya)*: as it were, cutting off the continuity of the life-continuum. Having told the five-door adverting that grasps the object, as it arises after the life-continuum which occurs on that object, mind-door adverting is taught instead of telling seeing, etc. which should be told after the five-door adverting. For two kinds of adverting are included under common character of adverting in summarized contents.

117. *Next to adverting (āvajjanānantaram)*: next to five-door adverting. For some commentators do not approve the cognitive series, beginning with receiving, just as they do not admit the heart basis. For them *Pāḷi*, such as, “For the eye-consciousness-element as receiving (*sampaṭicchanāya cakkhuvīññāṇadhātuyā*)” has been quoted here and there. For it is not possible to refute the *Pāḷi*.

²¹² Instead of the reading *cakkhussa visaye*, *cakkhusanissaye* is better in this context.

²¹³ According to DhsAṬ. 49 the reading is *yena byāpārādivikārapaccayantarasaḥite cakkhussa visaye vikārupatti visadisuppatti visayassa iṭṭhāṇiṭṭhabhāvena anuggaho* which is preferable.

121. *If the object is large (sace mahantaṃ hoti)*: it is told because the occurrence of consciousness at the end of impulsions is being discussed. For an object having the duration of fourteen conscious moments is here intended as large, and that should be understood as appearance into the focus after having spent two, three conscious moments when it has arisen.

[In the object] as determined (yathāvavatthāpīte): as determined through the mode of determining. In the word “*remaining sense-sphere functional*”, the word ‘remaining’ is used because reference was made to adverting and determining. *Six or seven (cha satta vā)*: by the word *or (vā)*, “or five” should be understood as expressed. For even five impulsions impel at the time of sleeping and fainting.

Those only (tāniyeva): only twenty-nine impulsions of the sense-sphere just mentioned, such as, “or eight kinds of sense-sphere”, and so on. The inclusion of the word ‘only’ (*eva*) is to show that except these there is no any other producer type of consciousness after the mind-door adverting. *Beyond the stage of change-of-lineage (gotrabhūto)*: this word includes the preliminary work (*parikammaṃ*) and cleansing (*vodānaṃ*) belonging to the stage of change-of-lineage, not the stage of change-of-lineage only. *The fruition consciousness (phalacittāni)*: the four fruition consciousnesses which occur as the attainment in meditation. *Whichever obtains a condition (yaṃ yaṃ laddhapaccayaṃ)*: whichever impulsion that has obtained a condition for arising as that of the fine-material sphere, etc., next to change-of-lineage.

122. *A very large (atimahantaṃ)*: it lasts for sixteen conscious moments. For registration consciousness occurs there, not in any other. *Clear (vibhūtaṃ)*: it means ‘very clear’ (*supākaṭaṃ*), and it is of the sense-sphere only. For registration occurs there. *At the end of sense-sphere impulsion (kāmaṇāvacarajavanāvasāne)*: at the end of sense-sphere impulsion only. For the registration which is produced from *kamma* which causes sense-desire, does not follow the impulsion belonging to the exalted and supreme consciousness as it is not the producer and is not similar to the producer. As a little boy desirous to go out of the house follows the father or fatherly person, not any other

person, similarly registration also. Even therein also not all registration arises from all impulsion, because registration is to be fixed by impulsion and sensation is to be changed by object. Therein this is the fixation – any one of the five consciousnesses accompanied by joy arises as registration in the very large object, after any one of the profitable, the unprofitable rooted in greed and delusion, and functional impulsions accompanied by joy, in the sense sphere.²¹⁴ Similarly any one of the six accompanied by equanimity arises as registration after the profitable, unprofitable, and functional impulsions accompanied by equanimity in the sense sphere.²¹⁵ *With desirable object,, etc. (iṭṭhārammaṇādīnaṃ)*: with the object, desirable, desirable-neutral and undesirable – in this way it is to be construed. This is told in order to show the change of sensation through the object. *Through the previous kamma (purimakammavasena)*: this is in order to show the difference in kinds of registration. For *kamma* which produces rebirth-linking is not the only *kamma* to produce registration, other *kamma* too does so. But the latter produces registration different from registration produced by *kamma* that produces rebirth-linking. *Through impulsion consciousness (javanacittavasena)*: this is in order to show the fixation of registration. For it is said, “Registration is to be fixed by impulsion.” The word *etc. (ādī)* includes rebirth-linking consciousness. That is however not a condition for registration that is more outstanding than that. *Whatever condition it may have obtained (yo yo paccayo laddho hoti)*: whichever condition is met for generating registration among the desirable objects, etc., as stated. *A little after (kiñci antaram)*: after some moments. *Just as water (udakamiva)*: just as the water going upstream.

Twice or once (dvikkhattuṃ sakīṃ vā): it is said by way of stylistic expression, just like “eight or ten,”²¹⁶ and so on. But some commentators comment as twice only. The consciousness, being worthy to occur on the object of the life-continuum, as it is resultant consciousness, as the adverting is remote, and as its existence is similar to life-

²¹⁴ After five kinds of the functional impulsion accompanied by joy in the sense sphere, five kinds of their registration are always accompanied by joy. After the eight kinds of profitable impulsion, eight kinds of unprofitable rooted in greed, and two kinds rooted in delusion, their registrations can be any, that is, accompanied by joy or equanimity. That’s why their registrations can be accompanied by joy.

²¹⁵ After four kinds of functional impulsion accompanied by equanimity and two kinds of unprofitable rooted in hate in sense-sphere, six kinds of their registration are always accompanied by equanimity.

²¹⁶ M. i. 104; S. iii. 153-154; iv. 126; 176.

continuum as the initial life-continuum, takes the object of that impulsion as its object. Thus it is called registration (*tadārammaṇa*), having dropped one [word] *ārammaṇa*, just as ‘*kāmāvacara*’ and ‘*otṭhamukha*’. Here some don’t approve the arising of registration just after functional impulsion (*kiriyaḥjavana*), saying that registration is said just after the states which have the nature of producing effect (*vipākadhammadhamma*), because there is the statement in *Paṭṭhāna*, “When the profitable and unprofitable is ceased, the result as the state of registration arises.”²¹⁷ For the life-continuum follows impulsion which has activity (*vipphāravanta javana*), just as the stream of the river follows a boat, but [the life-continuum] doesn’t follow functional impulsion being of the peaceful nature due to sixfold equanimity, just as the stream of the river doesn’t follow a dish-bag made out of leaves. Even though registration consciousness is available after the functional impulsion of it, it is not referred to in some passages with some intention. Just as predominance (*adhipati*) which even though is available, is not mentioned in the chapter on the unprofitable in *Dhammasaṅgaṇī*. The dish-bag made out of leaves given as instance, is not on the same level as a thing to be compared. Therefore it is proper that the river-stream follows the boat and not the leaf-piece. Thus it doesn’t suit that life-continuum doesn’t follow this *javana* and follow the other one. Therefore this view of some people should be thought over further.

123. *The life-continuum only (bhavaṅgameva)*: the emphasis ‘only’ is used because here conclusion of becoming is not intended. Otherwise at the end of registration, death also doesn’t occur. *Seeing, and so on (dassanādīni)*: seeing, hearing, smelling, tasting and touching. The word *iti* indicates the beginning (*ādi*), therefore it should be understood to include receiving, etc. From the rebirth-linking, there occurs the life-continuum only; from life-continuum, there occurs adverting only – in this way consciousnesses occur according to the law of the consciousness. *That also (tampi)*: the consciousness as death also. Like rebirth-linking and life-continuum consciousness, *there will be nineteen kinds of consciousness (ekūnavīsatividhameva hoti)*, as there is no division from the point of view of significance.

²¹⁷ Ptn2. 15.

124. *In the becoming, destiny, station, and abode (bhavagatiṭṭhitinivāsesu)*: in the three kinds of becoming, five kinds of destiny, seven stations of consciousness, and nine abodes of beings. But here a living being without consciousness, is not included as this is the description of consciousness. The word *ettha* should be syntactically construed with “living beings who are transmigrating.” Here among those transmigrating beings, one who attains *Arahat*ship by following right practice in the way told is intended. *Of him (tassa)*: of *Arahant*. *It ceases only (niruddhameva hoti)*: because consciousness does not produce rebirth-linking.

This is the commentary on the section of the detailed explanation dealing with the consciousness aggregate.

Commentary on Explanation of the Feeling Aggregate

(*vedanākkhandhakathāvaṇṇanā*)

125. (456) *Being felt (vedayita)* is that which occurs (*ayitam*), arises (*pavattam*) as experiencing. *Whichever has the characteristic of being felt (vedayitalakkhaṇam)*: nature of phenomena which is to be characterized as *vedayitam*. But it is called feeling (*vedanā*) only by significance, thus “*whichever has the characteristic of being felt is feeling only.*” Or optionally feeling itself is spoken of by way of *bahubbihi (aññapadattha)* compound, depending on the division imagined as that of which characteristic is ‘being felt (*vedayitam*)’, thus “*whichever has the characteristic of being felt is feeling only.*” *It feels, it feels (vedayati vedayati)*: this reference by way of repetition is in order to show that feeling occurs repeatedly in its object. The active form ‘*vedayati*’ is used in order to show that there is no other performer than individual nature. *Iti*: it is used in the sense of the cause, from the point of view of being indefinite (*aniyamato*). *Kho*: it is used as stylistic enclitic particle. *Therefore (tasmā)*: it indicates that the following is the conclusion of the earlier sentence. It means – as it experiences the essence of the object according to the condition, it is called feeling.

126. [The profitable feeling is] that associated with the profitable consciousness (*kusalaviññāṇena sampayuttā*): this should be understood as synecdoche (*upalakkhaṇa*) of profitable feeling. Whatever is profitable feeling is entirely associated with profitable consciousness, but that is not to prove the accomplishment of its profitableness. For the profitableness of profitable feeling is not due to its association with profitable consciousness, but it is brought out due to wise attention, and so on. Therefore it is said, “as to kind (*jātivaseṇa*)”. The same method applies to the unprofitable, and so on (*akusalādisu*). But just like this is threefold as to kind through association with profitable consciousness, etc., similarly it should be known as eighty-nine kinds because it is associated with eighty-nine consciousnesses.

127. According to the division of its individual nature (*sabhāvabheda*): according to the division made through its individual nature only, not taking into consideration the division possible through its association, plane, object, etc. – this is the meaning.

Having told “fivefold”, *pleasure*, etc. are told in order to show the fivefoldness. It is called *pleasure* (*sukhaṃ*) because it makes one pleased (*sukhayati*). It makes the body and the associated states obtain the taste – this is the meaning. Or optionally it is called *pleasure* (*sukhaṃ*) because bodily trouble is eaten up well (*sutṭhu khādati*), or it is dug up (*sutṭhu khaṇati*). Others say that it is called *sukhaṃ* as the opportunity for it is provided easily. It is called *pain* (*dukkhaṃ*) because it makes oppression. It makes body and the associated states oppressed – this is the meaning. Or optionally it is called *pain* because bodily taste is eaten up badly (*duṭṭhu khādati*), or it is dug up badly (*duṭṭhu khaṇati*). Others say that it is called *dukkha* as the opportunity for it is provided badly. Joy, equanimity (*somanassupekkhānaṃ*): the word-meaning is explained before. The word-meaning of the displeasure should be understood in the way as it is explained under joy. Equanimity, mental as well as bodily, is referred to as of one kind. But what’s the reason that *pleasure, joy, pain, and grief* (*sukhaṃ somanassaṃ dukkhaṃ domanassaṃ*) are referred to, after having divided pleasure and pain into mental happiness and grief, and physical pleasure and pain? Because equanimity has no division. Moreover pleasure and pain, owing to the state of being favourable and of being harmful, act to do favour and damage on the body in one way and on the mind in

the other way, but equanimity is not like this. Therefore it is said, 'Equanimity is of one kind due to the absence of division'.

Feeling is fivefold through the division of the individual nature. When the point of occurrence is shown, it becomes clear. Thus in order to show the place of occurrence, there is the sentence, beginning with, "there (*tattha*), etc. *With unprofitable resultant (akusalavipākena)*: it should be syntactically construed, after having brought, "that associated with body-consciousness." Just as when one places a lump of cotton on the top of the anvil and hits it by means of iron-hammer, his hammer reaches the anvil, having gone through the cotton. And rubbing is powerful. So due to the powerful state of rubbing of impact, body-consciousness is accompanied by pleasure when the object is desirable and desirable-neutral, and it is accompanied by pain when the object is undesirable and undesirable-neutral. Thus "Pleasure is associated with profitable resultant body-consciousness and pain with unprofitable resultant body-consciousness (*kusalavipākena kāyaviññānena sampayuttam sukham; akusalavipākena dukkham*)." Five kinds of resultant consciousness in the sense-sphere²¹⁸ are accompanied by joy according to *kamma* as well as object. Four fine-material sphere resultants are accompanied by joy according to *kamma*. Remaining thirteen kinds belonging to the sense sphere, eight kinds belonging to the fine-material sphere, and thirty-two kinds belonging to the supramundane, are accompanied by joy according to volitional preparation, object, ground, etc., accordingly. Thus "joy is associated with sixty-two kinds of consciousness (*somanassam dvāsaṭṭhiyā viññānehi sampayuttam*)." Displeasure is associated with two kinds (*domanassam dvīhi*) of unprofitable consciousness through volitional preparation, object, and so on.

With the remaining fifty-five kinds (avasesapañcapaṇṇāsāya): [equanimity is associated] with the remaining fifty-five kinds of consciousness, except sixty-six kinds of consciousness aforesaid. Herein eight types of consciousness²¹⁹ which are the resultants of the profitable and unprofitable, distinguished according to the desirable and the undesirable, based on the eye, etc., are invariably associated with only

²¹⁸ They are four profitable results with root-cause and one profitable result without root-cause.

²¹⁹ *Dvipaṇcaviññāṇa* except one *sukha* and one *dukkha*.

equanimity due to sluggishness of rubbing of impact of two derived matters like two lumps of cotton, even though they deserve to be associated with pleasure and pain. Moreover pleasure and pain have got powerful condition, these eight consciousnesses have not got powerful condition. Adverting and receiving consciousnesses occurring by depending on a new object are associated with equanimity only. Determining consciousness that has proximity condition, which is not similar to the preceding one,²²⁰ which is the beginning of the action²²¹ (*asadisānantarappaccaya*), which is initial for the beginning of the functional consciousness is associated with equanimity only. Rebirth-linking of unprofitable resultant, serving as the support for the result of the unprofitable due to preeminence in bodily pain is associated with equanimity only. Profitable resultant consciousnesses of the sense sphere, occurring in the desirable neutral object, are associated with equanimity only. Or it is proper that through *kamma* the experience of result can be neither-painful-nor-pleasant on the object desirable and undesirable. When equanimity, being result, has got the state of moderate pleasure, and moderate pain, the profitable resultant has the state of being desirable and the unprofitable resultant has the state of being undesirable according to *kamma* and object. But remaining thirty-seven kinds of consciousness become associated with equanimity through volitional preparation, object, foundation, etc. Thus equanimity should be known to be associated with fifty-five kinds of consciousness.

128. One's own characteristic means specific individual nature of states. And experiencing is the general characteristic of all kinds of feeling. Therefore to show it (viz. general characteristic) by fixing it up through the specific object, it is said, "*Pleasure has the characteristic of experiencing a desirable tangible datum (iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ sukhaṃ)*", because there is absence of transgression. *Intensifying (upabrūhanaṃ)*: excessive (*bhusaṃ*) intensification (*brūhanaṃ*), much development (*vaddhanaṃ*). This [intensification of the associated states] occurs quite well in mental pleasure also, but optionally it can be obtained as mental preparation also. But this is universal as it is accomplished through individual

²²⁰ The preceding one of the determining consciousness is investigation consciousness. This is the resultant consciousness, while determining is the functional.

²²¹ *Voṭṭhabbana* is the entrance into the *javana*.

nature [of the feeling of pleasure]. Therefore it is excessive. Thus it is said, “Its function is to intensify associated states (*sampayuttānaṃ upabrūhanarasaṃ*).” It is called enjoyment (*assāda*) because it is enjoyed. It refers to the feeling of pleasure. Therefore Blessed One says, “O *bhikkhus*, that pleasure, joy which arises depending on the fivefold aggregates as objects of clinging, is called enjoyment in the fivefold aggregates as objects of clinging.”²²² Thus the existing (*bhavo*) in the body (*kāye*) is bodily (*kāyiko*) as it depends on the body, and that enjoyment (*assādo*) itself is manifested in that manner. Therefore it is said that *it is manifested as bodily enjoyment (kāyikāssādapaccupaṭṭhānaṃ)*. *Its proximate cause is the body faculty (kāyindriyapadaṭṭhānaṃ)*, because it has no other base than the body.

The characteristic, etc. of pain should be understood in the way aforesaid.

It has the characteristic of experiencing a desirable object (iṭṭhārammaṇānubhavanalakkhaṇaṃ): the characteristic of experiencing a desirable object from the point of view of individual nature (*sabhāvato*), or from the point of view of thought (*parikappato*). Therefore it is said, “*its function is to exploit in one way or another the desirable form (yathā tathā vā iṭṭhākārasambhogarasaṃ)*.” Its function is to enjoy object as desirable aspect whether real or unreal, its function is to experience – this is the meaning. *Its proximate cause is tranquility (passaddhipadaṭṭhānaṃ)*: this is said depending on the words of *sutta*, “One whose body is tranquil experiences pleasure.”²²³ But that should be known as pure joy (*nirāmisasomanassa*).

The characteristic, etc. of displeasure should be known in the way opposite to joy. The difference lies in the fact that the proximate cause of displeasure is invariably the heart-basis as it arises in sense-sphere.

It has the characteristic of being felt as neutral (majjhattedayitalakkhaṇā): the characteristic of which is experiencing the neutral object, or neutral feeling. *Its function*

²²² Cf. S. ii. 170, etc.

²²³ D. i. 73; 172; 182; 232; iii. 241; 142; 288; M. i. 37; 38; 283; S. iv. 78-79; 351; v. 156; 398; 399; A. i. 244; iii. 22; 285, etc.

is not to intensify or wither (*nātiupabrūhanamilāpanarasā*) the associated states, because of experiencing as neutral only. “It is manifested as peacefulness (*santabhāvapaccupatthāna*)”: this should be understood from the point of view of blameless, pure equanimity, not any type of equanimity.

This is the commentary on the section of the detailed explanation dealing with the feeling aggregate.

Commentary on Explanation of the Perception Aggregate

(*saññākkhandhakathāvaṇṇanā*)

129. (457) That which is to be told regarding the sentence, beginning with, ‘*Whatever has the characteristic of perceiving should be understood as the perception aggregate (sañjānanalakkhaṇaṃ nāma saññāvā)*’, should be known in the way as told in the description of the feeling aggregate.

Granted that there is no consciousness separated from feeling, but it is divided according to its individual nature, even though consciousness is associated with some feelings, it is dissociated from some other feelings. But in the case of perception, it is not like that. Therefore it is stated, “*Since there is no consciousness dissociated from perception (na hi taṃ viññāṇaṃ atthi yaṃ saññāya vippayuttaṃ).*”

130. *All (sabbā va)*: it refers to perceptions belonging to four planes. Or alternatively though feeling was told from the point of view of characteristic with divisions because it has divisions according to its individual nature, this is not like that. This entirely has the characteristic of perceiving. *It has the characteristic of perceiving (sañjānanalakkhaṇā)*: the characteristic of which is knowing (*jānanaṃ*) after making perception, that is, perceiving object divided into blue, etc. Moreover it is said to have function of knowing through the mark due to perceiving through special mark. For the function of perceiving again through sign is the function of knowing through the mark (*paccabhiññāṇā*). A carpenter, having made a special mark in timber, uses that special

mark at the occasion of knowing. Therefore there is the sentence, beginning with, “*This is the same (tadevatam).*” A condition for the perceiving again is *punasañjānanapaccaya*. That itself [as the sign] is ‘the sign as a condition for perceiving again (*punasañjānanapaccayanimitta*)’. Making it, is ‘making the sign as a condition for perceiving again (*punasañjānanapaccaya-nimittakaraṇā*)’, or making that sign which is the condition of perceiving again is *punasañjānanapaccaya-nimittakaraṇā*. This is the function of perception. Thus it is said that *its function is to make a sign as a condition for perceiving again (punasañjānanapaccayanimittakaraṇarasā)*. Making the sign as a condition for perceiving again (*punasañjānanapaccayanimittākaraṇa*) should be construed equally with entire perception, that is, making sign and perceiving through the sign. *The action of insistence (abhinivesakaraṇam)*: it should be understood as just insistence of perception, saying, “This only is the truth.”²²⁴ *Its proximate cause is an objective field in whatever way that is presented*, because its individual nature is devoid of special thinking. But perception associated with knowledge follows knowledge only. Therefore it doesn’t make insistence, and it doesn’t adhere wrongly. Because of this only, perception associated with concentration should be understood to have no transitoriness. Similarly the perception associated with lust, wrong view, conceit, etc. should be understood to have the state of following lust, and so on.

This is the commentary on the section of the detailed explanation dealing with the perception aggregate.

Commentary on Explanation of the Formations Aggregate

(*saṅkhārakkhandhakathāvaṇṇanā*)

131. (458) *The characteristic of agglomerating (rāsikaraṇalakkhaṇam)*: characteristic of combining. Therefore the formations are told to have accumulating as their function. For the states of formations aggregate are told in this way because volition is important. Therefore it is said, “*What is that? It is formations themselves*”, etc. *They form the*

²²⁴ M. i. 410; 411; 484; 485; 498; 499.

formed (saṅkhatamabhisāṅkharonti): as their own result will be accomplished in a correct manner only, in that way they form – this is the meaning. *It is manifested as intervening*: here intervening (*vipphāra*) means the state of possessing intervening. Therefore it is manifested as having activity. This is the meaning.

133. *Constant (niyatā)*: as they arise with fixation when a particular consciousness is arisen. *That which are given in the text directly (sarūpena āgatā)*: thus they have appeared in *Pāli* directly only, having not made interpolation afterwards. They are not constant as they arise occasionally only. Thus they are *inconstant (aniyatā)*. Even though those inconstant don't arise together, they have the nature of arising in that consciousness. Thus it is said “thirty-six (*chattimsā*)”. Therefore there is the sentence, “*And even though they arise, they do not do so together (uppajjamānāpi ca na ekato uppajjanti).*”

134. (459) *It touches (phusati)*: this is described as active voice. The reason therein was already told. Or it is called *contact (phassa)* because by this they touch. For associated states occurring on the object, as it were, are touched by contact (*phassa*) which has the characteristic of touching. Or just touching on the object is called contact. Even three kinds of establishment of meaning of word (*sāadhanattayam*) is logical. In the states of individual nature the expression of establishment of meaning of word through agent and instrumental case is optional interpretation as there is an attempt to arrive at the particular form. The expression of establishment of meaning of word through action is absolute interpretation. Thus it is said, “*Its characteristic is touching (phusanalakkhaṇo).*” The sentence, beginning with, *for this (ayam hi)* is the justification of the characteristic aforesaid. If this state is mental concomitant, it itself is immaterial. Then how does it have touching as characteristic, impingement as function? Thus having brought to the mind the underlying question, in order to solve it, there is the sentence, beginning with, “*although this is an immaterial state (arūpadhammopi samāno).*” “*It occurs as the mode of touching only (phusanākāreneva pavattati)*”: by this the teacher shows that touching is its individual nature even though it is immaterial. That occurrence as the mode of touching of the contact is clear in the events, such as, the watering of the mouth of one who looks at another tasting unripe mango, the bodily

trembling in a sympathetic person having seen another being in trouble, trembling of knees of a timid man standing on the ground having seen a man in an unstable position at the top branch of the tree, and the thighs, as it were, becoming the logs of wood having seen fearful visions, such as, goblin, and so on.

On any side (ekadesena): it means on any one side of itself, like a pair of planks, and so on. *Although non-adherent (anallīyamānopi)*: not sticking (*asamsiliyamāna*). Similarity of contact with visible data and sound lies only in the impact without adherence, but not in the state of being object. Just as, though eye and ear are non-adherent respectively to visible data and sounds, still the expression, “touched (*phusita*)”, etc. is referred to, so too it can be said of contact’s touching and impinging on the object. And impinging is the contact’s actual concurrence of consciousness and object only. Therefore “*it causes consciousness and the object impinge (cittamārammaṇaṇca saṅghaṭṭeti)*.” The state of function of impingement is stated as the function in the sense of activity, or it is accomplished through the concurrence of base and object. Thus contact that accomplishes impingement is stated to have impinging as function. Just as impinging of one palm on the other, because of the words, “heating of two palms”, produces the material states²²⁵ which are different from impinging, similarly impinging of consciousness on the object produces one consciousness-concomitant which is different from them [i.e., consciousness and object]. Thus it should be known. As contact is to be grasped through impact of eye, visible data, consciousness, etc. because of the words, “Impact of the three is the contact”,²²⁶ there is the sentence, beginning with, “*namely, concurrence of the three (tikasannipātasāṅkhātassa)*.” *Appropriate [conscious] reaction (tajjāsamannāhāro)*: proper attention which is the cause of contact. The state of facing towards the object on the part of faculty and perceiving the object through advertent consciousness are *the presentation (parikkhantatā)* of the object, viz. prepared (*abhisāṅkhatatā*). Consciousness is turned into the state of object – this is the meaning. Just like a cow with skin torn up, will get paining in whatever points of contact she gets, similarly whenever there is contact, there will arise feeling. Feeling is told to have pain and dart as its individual nature. Thus it is said, “*But it should be regarded just like a*

²²⁵ For example, sound, intimation, and so on.

²²⁶ M. i. iii; S. ii. 72.

cow whose skin is torn up, because it is the source of feeling (*vedanādhittānabhāvato pana nīccammagāvī viya dattābbo*)."

135. (460) *It collects (abhisandahati)*: it binds closely, it causes to continue. *The state of volition (cetanābhāvo)*: the state of volitional activity. *Accumulation (āyūhanam)*: intending (*cetayanam*), impelling (*īriyanam*). *Co-ordination (samvidahanam)*: arranging. When volition the function of which is to accumulate, occurs, all associated states are impelled in their own function. Therefore it is said, "*It accomplishes its own and other's function (sakiccaparakiccasādhikā)*." A senior pupil while instigating others in study, himself studies also. As soon as a head carpenter begins his own work, others too do so. *Being energetic (ussāhanabhāvena)*: paying respect. For volition, being respected itself, causes associated states to be respected. *Stimulating (ussāhanam)* should be taken as encouraging (*āyūhanam*), not as energy (*vīriyussāhanam*).

137. (461) *The state of one who is vigorous (vīrabhāvo)*: the state with which one becomes energetic – this is the meaning. That which is to be impelled, or to be occurred according to procedure, it is *vīriyam* (energy). It refers to either activity (*ussāho*), or undertaking respective action, or endeavour (*parakkamo*). *Supporting (upatthambhanam)*: sustaining associated states not allowing them to fall into the side of idleness, offering supporting power, or holding fast. The state which is counter part of sinking down is non-collapse (*asamsīdanam*). It is not just absence of sinking down. It is manifested as the state of non-collapse. Thus it is said "*it is manifested as non-collapse (asamsīdanabhāvapaccupatthānam)*." *Its proximate cause is sense of urgency (samvegapadatthānam)*: its proximate cause is the ground for the initiation of energy for the profitable action preceded by eight types of emotion. "Path is to be followed, path was followed, action is to be done, action was done, little disease is arisen, one is recovered from sickness, someone is just recovered, while moving for alms either in a village or in a town, he does not get food that is either coarse or excellent according to his full satisfaction." These are the eight grounds for the initiation of energy accompanied with suitable reviewing, or reviewing rooted in these eight emotions.

138. (462) Activity of life is protecting co-nascent states to be protected by itself, and that is their life. Life (*jīvita*) is said to be the cause of those co-nascent states,²²⁷ thus it is said, “By its means they live (*jīvanti tena*).” The life is also mere living by significance. Therefore it is said, “Or it is just mere living (*jīvanamattameva vā taṃ*).”²²⁸

139. (463) *It places (ādhiyati)*: it keeps (*thapeti*). *Non-wandering (avisāro)*: it itself has the state of non-wandering. *Non-distraction (avikkhepo)*: non-scatteredness of associated states. That state is non-distraction due to which associated states do not become distracted. It is manifested as the mode of calming down of the mind because it is the counter part of distraction having non-peace as its characteristic. Thus “it is manifested as peace.” *Usually (visesato)*: mostly (*yebhuyyena*), for even one who is bereft of bliss also can have concentration. *The flame of the lamp (dīpacchi)*: by this example the teacher shows steadiness of continuity of concentration.

140. (464) *By its means they have faith (saddahanti etāya)*: the teacher shows the state of cause for faith through the state of lordship over states which occur by means of the action of faith. For when it has that type of cause over states, then there is a usage, ‘One has faith’. Faith (*saddahanam*) is belief (*pattiyāyanam*) in the objects worthy of faith. That is its characteristic. Thus “its characteristic is having faith (*saddahanalakkhaṇā*).” *Its characteristic is trusting (okappanalakkhaṇā)*: characteristic of thinking, ‘such is this’, after having entered into. Clarification, making serene, of individual or of associated states, having destroyed the stained, is its function, thus “its function is to clarify (*pasādanarasā*).” *Act of entering into (pakkhandanam)*: entering into (*anupavisanam*) the object by way of confidence. Its nature is unstrained, the state of not dirty, the state of serenity – this is the meaning. *Resolve (adhimutti)*: determination (*nicchayo*) belonging to the base²²⁹ in the form of faith (*pasāda*) contrary to unprofitable non-confidence and wrong decision which are opposite to faith towards things worthy for faith. It does not refer to resolution (*adhimokkha*) included in the

²²⁷ Instead of the reading *taṃ tassa kāraṇabhāvaṃ*, *taṃ tesam kāraṇabhāvaṃ* is better in this context.

²²⁸ Ven. Mahasi suggested that in the sentence *tampi cassa atthato jīvanamevāti āha* “*jīvanamattameva vā ta’nti*”, the word ‘*assa*’ is not necessary.

²²⁹ Three bases, that is, Buddha, Dhamma and Saṅgha.

states of *yevāpana*. Three gems, *kamma*, and *kamma*-result constitute *the object worthy of faith (saddheyyavatthu)*. Factors of stream-entry (*sotāpattiyaṅgāni*): serving pious men, hearing the Good *Dhamma*, wise-attention, and practice of *Dhammas* proper for supramundane fruition. It should be seen like *hand (hattham)* in acceptance of profitable *Dhamma*, like *wealth (vittam)* in offering all types of fulfillments, like *seed (bījam)* in offering fruit of farming of immortality.

141. (465) *By its means they remember (saranti tāya)*: the teacher shows the state of cause of mindfulness through the state of lordship over states which occurs by means of action of remembering. For when it has such cause of those states, there is a usage, ‘One is endowed with mindfulness’. *Not floating (apilāpanam)*: establishing, remembering, and not forgetting, of object as immovable as a stone, not allowing it to go, after having floated like a pumpkin in water. *Not-forgetting (asammoso)*: function opposite to forgetfulness, but not just absence of forgetfulness. *It is manifested as guarding (ārakkhapaccupaṭṭhānā)*: because of the words, “by consciousness protected by mindfulness.”²³⁰ *The state of facing the object (visayābhimukhabhāvo)*: by this one faces towards the object of consciousness, it refers to mindfulness. *Its proximate cause is the foundations of mindfulness as regards the body and so on (kāyādisatipaṭṭhānāni)*: mindfulness has only the body, etc. as the object, or preceding mindfulness becomes the proximate cause of following mindfulness.

142. (466) *From bodily misconduct and so on (kāyaduccaritādāhi)*: it is the instrumental case in the sense of cause. *It has conscientious scruples (hiriya)*: it disgusts in the way of shame. *From those same things (tehiyeva)*: from bodily misconduct, etc. only. *That which dreads (ottappati)*: being afraid. Conscientiousness looks at evil states as dung, disgust. Thus it is said, “Conscience has the characteristic of disgust at evil (*pāpato jigucchānalakkhaṇā hiri*).” Dread of blame, while looking at those [evil states] like heat, is frightened from them. Thus “Dread has the characteristic of fear (*uttāsalakkhaṇam ottappam*).” *In the mode already stated (vuttappakārena)*: in the mode of shame and of fear. *Proximate cause is self-respect (attaṅgaravapadaṭṭhānā)*: as conscientiousness has

²³⁰ D. iii. 269; A. iii. 138.

arisen from inside, and as it is controlled by oneself. *It has respect of others as the proximate cause (paragāravapadaṭṭhānaṃ)*: as dread of blame has arisen from outside and as it is governed by public. The sentence, beginning with *for himself (attānaṃ hi)* is told in order to make the same meaning easier. The states of arising inside, etc. of conscientiousness and dread of blame are clearly referred to in different contexts, but their mutual dissociations are never referred to. For shame is not without fear, or fear from sin is not without shame. *Guardians of the world (lokapālakā)*: here it should be told having taken the *sutta*-sentence, “O *bhikkhus*, these two bright states protect the world”,²³¹ and the *sutta*-sentence, “He having made only oneself as predominant, he having made only the world as predominant”,²³² considering oneself being predominant and considering the world being predominant.

143. (467) Non-greed stands for the counterpart of greed. Those states that are associated with non-greed or living beings endowed with non-greed, do not become greedy because of non-greed. It itself is never greedy, or by significance it is the mode of not being greedy. Therefore it is said, “*They are not greedy (na lubbhanti)*”, and so on. *The same method (eseva nayo)*: the application of three case-relations are extended as, “By its means they do not hate”, and so on. *Being free from desire (agedho)*: being free from greed, not desiring. *Being not stuck (alaggabhāvo)*: being detached. *Not laying hold (apariggaho)*: non-attachment as ‘mine’ in connection with any object. *Intension of not adhering (anallīnabhāvo)*: that of which intension (*adhippāya*) is not sticking. Thus it fits the simile.

(468) The state of savage (*caṇḍikassa bhāvo*) is savagery (*caṇḍikkam*), referring to anger. Its counter part is *acaṇḍikkam* (lack of savagery), referring to non-ill-will. *Non-opposing (avirodho)*: non-dispute. *Gentle friend (anukūlamitto)*: follower. *Its function is to remove (vinayaraso)*: removal (*vinayana*). *Being pleasing (sommabhāvo)*: the state of rejoicing through softening.

²³¹ A. i. 51.

²³² J. i. 131.

(469) *Penetrating [things] according to their individual nature (yathāsabhāvaapaṭivedho)*: penetrating whatever individual nature belonging to the states. *Unfaltering penetration (akkhalitapaṭivedho)*: penetration without going wrong. *Illuminating the object (visayobhāsanam)*: illumination of the object, dispelling darkness in the form of illusion that envelops the object. It is manifested somewhere in the object as non-bewilderment or it is manifested as absence of bewilderment because it is the counterpart to bewilderment, thus it is manifested as non-bewilderment (*asammohapaccupaṭṭhāno*). *The roots of all that is profitable (sabbakusalānam mūlabhūtā)*: they are the grounds of all profitable states [belonging to the four planes] by performing as the ground, not making them to be the profitable. For if their state of the profitable would be depending on the profitable root, these [profitable roots] cannot be the root-cause condition for the materialities produced from them. For they don't make those materialities to be profitable, still they become the condition. For it is stated, "The root-causes (*hetu*) are a condition, as the root-cause condition for the states associated with root-cause and for materialities produced from the root-cause."²³³ Like the state of the profitable, in the same way if the state of the indeterminate would be depending on the root of the indeterminate, root-cause-less consciousness cannot be even indeterminate, and consciousness with only one root²³⁴ among the unprofitable would not be unprofitable. But both occur definitely. Therefore the state of the profitable is not joint to the root. Indeed it is connected with the wise attention, and so on. But it should be understood that their accomplishment as the ground is the roots.

144. (470) *Calming (passambhanam)*: pacifying distress. The word body (*kāya*) is in the sense of collection, and it refers to three aggregates beginning with feeling. Thus it is said, "Here body means the three aggregates beginning with feeling." Therefore it is said, "There on that occasion, which type of body-tranquility is it? It is the body-tranquility of feeling aggregate on that occasion", etc. *Distress (daratho)*: extreme attempt (*sārambha*). This is the synonym of defilements predominated by agitation, caused by grief, or of four aggregates occurring in that manner. *Coolness bereft of trembling (aparipphandasītibhāvo)*: coolness bereft of trembling and burning by

²³³ Ptn 2. 1.

²³⁴ Consciousness rooted in delusion only.

crushing distress. *Defilements of agitation, etc. (uddhaccādikilesā)*: defilements in which agitation is basic, or it includes all defilements by making agitation the first. This method applies to the rest.

145. *Heaviness (garubhāvo)*: sluggishness. This is the synonym of defilements predominated by torpor and sloth, or of four aggregates occurring in that manner. *Non-sluggishness (adandhatā)*: it is the counterpart of sluggishness, not just absence of sluggishness.

146. *Rigidity (thambho)*: stiffenedness. It is the synonym of defilements predominated by wrong views and conceit, or of four aggregates occurring in that manner. As malleability crushes stiffenedness, they are manifested somewhere on the object as unobstructed form, or they cause manifestation of non-resistance of associated states. Thus it is said that *they are manifested as non-resistance (appaṭighātapaccupatthāna)*.

147. Being well (*sādhū*) in action (*kammani*) is wieldy (*kammaññaṃ*). *Na kammaññaṃ* is not wieldy (*akammaññaṃ*). Its state is *unwieldiness (akammaññaabhāvo)*, referring to incapability in the meritorious performances like giving, morality, and so on. By significance they are defilements, such as, lust, etc., or they are four unprofitable aggregates predominated by them. *Success in making an object (ārammaṇakaraṇasampatti)*: grasping of an object as the mode of success through wieldiness only. *Remaining hindrances, etc. (avasesanīvaraṇādayo)*: lust, etc., other than those which are referred to, and defilements centered around it. *Bringing faith in objects of faith (pasādanīyavatthūsu pasādāvahā)*: as it is the cause of appearance of happiness by crushing bondage. *Like purity of gold (suvanna-visuddhi viya)*: just like purity of gold from which stain is removed is capable of use in the modification into ornament, so too this is capable of use in beneficial action through departure of defilements.

148. *Sickness (gelaṇṇaṃ)* of body and consciousness is faithlessness, etc. and evil states centered around them. The counterpart of sickness is healthiness (*agelaṇṇaṃ*), and that state is their characteristic. Thus it is said that *they have the characteristic of healthiness*

(*agelaññabhāvalakkhaṇā*). Only by crushing sickness as it was told, they have no (*natthi*) disability (*ādīnavo*), fault (*doso*), or they don't (*na*) act (*vanti*), proceed in the miserly manner for the needy (*ādīnam*). Thus it is *nirādīnavā*. In that mode they are manifested. Or they make *nirādīnava* manifest into the associated states. Thus *they are manifested as absence of disability (nirādīnavapaccupaṭṭhānā)*.

149. *They have the characteristic of straightforwardness of the body and consciousness (kāyacittājjavalakkhaṇā)* because it is to be characterized that the straight state is related to the body and to the consciousness. *Their function is to crush crookedness of the body and consciousness (kāyacittakuṭilabhāvanimmaddanarasā)*: because of crushing of crookedness, in other word, crookedness of the top of the plough, of the crescent moon, and of cow's urine. Therefore they are manifested as non-deceit everywhere, or they make manifestation of non-deceit of the associated states. Thus it is said that *they are manifested as non-crookedness (ajimhatāpaccupaṭṭhānā)*. *Deceit, fraud, and so on (māyāsāṭheyyādikā)*: unprofitable groups occurring in those modes which are told as: "Deceit (*māyā*) has the characteristic of concealing existing fault. Fraud (*sātheyya*) has the characteristic of showing off non-existing virtue", and defilements centered around them. Here by tranquility of consciousness, etc., only consciousness becomes tranquil, light, malleable, wieldy, proficient, and straight. But by tranquility of body, etc., the material body too becomes tranquil, and so on. Therefore here the Blessed One has told twofoldness of [only these] states, but not all [*cetasikas*]

150. (471) *Desire (chando)*: action of desiring, need for an object. But even craving (*taṇhā*) is paraphrased as "desire, sense-desire (*chando kāmo*)",²³⁵ etc. Even energy (*vīriya*) is paraphrased as "It generates desire, exerts (*chandaṃ janeti vāyamaṭi*)",²³⁶ etc. In order to remove these meanings, it is said, "It is synonymous with desire to act (*kattukāmatāyetaṃ adhivacanaṃ*)."
Desire to act (kattukāmatā) is explained as wish to do (*karaṇicchā*). As any concomitant state is always with object, wish to act happens to be through desire to depend on object. Therefore desire has the characteristic of wish to have an object. Thus it is said that *it has the characteristic of desire to act*

²³⁵ Nd1. 2; 28; Vbh. 256.

²³⁶ D. ii. 312; iii. 221.

(*kattukāmatālakkhano*). Therefore it is said, “*Its function is searching for an object, it is manifested as need for an object.*” But at the moment when it has the function of searching the object for itself, at the same time it does so for the associated states also, because it has one and same object with them. Therefore it is said, “*It should be understood as the stretching forth of the mental hand in the grasping of an object (ārammaṇaggahane cāyaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabbo).*” When it arises in the profitable, it is called the profitable desire, as it arises out of wise attention.

151. (472) *The act of resolving (adhimuccanaṃ)*: it should be understood as determination into object, not as having faith. For it is a decision on the object in any way, because there is no occurrence of either killing living beings, etc., or gift, etc., within one who has no decision. But faith (*saddhā*) is resolution (*adhimokkha*) in object worthy of faith. This is the difference in them. But determination (*voṭṭhabbanam*), having occurred as the mode of decision in the object which is investigated, is the condition of occurrence in that way for the states²³⁷ which occur after itself. If it is so, how determination (*voṭṭhabbanam*) can be the condition among consciousnesses associated with agitation? Certainly it is the condition, as the mode of doubt, for them also. *Opposition to slinking along (asamsappanaṃ)*: the activity that is the counterpart to non-determination, as it were, of a child moving here and there, thinking, “I would do, I would not do.” *A thing fit to be determined (sannitṭheyyadhammo)*: an object of those consciousness and consciousness-concomitants in which this resolution has the characteristic of determination.

152. (473) *It is the maker of what is to be made (kiriyaṅkāro)*: accomplishment of meaning of the word *kāra* is told through action (*bhāva*). *It is the maker in the mind (manamhi kāro)*: making of object in the mind. For mind is brought into the object because it is bound with object. Therefore the object is brought into mind. *From the previous mind (purimamanato)*: from the mind of the life-continuum. *Different mind (visadisamanaṃ)*: it makes the mind as cognitive series and impulses. The teacher

²³⁷ Impulsion consciousnesses.

shows the attention as the controller of the cognitive series, and as the controller of impulses by commonness in attention.

It, as it were, causes to move associated states towards the object, thus attention is said to have *the characteristic of driving (sāraṇalakkhaṇo)*. The state of manifestation of mindfulness as confrontation with an object is through not-forgetting. But the state of manifestation of attention as confrontation with an object is through yoking. This is the difference between them. The teacher clarifies that attention as the controller of the object is a term being included in the formations aggregate, other attentions are just included in the other aggregate. To show that meaning by putting them in the consciousness aggregate as clarified, it is said, “*attention as a controller of cognitive series (vīthipaṭipādako)*”, etc.

153. (474) *In regard to those states (tesu dhammesu)*: in those states of consciousness and consciousness-concomitants in association with itself, which themselves have arisen. *Neutrality (tatramajjhataṭṭā)* is said because of indifference in those states of consciousness and consciousness-concomitants occurring equally even if they are not their objects. *It has characteristic of conveying evenly (samavāhitalakkhaṇā)*: it has the characteristic of carrying out in their respective function evenly, not unevenly. For even if occurring neutrally, it causes occurrence to the associated states in their respective function, just like a king seated silently in a court, causes activity to judges in their respective jobs carefully. *Its function is to prevent deficiency and excess (ūnādhikatānivāraṇarasā)*: it has the state of condition for the occurrence of neither being less nor being more. This is told through the function. If it is so, what about the rulership over co-nascent states? That also is its function. That rulership over co-nascent states also occurs in that way. Therefore there is no fault. *Partiality (pakkhapāto)*: the occurrence through partial attitude, as it were, thinking, “Let this activity be low, let this be extraordinary.” Neutrality is, as it were, cutting it off – this is implied.

154. “*Some want to include [them] among the inconstant (aniyatesu icchanti)*”: by this word, the teacher shows that they desire them as separate consciousness-concomitants. *Non-hate itself is loving-kindness (adosoyeva mettā)*. Moreover non-hate itself is shown

as “loving-kindness, the way to loving-kindness (*mettā mettāyanā*)”,²³⁸ and so on. *Equanimity (upekkhā)*: equanimity is together with loving-kindness – thus it is assumed by some. This is equanimity as neutrality only (*tatramajjhātupekkhāyeva*).

155. (475) *In the object of bodily misconduct, etc. (kāyaduccaritādivatthūnam)*: other’s life, other’s wealth, other’s wife, and so on. *Not treading (amaddanam)*: counterpart of treading. It should be known that function of drawing back from only bodily misconduct, etc. is told because of the reference to the function of drawing back from the object of bodily misconduct, and so on. For the abstinences would not be proper to say that they are *manifested as not-doing of objects of misconduct (akiriya-paccupatthānā)*, but [manifested] as not-doing of misconduct.²³⁹ In the case of abstinences (*viratī*), there is drawing back and not-doing through delight in good. But in the case of conscientiousness and dread of blame, they are through disgust, and so on. Therefore this is the difference between them.

156. (476) *Formations (saṅkhārā)*: this is told with reference to the states belonging to formations aggregate. For they are intended here, otherwise thirty-eight kinds of formations would have been told. As the consciousness, so too the states associated with it, are prompted only in the second consciousness. Therefore it is said, “*The only difference here is promptedness (sasāṅkhārabhāvamattameva hettha viseso)*.” *The rest (avasesā)*: states aforesaid in the first.

The rest come into association with the fifth (avasesā pañcamena sampayogaṃ gacchanti): here how are compassion and gladness possible to arise in consciousness associated with equanimity?²⁴⁰ Because they arise as a stage of priority. For compassion and gladness that reached only absorption stage are not accompanied by equanimity. In other case, they become accompanied by equanimity. Thus say the teachers.

²³⁸ Dhs. 189.

²³⁹ In the sentence *atha kho duccaritassa, viratīnañca soraccavasena saṅkocanam, akiriyañāñca hirottappānam jigucchānādivasenāti ayametesam viseso*, there must be a full stop after the word *duccaritassa*. Otherwise it is difficult to get the meaning.

²⁴⁰ In the reading *karuṇāmuditāupekkhāsahagata*, *karuṇāmuditā* and *upekkhāsahagata* should be separate as two words in which *karuṇāmuditā* is subject.

157. It is through concentration of consciousness that there occurs the profitable of the fine-material and immaterial within one whose bodily conduct, etc. are very pure, not through the purity of bodily action, etc., and not even through the cutting off and tranquilization of misconduct and improper livelihood. Thus in arising of exalted consciousness abstinences are not possible. Therefore it is said, “*Except the three abstinences (thapetvā viratittayaṃ)*”. *From that (tato)*: from the consciousness-concomitants mentioned in the first of the fine-material sphere. *Those only (teyeva)*: consciousness-concomitants mentioned in the fifth of the fine-material sphere only. If it is so, what is the difference from the fine-material sphere? Therefore it is said, “*The difference here is only the state of being immaterial of those consciousness-concomitants (arūpāvacarabhāvoyeva hi ettha viseso)*.”

158. *That which has the first jhāna (paṭhamajjhānike)*: having the first *jhāna* (*paṭhamajjhānavati*). *Path consciousness (maggaviññāṇe)*: in the case of even four kinds of path consciousness, they should be understood in the way as has been told – in this way it should be construed. *The path consciousness classed as belonging to the second jhāna, and so on (dutiyaajjhānikādibhede maggaviññāṇe)*: here by the word *ādi*, the teacher includes the third, fourth and fifth *jhāna*. It is said “in the way as stated” – should it be taken without difference? When such question is raised in this way, while showing the difference, it is said, “*compassion, gladness (karuṇāmuditānaṃ)*”, etc. Because the path consciousnesses have *nibbāna* as their object; compassion and gladness have living beings as their object. Therefore compassion and gladness are not possible in the path consciousness. In path states, sometimes right thought may be absent according to decision of ground of *maggajjhāna*, etc., but not absence of abstinence. Because the noble path occurs only through eradication of bodily misconduct, etc. Therefore it is said that *constancy of the abstinences (niyataviratitā)*.

160. (478) *It has no conscientious scruples (na hiriyati)*: it is unashamed, thus it is *unconscientious (ahiriko)*. It refers to a person, or consciousness, or group of states associated with it. When it is to be told as *ahirikka*, it is told as *ahirika* after having elided a consonant ‘k’. Absence of dread of blame is the state which is the counterpart of dread of blame. *Absence of disgust (ajigucchanaṃ)*: absence of contempt. *Shameless*

(*alajjā*): immodesty. *From those same things (teheva)*: from bodily misconduct, etc. only. *Absence of dread (asārajjam)*: fearlessness. *Absence of terror (anuttāso)*: non-fear. *As the counterpart of those aforesaid (vuttapaṭipakkhavasena)*: unconscientiousness has the function of performing evil actions as the mode of shamelessness. Absence of dread of blame has the function of performing evil actions as the mode of non-fear. They are manifested as not drawing back from evil action as the same mode aforesaid. Their proximate cause is non-respect in oneself and in others. Through unconscientiousness there comes into existence the absence of disgust from impurity in the form of defilements just like a pig moving through the village is not being disgusted from impurity. Through absence of dread of blame there comes into existence the absence of fear from evil action just like a fly has no fear from fire. Therefore in this way details should be understood as the counterpart of those aforesaid.

161. (479) That which is to be told regarding the sentence, beginning with, *by its means they are greedy (lubbhanti tena)*, should be understood as aforesaid. *They are greedy (lubbhanti)*: they crave for. *They are deluded (muyhanti)*: they don't know. *Grasping an object (ārammaṇaggahaṇam)*: not giving out the object, having insisted through inclining on craving, [saying], "This is mine", not mere making [something] as object. *Sticking (abhisāṅgo)*: attachment through confrontation. *Not giving up (apariccāgo)*: not abandoning, or state being difficult to leave. *Seeing enjoyment (assādadassanam)*: viewing enjoyment. For it is said, "And of one who sees enjoyment, craving increases."²⁴¹

163. (480) *Blindness of consciousness (cittassa andhabhāvo)*: not seeing the individual nature of the states truly. *Unknowing (aññāṇam)*: counterpart of knowing. *Non-penetration (asamapaṭivedho)*: inability to penetrate properly. *[Its function is] to conceal the individual nature of the object (ārammaṇasabhāvacchādanam)*: delusion arises in a manner in which knowledge has no opportunity to penetrate the individual nature of an object. It causes improper practice to be manifested. Or it is understood as the counterpart of right practice. Thus it is said that *it is manifested as absence of right*

²⁴¹ S. ii. 84; 85

conduct (*asammāpaṭipattipaccupaṭṭhāno*). It is called darkness (*andhakāra*) because it makes blind a person to whom it arises. In that way, it is manifested, thus it is said that it is manifested as darkness (*andhakārapaccupaṭṭhāno*).

164. (481) *Wrong (micchā)*: opposite to the individual nature of the states, from the point of view of permanence, etc., – this is the meaning. *Unwise insistence (ayoniso abhiniveso)*: insistence on the improper means, insistence on the wrong way. Having transgressed the individual nature of the states, consideration from outside is preassuming (*parāmāso*). *Wrong insistence (micchābhiniveso)*: insistence expressed in such words as, “This is only truth, anything other is false”²⁴² as grasping opposite.

165. (482) The state due to which the consciousness or the states associated with it (*citta*) become agitated, is called *agitation (uddhaccaṃ)*. *Absence of calmness (avūpasamo)*: the state of not being quiet and serene. *Its function is unsteadiness (anavaṭṭhānārasaṃ)*: the activity of agitation. *Trembling (bhantattaṃ)*: the mode of roaming. *In non-pacification of the mind (cetaso avūpasame)*: the locative case is used for the purpose to be produced.²⁴³ Or an object which is the condition for non-pacification is referred to as ‘non-pacification’.

166. It is said, “*And being vile through unprofitableness only (akusalabhāvena ca lāmakattaṃ)*” because unprofitable states are absolutely low.

167. (483) Here sloth and torpor are not constant, not conceit, and so on. Thus here in the second consciousness, inconstancy of sloth and torpor is different from the first unprofitable consciousness.

Sloth is the state of being attacked through lack of endeavour and the state of being sinking down; consciousness associated with it is sloth; its state is *slothness (thinatā)*. The state of being unwieldy through absence of capability and tiredness is torpor. As the states associated with it are hurt, damaged in their ability, thus it is said, “*Making torpid*

²⁴² D. i. 187; ii. 282; iii. 135.

²⁴³ In other words, non-pacification of the mind is produced by agitation.

is torpor (*middhanatā middham*).” Lack of urgency (*anussāhalakkhaṇam*): the characteristic of the counterpart of urgency. Removing energy (*vīriyāvanodanam*): removing, throwing away energy. It is manifested as sinking down the associated states, or it causes manifestation of sinking them down. Thus it is said that *it is manifested as sinking down* (*samsīdanapaccupaṭṭhānam*). Characteristic of unwieldiness (*akammaññatālakkaṇam*): it is granted that here sloth also has the state of individual nature of unwieldiness only, but that belongs to consciousness. Torpor has got the state of unwieldiness belonging to three aggregates, beginning with feeling. This is the difference here. Because in *Pāḷi* their explanation occurs as follows: “Which is sloth? It is inability, unwieldiness of consciousness. Which is torpor? It is inability, unwieldiness of the body”,²⁴⁴ and so on. Covering (*onahanam*): closing the door of consciousness. Laziness (*līnatā*): mode of being sluggish, drawing back in grasping object. As only *citta* is paralyzed by sloth, there is paralysis to three aggregates, beginning with feeling, as well as material body by torpor. Therefore that is manifested as nodding and sleep. Thus it is said that *it is manifested as nodding and sleep* (*pacalāyikāniddāpaccupaṭṭhānam*). Disliking (*arati*): discontent (*arocanā*)²⁴⁵ in secluded resting place and in supreme profitable states. Yawning (*vijambhikā*): occurrence of defilement causing bodily misconduct called yawning. In disliking and yawning, etc. (*arativijambhikādīsu*): by the word *ādi*, the teacher includes drowsiness, and so on. This is the locative case for the ‘purpose worthy to be produced’.

168. *The rest* (*avasesā*): sixteen. But here conceit is in constant, so together with that, they become seventeen. Inconstancy of conceit is clear through the joining (*yojanā*) occurred in *Paṭṭhāna* as follows: “Depending on fetter of greed for sense-desire there are fetter of conceit and fetter of ignorance”, and “Depending on fetter of sense-desire there is fetter of ignorance.” In the same way, having told, “Depending on fetter of conceit, there are fetter of greed for becoming and fetter of ignorance.” It is said, “Depending on fetter of greed for becoming, there is fetter of ignorance.”²⁴⁶ Here fetters

²⁴⁴ Dhs. 204-205.

²⁴⁵ Here the verbal root of the word *rati*, is *√rama/rañja*, and not *√ruca*, but *ñikā* has taken its meaning as *√ruca*.

²⁴⁶ Ptn. 205: “*Samyojanam dhammam paṭicca samyojano dhammo uppajjati hetupaccayā. Kāmarāgasamyojanam paṭicca ditṭhisamyojanam avijjāsamyojanam. Kāmarāgasamyojanam paṭicca*

are joined with fetters ten times, such as, with greed for sense-desire (*kāmarāgo*) four times, with aversion three times, and with the three states, that is, conceit, doubt and greed for becoming which are referred to one time each.²⁴⁷ For according to *Paṭṭhāna*, “the thing which binds up arises depending on the thing which binds up through the root-condition (*hetupaccaya*).” If conceit were constant, there would be no occurrence of greed for sense-desire bereft of conceit. Similarly [there would be no occurrence] of greed for becoming. If it is so, in *Paṭṭhāna* there would not be four times of joining with greed for sense-desire, but three-times only. And there would be no greed for becoming depending on which other fetter arises. Thus there would be ‘eight-times’ of joining of fetters with fetters, not ‘ten-times’. But ‘ten-times’ only is shown. Lifting up through credit is *haughtiness* (*unnati*). Function of arrogance (*sampaggaharaso*) is through lifting up. It is not through instigation in the accomplishment of respective function like energy. In the case of conceit of inferiority also, considering oneself as low is through arrogance only – thus it should be understood. A banner raised very high is called *ketu*. But here *ketu* means that which is similar to such banner. It refers to the state, such as, greatness. As it desires banner, that is, the state of the banner, thus it is desirous of the banner (*ketukamyam*). It refers to consciousness. The state by which it desires banner, is *desire for banner* (*ketukamyatā*). The occurrence of conceit is similar to that of wrong view because it arises through maintaining “I”. Therefore it does not occur in one and same consciousness together with wrong view. It is supported by self-attachment. Thus “its proximate cause is greed dissociated from wrong view (*ditthivippayuttalobhapadaṭṭhāno*).”

And here also (*etthāpi ca*): by the word *ca*, sloth and torpor continue.

sīlabbataparāmāsasamyojanaṃ avijjāsamyojanaṃ. Kāmarāgasamyojanaṃ paṭicca mānasamyojanaṃ avijjāsamyojanaṃ. Kāmarāgasamyojanaṃ paṭicca avijjāsamyojanaṃ. Paṭighasamyojanaṃ paṭicca issāsamyojanaṃ avijjāsamyojanaṃ. Paṭighasamyojanaṃ paṭicca macchariyasamyojanaṃ avijjāsamyojanaṃ. Paṭighasamyojanaṃ paṭicca avijjāsamyojanaṃ. Mānasamyojanaṃ paṭicca bhavarāgasamyojanaṃ avijjāsamyojanaṃ. Bhavarāgasamyojanaṃ paṭicca avijjāsamyojanaṃ. Vicikicchāsamyojanaṃ paṭicca avijjāsamyojanaṃ.”

²⁴⁷ It is difficult to get the meaning of the word *sakadāgāmino* in this context. Ven. Mahasi suggested that it should be dissolved as *sakim āgāmino*.

171. (485) *They hate (dussanti): they dislike. Savageness (candikkam): anger. Its function is to spread (visappanaraso): through the mode of its own arising and producing undesirable form with deformed movement. Its function is to burn up its own support (attano nissayadāhanaraso): as it causes to reach the burning state of the body. It refers to destroying himself as well as others.*²⁴⁸ “*It should be understood as stale urine mixed with poison*”: because it is undesirable at the moment of association [with hate] and at the time of effect.²⁴⁹ Thus the state of being entirely unworthy for acceptance is shown.

172. (486) *Envy (issākaraṇam) with regard to other's success is envy, thus while showing it, it is said, “Envy is envy (issāyanā issā).” Being jealous (usūyanam): non-endurance. There only (tattheva): with regard to other's success only. The counterpart of delight is the function of envy, not mere absence of delight. Thus it is said, “Its function is to be discontent (anabhiratirasā).”*

173. (487) Taking the current usage of the word “avarice (macchari)” in the sense of ‘having avarice’, the teacher says, “*Avariciousness is avarice (maccharabhāvo macchariyam).*” But by etymology, ‘let not (mā) this wonderful thing (acchariyam) belong to others, let it belong to myself only’, it is avarice (macchariyam). Thus say the Ancients. That avarice completely covers the characteristic, etc. which are being told. *It is manifested as shrinking (saṅkocanapaccupaṭṭhānam): it is manifested as shrinking through not sharing one's property with others. Appearance of bitterness (kaṭukañcukatā): mode of bitterness.*²⁵⁰ *One's own success (attasampatti): dwelling, and so on.*

²⁴⁸ Here must be full-stop, because this is explanation of the function of hate.

²⁴⁹ According to Abh-av-ñ. 323 the reading is *dussanam attano, parassa ca upayogaphalakālesu anitthattā*, which is better than the reading *upabhogaphalakālesu* given here. Because hate should be regarded as stale urine mixed with poison as it is undesirable at the moment of association with it as well as at the time of its effect.

²⁵⁰ It is derived from *kaṭuka* (bitter) + *añcu* (to tend) + *ka*-suffix + *tā*, or from *kaṭu* (bitter) + *kañcuka* (covering) + *tā*. In DhsA, it is explained as (I) *yācake disvā kaṭukabhāvena cittaṃ añcati saṅkocetī ti kaṭukañcuko* (seeing mendicants he causes his mind to shrink as by sourness), (II) *kaṭacchugāha, samatittikapuṇṇāya hi ukkhaliyā bhattaṃ gaṇhanto sabbato-bhāgena saṅkuṭitena aggakaṭacchunā gaṇhāti, pūretvā gahetum na sakkoti; evaṃ maccharipuggalassa cittaṃ saṅkucati* (a spoon-feeding: for when the pot is full to the brim, one takes food from it by a spoon with the edge bent on all sides; it is not possible to get a spoonful; so is the mind of a mean person bent in.).

174. (488) *Contemptible act (kukatam)*: here even undone deed is contemptible act only. For we listen people uttering, “That which I have not done, that is contemptible.” Moreover the teacher said, “*Its function is to sorrow about what has and what has not been done.*” Thus contemptible act (*kukatam*) means both evil deed done and good deed left undone. Consciousness which occurs as repentance with reference to contemptible act, is taken as contemptible act because it is associated with it. Therefore it is said, “*The state of that consciousness is worry (tassa bhāvo kukkuccam).*” In this way it should be seen. *Repentance (pacchānutāpo)*: remorse afterwards, torturing. *Remorse (vipparisāro)*: distorted recollection (*virūpaṃ paṭisaraṇaṃ*) through sorrowing on demerit and merit distinguished by state of being done and undone. *It should be seen as slavery (dāsabyamiva datṭhabbam)*: as it causes dependency. For when there is slavery, a slave person becomes dependent on the other. Similarly when there is worry, one endowed with it becomes like that. For such a person is not able to cultivate merits according to his own nature. Or alternatively because one depends on sorrow about the unprofitable done and the profitable left undone, he becomes endowed with it, through worry, in both ways. Thus it becomes like slavery.

175. Among the inconstant, beginning with envy, *sloth and torpor are present only (thinamiddhasambhavova)*. The word *ca* should be construed after having dragged further.

177. (490) *Mere steadiness in occurrence (pavattitthitimatto)*: mere presence for a moment. It is not able to become a condition for the steadiness in continuity like the steadiness of consciousness referred to as, “like the steadiness of a flame of the lamp in absence of wind”. It is mere steadiness in occurrence, because it is mere condition for the occurrence of the mind because of lack of steadiness through absence of determination. Therefore it is stated, “*This is weak concentration (dubbalo samādhi).*” *Devoid of discrimination (vigatā cikicchā)*: it is said because it is difficult to discriminate, not because of complete absence of discrimination on the part of uncertainty. Thus the teacher shows the meaning. *Doubt (saṃsayo)*: it lies through slinking along, such as, “Is it really like this, is it not really?” *Its function is to waver*

(*kampanarasā*): it has the function of wavering of the consciousness in various objects. For agitation revolves having remained on the aspect taken by itself. Thus it occurs as unsteadiness in single object only. But uncertainty which even though arises in one object among visible-data, etc., still expects another aspect to be grasped, thinking, “Is it really like this, is it not really, is this really, indeed really another one?” In this way it wavers in various objects. It causes indecision, doubt to be manifested. Thus it is said that it is manifested as indecisiveness (*anicchayapaccupaṭṭhānā*). It is manifested as taking various sides (*anekamsagāhapaccupaṭṭhānā*): it is manifested as mode of grasping different individual natures in object of various sides.

181. (491) *Due to having living beings as their object (sattārammaṇattā)*: because they have concept about living beings as their object. There may arise the question that the resultant consciousnesses can have the concept as their object. Thus in order to reply this question, it is said, “*For the resultant ones of the sense-sphere have only limited objects (ekantaparittārammaṇā hi kāmāvacaravipākā)*.” The abstinences also are not present among the resultant (*viratiyopi vipākesu na santi*): here also considering the question, “Is it not that in some resultants the abstinences are present?” It is said, “*The five training precepts are profitable only (pañca sikkhāpadā kusalāyevāti hi vuttaṃ)*.” By this the teacher shows that the abstinences do not exist in the mundane resultant.

182. *Of those (tesaṃ)*: of the resultant consciousness of the fine material sphere, and so on. For this is the genitive case in the relation of the producer and the thing to be produced.

183. (492) *Those (te)*: those functional formations without root-cause. There those associated with functional mind-element without root-cause are same as those associated with profitable resultant mind-element. Those associated with *hasituppāda* (causing smile) are same as those associated with the investigating consciousness accompanied by joy. Those associated with the determining consciousness are same as those associated with the investigating consciousness accompanied by equanimity. Thus while showing this meaning, having said, “*They are the same as those associated with profitable resultant mind-element and the pair of mind-consciousness-elements without*

root-cause (*kusala ... pe ...samānā*)”, in order to show the difference found therein, it is said, “*But in the case of the two mind-consciousness-elements (manoviññāṇadhātudvaye pana)*”, etc. *Because of the presence of energy, concentration is strong (vīriyasabbhāvato balappatto samādhi hoti)*: it is said as there is the statement, “The power is marked as having the culmination in energy.”

184. Abstinence by eradication is only within *Arahat*, because the function of refraining is completed. Therefore in the functional consciousness abstinenes are not present. Thus it is said, “*except for the abstinenes (thapetvā viratiyo)*”. The functional formations with root-cause of the sense sphere have difference from the profitable of sense sphere due to abstinence. But in the exalted sphere there is no such a difference. Thus it is said, “*in all aspects (sabbākāreṇapi)*”. ‘In all aspects’ means from the point of view of state, from the point of view of object, and from the point of view of the mode of occurrence.

This is the commentary on the section of the detailed explanation dealing with the formations aggregate.

Commentary on Explanation of the Division of Past, and so on

(*atītādivibhāgakathāvaṇṇanā*)

185. *Suttantabhājanīya*, even though included in *Abhidhamma*, is *Suttanta* method only, but *Abhidhammabhājanīya* is absolutely *Abhidhamma* method. Thus it is said, “*according to the Abhidhamma Bhājanīya [of the Vibhaṅga] (abhidhamme padabhājanīyanayena)*”.

186. (493) But the aggregates have been given in detail by the Blessed One – in this way it is construed, ‘Therefore by this *Pāḷi*, we will comment on aggregates’ – this is the implication. *Whatsoever (yaṃ kiñci)*: here the neuter pronoun *yaṃ* shows non-fixation in general. The word *kiñci* shows non-fixation with regard to the division of modes. Both these expressions include ‘past’ or ‘near’ or ‘less’ or ‘more’ or ‘this’ or

‘that’, having covered all that can be referred to by neuter gender. Thus it is said, “inclusion without exception (*anavasesapariyādānaṃ*)”. But having seen contingency in other applicable neuter references also, in order to restrict that over-generalization because the implied significance extends too much, the word materiality is used. While showing that, it is said, “Materiality prevents over-generalization (*rūpanti atippasaṅganiyamaṇaṃ*)”. In the word, “whatsoever (*yaṃ kiñci*)”, having taken the word *yaṃ* and the word *kiṃ* along with indeclinable *ci*, showing the same significance of non-fixation, it is said, “by two expressions (*padadvayenāpi*)”. Of this (*assa*): of materiality. Then begins its classification as past, and so on (*atītādinā vibhāgaṃ ārabhati*): past, future, present, and so on.

(494) By way of extent, continuity, period and moment (*addhāsantatisamayakhaṇavasena*): here the word, “extent (*addhā*)” is applicable when the time is delimited by death and rebirth-linking. It is known through the *suttas*, such as, “Was I in the past extent?”²⁵¹ For the past state is likewise expressed by “extent” in the *Bhaddekaratta Sutta* too, such as, “He does not follow what was past.”²⁵² When extent is delimited in the ultimate sense, it is said to be delimited by moment as in the *Niruttipatha Sutta*, such as, “*Bhikkhus*, there are three extents. What are three? The past extent, the future extent, and the present extent.”²⁵³ Similarly the state of present of that which is being present is stated thus, “*Bhikkhus*, of matter that is born, ... manifested, it is said, ‘It exists’”²⁵⁴ and the state of present and future are respectively called for the time previous and after that. But mostly in other *suttas* except the *Niruttipatha Sutta*, ‘extent’, beginning with past, etc. is told as delimited by death and rebirth-linking. Thus here also the same is told, “by way of extent (*addhā*)”.

188. Cold is similar to cold, likewise hot is similar to hot. But the temperature which falls in the body whether cold or hot, occurring as continuity, being neither less nor more, keeping one mode, is called single temperature (*eko utu*). Thus the word “single (*eka*)” is used because of plurality of similar temperatures. So too in the case of

²⁵¹ M. i. 8; S. ii. 26.

²⁵² M. iii. 187; 189.

²⁵³ D. iii. 216.

²⁵⁴ S. iii. 72.

nutriment. *Originated by one cognitive series and one impulsion (ekavīthiekajavanasamutthānam)*: this refers respectively to five-door and mind-door consciousness. The explanations of continuity and period are given in the commentaries for the purpose of helping the practice of insight. The cause (*hetu*) is that which produces. Condition (*paccaya*) is that which supports. Their respective functions are producing and supporting. Just as the function of the seed is to produce sprout and that of the earth, etc. is to support it. The function of *kamma* is to produce result²⁵⁵ and *kamma*-produced matter, and that of nutriment, etc. is to support them. Similarly the function of *kamma* condition and proximity condition, etc., which are producer of each individual group, consciousness and consciousness-concomitants, and the function of co-nascence –, pre-nascence –, and post-nascence conditions which support them should be applied accordingly as appropriate. Because similarity and dissimilarity are possible in temperature, etc., the division into past, etc. is told through continuity in the case of materiality originated from temperature, and so on. But there is no such similarity and dissimilarity in the *kamma* that produces a single becoming. Therefore having not told division into past, etc., through continuity in materiality originated from it, it is told through supporting only. But when the reversal of sex occurs, male sex disappears due to powerful unprofitable *kamma*, while the female sex appears due to weak profitable *kamma*. The female sex disappears due to weak unprofitable *kamma*, while the male sex appears due to powerful profitable *kamma*. So there is in fact dissimilarity even in materiality originated from it. Thus they also can have the division into past, etc. through continuity. But it is not included because it does not happen always.

189. *Any period (taṃtaṃsamayaṃ)*: any period is that which has a particular period, such as, one minute, and so on. It refers to the materiality. Having any period is the meaning.

190. *The time previous to that (tato pubbe)*: previous to that completion of the three moments. *It is future (anāgataṃ)* as it is not arisen. *Subsequent (pacchā)*: subsequent to that. *It is past (atītaṃ)* as the three moments are passed beyond. That whose function of

²⁵⁵ It refers to mentality.

cause and condition is accomplished and passed beyond, is *pāst*. The function of cause takes place at the moment of producing. It is finished as the result is produced. Thus it should be understood. The function of condition takes place in all the three moments. Upholding, etc. are the functions of the earth, etc., and touching, etc. are the functions of contact, etc. Moment of performing one's own function (*sakicassa karanakhaṇo*) is *the moment of the function (sakiccakkhaṇo)*. Or that which is together with (*saha*) the function (*kiccena*) is *sakiccam*. The moment when the materiality or immateriality is associated with function is called *the moment of the function*. At that moment of the function, it is called present. Here in the discussions, beginning with *moment*, the statement, "*At a time previous to that it is future, at a time subsequent to that it is past (tato pubbe anāgataṃ, pacchā atītaṃ)*" is absolutely literal because of absence of division found in the discussion of *extent*, and so on. For according to *extent*, etc., different states are called past, future, present. But according to *moment*, etc., there is no division from the point of view of the state, but there is division from the point of view of time only. Previous to the arising it is called future; during the three moments, it is present; subsequent to that, it is past. Thus these divisions are absolutely literal, because past and future cannot be said in any way just like present extent, and so on.²⁵⁶

192. (495) Having told "*the same method only (vuttanayo eva)*" with reference to the division into internal and external explained above, the teacher is not satisfied with it. Even though the literal meaning is obtained that *ajjhatta* itself is *ajjhattika*, still there is difference in shades of the meaning between *ajjhatta* and *ajjhattika*, and between *bahiddhā* and *bāhira*. For the word *ajjhattika* is used for the eye, etc., belonging to one's own as well as other's continuity, as the word *bāhira* is used in the visible data, etc. But the word *ajjhatta* is used for the eye, visible data, etc., belonging to one's own continuity of the respective being, as the word *bahiddhā* for those other than one's own. Therefore in order to point out that meaning, it is said, "*besides (apica)*", etc. There, *here (idha)* implies the method of *Suttanta*. Something within oneself is not the only internal referred to before. Something within another person also is not the only external referred to before. This is the implication.

²⁵⁶ In other words, only *khanapaccuppanna*, etc. are necessary, but not *addhāpaccuppanna*, and so on.

193. (496) The Division of inferior and superior should be understood figuratively and absolutely literally. In this way it is construed. *The same (tadeva)*: the materiality of the *Sudassī* deities. *Where (yattha)*: in the matter which has become an object. *That is inferior (taṃ hīnaṃ)* object, depending on which unprofitable resultant consciousness arises because it is undesirable. *That is superior (taṃ paṇītaṃ)* where *profitable resultant (kusalavipākāṃ)* arises, because it is desirable. For as unprofitable resultant which itself is undesirable arises only in undesirable object and not in desirable object, profitable resultant which itself is desirable also arises only in desirable object and not in undesirable object. For it is stated in the Commentary –

“Five cords of sense-desire are explained as undesirable because they are born out of unprofitable *kamma*; but that which is born out of profitable *kamma* is never undesirable; everything is desirable only. Five cords of sense-desire are explained as desirable because they are born out of profitable *kamma*; that which is born out of profitable is never undesirable; everything is desirable only.”²⁵⁷

There some forms like an elephant, etc. even though looking pleasant are produced out of unprofitable *kamma*. But they are not the cause of pleasure for those elephant, etc. themselves. For that which is produced out of profitable *kamma* performed by that respective living being himself is the condition of pleasure. That which is produced out of unprofitable *kamma* performed by that respective living being himself is the condition of suffering. Therefore the state of being desirable and undesirable of the forms born out of *kamma* would be proper to apply through the performer of that *kamma*. There it is said, “That which is produced out of profitable *kamma* is never undesirable.” And it is not said, “That which is produced out of unprofitable *kamma* is never desirable.” Thus that which is produced out of unprofitable *kamma* also can be beautiful, desirable for other beings – this is agreed. That which is produced out of profitable *kamma* is just desirable for all.

²⁵⁷ VbhA. 6.

But for some beings belonging to animal kingdom, human form would be unpleasant. So seeing them they run away. And human beings seeing the form of deity are afraid, even then their resultant consciousness arises as only profitable resultant regarding that form. But due to absence of that much merit, they don't get delight therein. Just as that which is produced out of profitable *kamma* has absence of undesirableness, so also that which is produced out of unprofitable *kamma* is to be explained to have absence of desirableness. For matter which is born of unprofitable *kamma* even among elephant, etc. is the object of only unprofitable resultant for human beings, but the matter which is born of profitable *kamma* among elephant, etc., arising in the course of existence, is the object of profitable resultant. But the matter born of unprofitable *kamma* in little quantity will not be the cause of arising of unprofitable resultant mostly due to its being mixed with desirable object – thus it can be known. But the result cannot be deceived. Therefore it is quite logical to define desirable and undesirable object through result. But the reference, “The five cords of sense-desire are undesirable”, is made through the term in things similar to it, because of general nature of visible data, etc. because of similarity of sense-desires. For in *Pāḷi* the visible-data, etc., which are only desirable are referred to as “sense-desires.”²⁵⁸ Or visible data, etc. which are dissimilar to sense-desires are referred to as “sense-desire”, as there is reference as ‘auspicious’ about things inauspicious. Or all visible data, etc. desirable and undesirable are sense-desires only because they are the basis of craving. For it is said, “Visible data in the world are agreeable and pleasurable (*rūpā loke piyarūpaṃ sātārūpaṃ*).”²⁵⁹ In *suttas*, however, visible data, etc., which are desirable are referred to as sense-desires, because they are excessively attractive.

194. *As aforesaid only (vuttanayameva)*: far and near is shown from the point of view of characteristic through extension. Thus it is said, “*Relative farness and nearness should be understood here according to location.*” There, from which point materiality is called ‘near’ according to location? And from which point materiality is called ‘far’? For those who narrate with normal voice, twelve cubits are called the range of hearing; within that limit of the ear, it is called ‘near’, beyond that, it is ‘far’. There the subtle

²⁵⁸ D. i. 245; D. ii. 21.

²⁵⁹ D. ii. 308.

materiality being at distant is called 'far' even from the point of view of characteristic and even from the point of view of location. The subtle materiality being near is called 'near' only from the point of view of location, not from the point of view of characteristic. Gross materiality being near is called 'near' even from the point of view of characteristic and even from the point of view of location, etc. Gross materiality being at distant is called 'far' only from the point of view of location, not from the point of view of characteristic. But as "with relative sense" (*upādāyupādāyā*) is said, one's own materiality is called 'near'; other's materiality which even though belongs to one's own belly is called 'far'. The materiality belonging to one's belly is called 'near'; materiality standing outside is called 'far'. In the same way, regarding the womb, the front, the cell, the monastery, the boundary, the farm, the district, the kingdom, the ocean, and the universe, nearness and farness should be understood through inside and outside.

195. (497) *All that together (tadekajjham)*: unitedly, together on one side. *Being grouped together (abhisamyūhitvā)*: having brought together, or having made collection. *Being put together (abhisankhipitvā)*: amassing, making abridgment.

196. "It is shown that the materiality aggregate is all materiality, all of which come into the collection with the characteristic of being molested (*sabbampi rūpaṃ ... pe ... dassitaṃ hoti*)": by this the teacher shows that the word 'rūpakhandha' is a *kammadhāraya* compound in which both the words are put in the same case-suffix. Therefore it is said, "For there is no materiality aggregate apart from materiality (*na hi rūpato añño rūpakkhandho nāma atthi*)."

(498) They are shown as the feeling aggregate, etc., since they come under the collections – in this way it should be construed after having brought forward.

197. *According to continuity, and according to moment (santativasena, khaṇādivasena ca)*: here non-reference to the division of past, etc. according to extent and period is because of talking about past, etc. of the feeling classified into pleasure, etc. For neither pleasure alone, nor pain alone, which are classified as the bodily and mental, etc.,

belong to past, etc. according to extent and period. Similarly not neither-painful-nor-pleasant alone. Therefore group of feeling deserves to be referred to as pastness, etc. through extent and period, because the group of feeling can be delimited through extent and period. But feelings, being referred to partly, deserve the delimitation through continuity and moment, and should be grasped after delimited in that manner. But when there are divisions of different classification like pleasant feeling in a single continuity, the division is grasped through the state of being delimited. The continuity, being delimeter of that division which has one aspect and evident occurring through door and object associated with it, and occurring in association with unique object producing it without break, deserves to be there. Therefore reference is made to continuity as delimeter disregarding another division. Or immaterial states, changing quickly, deserve their delimitation through change only. Therefore division is referred to through continuity and moment. Feeling associated with faith, etc., occurring in one who sees an image of the Buddha or who hears the *Dhamma* throughout the day, is *present* (*paccuppannā*), as it occurs in association with single object. *That which is in between the past time and the future time* (*pubbantāparantamajjhataḡatā*): by this word the teacher shows the method already told through the function of cause and of condition.

199. (499) The statement, beginning with, “*Because it is the cause of reprehensible action* (*sāvajjakiriyahetuto*)” is composed to show the difference only, because the state accompanied by activity, effort and result, is common to even all three, beginning with profitable feeling. There *because it is the cause of reprehensible action* (*sāvajjakiriyahetuto*): because it is the sign of reprehensible action, such as, killing living being, and so on. *Because it produces burning of defilement* (*kilesasantāpabhāvato*): because it is the state of distress through burning of defilement. [Unprofitable feeling] is *gross* (*oḡārikā*) compared with profitable feeling, the individual nature of which is peaceful. *Because it is accompanied by activity* (*sabyāpārato*): with desire [to produce result]. By this word, the teacher expressed the propriety to produce the result, while referring to the occurrence in such a manner in which unprofitable feeling would produce result. *Because it is accompanied by effort* (*saussāhato*): accompanied by ability (*sasatti*). By this the teacher expressed the capacity to produce result. *Because it is productive of result* (*savipākato*): existence of result. By this word

the teacher expressed that it produces its result when there is co-existence with another conditions. With these three words the teacher shows its nature of producing result (*vipākadhammā*) only. Or *sabyāpārato*: because of existence of bodily activity, and so on; *saussāhato*: through the effort of impulsion;²⁶⁰ *savipākato*: through the capacity to produce the result – in this way here the meaning should be understood. The functional, even if not producing result, is accompanied by activity like the profitable, and is accompanied by effort only. Therefore not referring to these two expressions in the turn of the functional indeterminate, only “because it is accompanied by result” is referred to. *Because it is attended by affliction (sabyāpajjhato)*: because it is painful with pain in the form of defilement. *In opposite sense (vuttavipariyāyato)*: [the profitable and indeterminate are] peaceful because they are the cause of blameless action, because they have no burning of defilement, because they are not attended by affliction – thus in opposite sense [they are subtle] compared with the unprofitable. *Accordingly (yathāyogam)*: as it suits. Out of three causes, whichever fits to whichever, according to it – this is the meaning. Profitable and unprofitable feelings are *gross* compared with resultant indeterminate by means of all three causes. [Profitable and unprofitable feelings] are gross compared with functional indeterminate because they are accompanied by result or because they are accompanied by activity and effort distinguished by having result. *In the method already told (that is, in opposite sense) (vuttavipariyāyena)*: resultant indeterminate is subtle compared with those profitable and unprofitable feelings, because it is without activity, effort and result. Functional indeterminate is subtle compared with profitable and unprofitable through opposite way, because it does not produce result, or because it is accompanied by activity and effort distinguished by not having result. For the resultant and the functional accompanied by effort are of the nature of not producing result (*avipākadhammā*), because the resultant is thrown away due to impulse of *kamma*, is the reflection of *kamma*, and is effortless due to absence of bodily activity, and so on. For the feeling having the nature of producing a result (*savipākadhammā*) is gross just like a pregnant woman.

²⁶⁰ Here *javana* refers to *kusala*, *akusala citta*.

200. (500) *As it is without enjoyment (nirassādato)*: as it is bereft of enjoyment, counterpart of pleasure. *Being attended with trembling (savipphārato)*: as it involves throbbing (*saparipphanda*), absence of peace – this is the meaning. *As it is overpowering (abhibhavanato)*: as it is overwhelming. Pleasure has not got neutrality; equanimity has not got happiness. But peaceful, etc. are available in both pleasure and equanimity, therefore it is said, “*accordingly (yathāyogam)*”. *Because they are obvious (pākaṭato)*: as even by seeing they can be known as, “That person is happy, that person has pains.” *That (sā)* implies neither-painful-nor-pleasant feeling.

201. (501) *One who has no attainment and one who has attainment (asamāpannasamāpanna)*: by inclusion of this word it should be understood that through plane also, feeling is said as gross or subtle. *The other (itarā)*: the feeling in one who has attainment.

202. *Because it is liable to the floods (oghaniyato)*: as [mundane feeling] is liable to be overcome by floods after making it an object. Similarly *because it is liable to bonds, and liable to the ties (yoganiyato, ganthaniyato ca)*: here also *ganthana* means *gantha* (tie) itself, being kept therein (*tassa hitam*), because it is bound up as the object, thus it is liable to the ties (*ganthaniya*). In the same way liable to hindrances (*nīvaraṇiya*) and liable to the clingings (*upādāniya*) should be understood. *It is called defilable (saṃkilesikā)*: as it is applied to defilement or it deserves defilement. *That (sā)*: that free from cankers.

203. (502) *Herein (tattha)*: in the context of grossness and subtlety aforesaid. *Mixing up (sambhedo)*: overlapping. One should beware of mixing up (*pariharitabbo*) in such a way that there should not occur the contingency of occurrence of subtlety and grossness again through kind, etc., on the part of those which are told as “gross, subtle”. “*And this is told (vuttañhetam)*”, etc. is stated in order to show by means of *Pāḷi* that the feeling which is subtle according to kind, has grossness according to individual nature, person and mundane plane. *So also pleasant, and so on (evaṃ sukhādayopi)*: here unprofitable feeling is *gross according to kind and subtle according to individual nature*. Pleasant feeling accompanied by profitable *jhāna* is gross according to kind, but it is subtle

according to person as it is the feeling in one who has attainment – in this way it should be applied.

204. “*It should not be insisted upon (na parāmasitabbo)*”: by this sentence the teacher shows that four divisions, beginning with kind, etc. should be understood without mixing with each other only. Thus mixing up [of the classifications] should be avoided, not otherwise. “*The same method everywhere (esa nayo sabbattha)*”: as according to indeterminate, similarly it should be understood according to profitable and unprofitable also, and as according to kind, similarly according to individual nature, etc. too, it should be understood. Thus the teacher points out this meaning.

205. Now “*furthermore (apica)*”, etc. is said in order to show the grossness and subtlety in comparison with each other among the unprofitable, etc. in the context of divisions, such as, kind. “*Because it burns up its own support (nissayadahanato)*”: by this word, the teacher shows the appearance of cruelty which is clear with the feeling accompanied by hatred. *Constant (niyatā)*: according to the law of wrongness, it is constant. The constant which has reached the state of giving immediate result is called *kappaṭṭhitikā*, because it gives result lasting for aeon as in the case of *Devadatta* and others. *Unprompted (asaṅkhārikā)*: it is gross (*olārikā*) due to sharpness of individual nature. *That associated with false view (ditṭhisampayuttā)* is gross (*olārikā*) because of great blame. *That also (sāpi)*: [the feeling accompanied by greed], when associated with false view, when constant, is gross (*niyatā olārikā*); more gross is *that giving result lasting for the aeon (kappaṭṭhitika)*; more gross is *that unprompted (asaṅkhārikā)*. Thus even threefold [relative grossness], referred to together according to the method told above, should be applied separately only. Therefore it is said, “*while the others are subtle (itarā sukhumā)*”. *Without distinction (avisesena)*: without differentiation, such as, that accompanied by hate, that accompanied by greed. *The unprofitable with much result (akusalā bahuvipākā)* is gross because it is more spoilt. Similarly *the profitable with little result (kusalā appavipākā)* is [gross]. The unprofitable with little result is subtle (*appavipākā sukhumā*) because it is less spoilt. Similarly *the profitable with much result (kusalā bahuvipākā)* is [subtle].

206. There are grossness and subtlety of sense sphere, etc., because they are object of gross and the subtle pleasures, but the supramundane is absolutely subtle only. Furthermore the teacher will describe the division therein. *That made of development also (bhāvanāmayāpi)*: through the division of [the feeling of the profitable of the sense sphere] made of development, the division of [the pleasant feeling] made of almsgiving and virtue is shown according to the method – thus it should be understood. Sometimes attention is possible with consciousness disassociated from knowledge at the time of powerful practice of meditation, thus it is said, “*also [the feeling] made of development having two root-causes (bhāvanāmayāpi duhetukā)*”. In the case of resultant and functional feeling in the various planes (*taṃtaṃbhūmivipākakiriyāvedanāsu*): here through the sentence, beginning with, “The resultant feeling of the sense sphere is gross, that of the fine-material sphere is subtle”, the fruit of *Arahat*ship should be carried forth. Through the sentence, beginning with, “The functional feeling of the sense sphere is gross, that of the fine-material sphere is subtle”, and by the sentence, beginning with, [The functional feeling] of the sense sphere which “occurs as the mode of giving is gross, that which occurs as the mode of virtue is subtle”, neither-perception-nor-non-perception should be carried forth. As there is this division on the part of the kind, similarly there is the division on the part of the individual nature, etc. Thus in order to show it, there is the sentence, beginning with, “*pain, etc. (dukkhādi)*”.

207. This entire division is told as based on the characteristic. Therefore it is said, “*and even according to location (okāsavasena cāpi)*”, and so on. *The pleasant also (sukhāpi)*: by the word *also*, the teacher adds neither-painful-nor-pleasant feeling. *Everywhere (sabbattha)*: in all planes. *In its right place (yathānurūpaṃ)*: whatever feeling is acquired wherever, according to that.

208. *According to physical basis (vatthuvasena)*: according to physical basis depending on which feeling occurs. *That having inferior physical basis (hīnavatthukā)*: feeling on the part of one enjoying lesser food, making inferior physical basis as an object is *gross* because of inferior basis. Feeling on the part of one enjoying food made up of paddy and meat is *subtle* because of superior basis.

209. (503) *In the way beginning (ādinā nayena)*: it refers to the entire occurrences in Pāli. *Dissimilarity (visabhāgatā)*: dissimilar portion according to kind, and so on. *Unconnectedness (asamsatṭhatā)*: having the state of different function through the result of suffering, etc., but it does not mean the dissociation (*asampayoga*). If it is so, there happens to be nearness in opposition to farness, therefore connectedness (*samsatṭhatā*) would mean nearness (*santikatā*). Moreover there is no association of one feeling with another feeling. And in the explanation of the word *near* the teacher will say, “because of similarity and resemblance”, therefore the meaning of the word *asamsatṭhatā* should be understood as aforesaid only. *Non-resemblance (asarikkhatā)*: dissimilar individual nature. *In all instances (sabbavāresu)*: in all occasions which should be told according to the method which is told in the division of gross and subtle. *Similarity (sabhāgatā)*: similar portion according to kind, etc. *Resemblance (sarikkhatā)*: similar individual nature through the result of suffering, and so on. Therefore it is said, “Unprofitable feeling is near to unprofitable feeling because of similarity and resemblance (*akusalā pana ... pe ... santike*).”

This is the commentary on the section of the detailed explanation dealing with the past, etc., classifications of the feeling aggregate.

Commentary on Explanation of the Exposition of Order, and so on

(*kamādivinicchayakathāvaṇṇanā*)

210. (504) Pronoun *this (etaṃ)* implies the detailed explanation dealing with classification, such as, past, etc. in this way. *For the division in knowledge (ñānabhedatṭham)*: for the division in knowledge which has different aspects. *As to order (kamato)*: as to order of teaching, according to the reason due to which the order of teaching is made – this is the meaning. *As to distinction (visesato)*: as to the division, namely the distinction between ‘aggregates’ and ‘aggregates as the object of clinging’ – this is the meaning. *As to neither less nor more (anūnādhikato)*: as to the number five. *As to simile (upamāto)*: proper to be compared with simile. *Twice as to how to be seen (datṭhabbato dvidhā)*: proper to be seen through knowledge in two ways. *As to good for*

one seeing (*passantassatthasiddhito*): because of accomplishment of the significance which is intended by the observer. A wise man (*vibhāvinā*): an intelligent man.

211. *Order of arising* (*uppattikkamo*): succession of arising of things which arise according to condition. With the statement, beginning with, “that which is to be abandoned by seeing”,²⁶¹ those which are to be abandoned first are told first, and those to be abandoned next are told next. Thus this is *order of abandoning* (*pahānakkamo*). Having practiced purification of virtue, purification of consciousness should be practiced, similarly another afterwards. Therefore it is said, “‘Purification of virtue ... purification of consciousness’, etc., is order of practice.” The planes which are gradually superior are arranged gradually, thus this is *order of plane* (*bhūmikkamo*). And the item, such as, “the four foundations of mindfulness”,²⁶² etc. is *order of teaching* (*desanākkamo*), because the foundations of mindfulness, etc. are possible even in moment. A gradual instruction, beginning with charity is taught according to gradual development. But charity, etc. here are referred to under the order of teaching because of absence of arrangement of the order of arising, and so on. For the items, such as, “At first embryo takes place”,²⁶³ though belonging to teaching, are referred to under the order of arising, etc., because it is the cause of the arrangement of the order of arising, and so on. *Order of teaching* should be understood as mere order of teaching only with particular intention because it is to be taught with any sequence, otherwise co-existence of many words of Buddha would be impossible through absence of arrangements already told.

212. *By way of sequence* (*pubbāpariyavavatthānena*): aggregates do not arise by way of sequence, such as, at first the materiality aggregate, then the feeling aggregate. *Because they are not to be abandoned* (*appahātabbato*): in aggregates some are not to be abandoned at all. How can there be order of abandoning? For when there is the state of being abandoned in the case of all aggregates, teaching of the aggregates would have been in order of abandoning. *Because what is unprofitable is not to be practiced*

²⁶¹ Dhs. I.

²⁶² Vbh. 193.

²⁶³ S. i. 206.

(*appaṭipajjanīyato*): that is not proper to be practiced as right practice. “*Because feeling, etc. are included in all four planes (catubhūmipariyāpannattā)*”: by this expression the teacher shows that particular plane is not fixed for the feeling, and so on. Order of plane would be possible, if their plane is limited.

213. *Owing to failure to analyze (abhedena)*: having not classified, divided materiality, etc., they are taken together as a group. *Those who have fallen into assuming a self (attagāhapatitaṃ)*: fallen down into the flow of wrong view called the heresy of the self. *By showing the resolutions of compactness in collection (samūhaghanavinibbhogadassanena)*: by showing the divisions of the compactness in the collection of materiality and immateriality while separating immateriality from materiality. *Being the objective field of the eye, and so on (cakkhūādīnaṃpi visayabhūtaṃ)*: it refers to the group of materiality aggregate as a part. That which feels matter as desirable and undesirable is feeling aggregate, therefore [the Blessed One] taught the feeling which feels desirable and undesirable matter – in this way it is to be construed. It is similarly in all cases. Desirable neutral and undesirable neutral should be understood as included by taking desirable and undesirable because they also have the nature of desirable and undesirable. *Thus (evaṃ)*: in the way already told. Formations arise in the object, the aspect of which is perceived by perception, therefore it is said, “*those which form volitionally through the means of perception (saññāvasena abhisankhārake)*”. It is evident that consciousness is the support for the associated states, but in that manner it is not so evident that consciousness is the support for feeling, etc. Therefore it is “*the support for the feeling, and so on (vedanādīnaṃ nissayaṃ)*”. Consciousness dominates because of words, “*Dhammas have mind as their forerunner*”,²⁶⁴ “*Dhammas follow consciousness*”,²⁶⁵ and “*the king, the ruler of the six doors*”.²⁶⁶

214. (505) The expression, “*those that are subject to cankers and are liable to clinging (sāsavaṃ upādāniyaṃ)*”, dealing with the materiality aggregate, occurs in order to reject

²⁶⁴ Dh. 1.

²⁶⁵ It refers to *cetasika* and *viññattirūpa*. Dhs. 1522.

²⁶⁶ DhA. 2. 181.

that kind of individual nature of materiality aggregate because of existence of *dhammas* having no defilements,²⁶⁷ but not to reject materiality having no defilements.²⁶⁸

215. *Only those free from cankers are mentioned among aggregates (anāsavāva khandhesu vuttā)*: here the word *only* (*eva*) is put at improper place. Those free from cankers are mentioned among aggregates only – this is the meaning. *But here (idha pana)*: in ‘Path of Purification’. *All there (sabbepete)*: aggregates as well as aggregates as the objects of clinging.

216. (506) *All formed things that are similar are grouped together (sabbasaṅkhatasabhāgekaṅgaho)*: all formed things are put together according to similarity. For all formed things being taken together according to similar nature, naturally fall into five aggregates. Therein those which have same portions through sameness, such as, molesting, etc. should be understood as ‘similar’. Among the five aggregates, volition (*cetanā*) which has the function of effort has the strong function of forming the formed, therefore volition is called as “formations aggregate”. The others, that is, contact, etc. which are bereft of the special characteristics of “being molested”, etc., should be taken [as formations aggregate] through generality of forming the formed, but individual natures of touching, etc are not referred to separately by the word “aggregate”. Therefore the Perfect One who knows the individual nature of *dhammas* has not stated the aggregate of contact, etc. – thus it should be known. And there is the quotation from the *sutta*, beginning with, “*Bhikkhus*, whatever ascetics or *Brahmanas* there are, who are asserters of eternity and declare the self and the world as eternal, all do so depending and based on these five aggregates only or any one out of these.” By that the widest limit of assumption of self and what pertains to self should be known. By this *sutta* and by another *sutta* which is going to be quoted, the fact is referred to that wrong view which can not be described as the object of sense-desire, etc. arises depending on only aggregates. For there is no *sabhāvadhamma* (phenomena that is the individual nature) other than aggregates and *nibbāna*. *Materiality*: it implies all states,

²⁶⁷ It refers to *nāmakkhanda*.

²⁶⁸ All matters are *sāsava* and *upādāniya*, so the term “*sāsavaṃ upādāniyaṃ*” is used in order to reject that kind of nature of matters, but not to reject *anāsavarūpa*, because there is no *anāsavarūpa*.

individual nature of which is “being molested”. In the case of *feeling*, etc., the same method applies. As there exist the other states which are referred to by the word “aggregate”, such as, aggregate of virtue, etc., and as we have the expressions, such as, “the aggregate of virtue, the aggregate of concentration”,²⁶⁹ we have to say that they are not five only. In order to refute that objection, it is said, “*because the other states have the same designation (aññesaṃ tadavarodhato)*”.

220. (507) “*Because it is the dwelling place (nivāsattānato)*”: it is like the dwelling place, being the place of occurrence. The state of having affliction on the part of the feeling should be understood through the intrinsic suffering (*dukkhadukkha*), suffering in change (*vipariṇāmadukkha*), and suffering due to formations (*saṅkhāradukkha*). The perception serving as the basis for different thoughts, seizing the features of a man or a woman, etc., constitutes the *provocation (samutthānaṃ)* of suffering, such as, suffering in change, associated with lust, and so on. *Provocation*: immediate cause of disease, such as, bile. *The source (nidānaṃ)*: the root-cause like non-benefit in temperature and in food, non-benefit of activity. Consciousness-concomitants are the limbs of consciousness, therefore consciousness is referred to as being like a sick man. As an application of oil on the leprosy leads to more seriousness, activity of an ignorant one through formations of merit, etc. brings pain to the feeling, like having recourse to what is unsuitable. *For the purpose of feeling (vedanattāya)*: for the basic nature of feeling, for obtaining feeling – this is the meaning.

221. Materiality is like a prison (*cāraṇakūpaṃ*) because it is the place of punishment, and it is like a dish (*bhājanūpaṃ*) because it is the receptacle of food. Perception is like the offence (*aparādhūpaṃ*) because it is a cause of punishment in the form of feeling owing to the perception of beauty, etc., and it is like a curry sauce (*byañjanūpaṃ*) because it causes appetite in food, which is feeling. Formations aggregate is like a punisher (*kāraṇakāraṇakūpaṃ*) because it is a cause of feeling and it is like a server (*parivesakūpaṃ*). The server is included because a cook himself mostly serves. Consciousness is like the offender (*aparādhikūpaṃ*) because it is to be

²⁶⁹ D. iii. 229.

afflicted by feeling and it is *like the eater (bhuñjakūpamam)* because it is favoured by feeling.

223. (508) These are referred to as killers *in the Snake Simile (āsīvisūpame)*, “‘The five murderous enemies with drawn sword’: this is, *bhikkhus*, a designation for the five aggregates subject to clinging.”²⁷⁰ They are referred to as burden in *Burden Sutta* “‘Burden’: this is, *bhikkhus*, a designation for the five aggregates subject to clinging.”²⁷¹ They are referred to as devourers *in the To-be-devoured discourse (khajjanīyapariyāya)*: “‘Just like in the past time I was the prey of body, I am the prey of this present body. Moreover if I would accept the future body, in future time also thus I should be the prey of body, just as I am now the prey of this present body.’”²⁷² They are referred to as impermanent, etc. in the *Yamaka Sutta* by the word, beginning with, “He doesn’t understand the impermanent body as it really is, that it is impermanent.”²⁷³ Even if it is said, “All these are intended as aggregates unitedly”, mostly aggregates as objects of clinging should be understood as included therein. For this is the examination of the plane of insight.

224. *Just like a lump of froth (pheṇapiṇḍo viya)*: in the statement, beginning with *like (viya)*, materiality, etc. should be understood similar to lump of froth, and so on. Just as lump of froth is essenceless, feeble, unworthy to be grasped, even if it is taken up, it does not accomplish any use, perforated all over (nothing but holes), formed with many joints, residence of various beings, gradually formed, falling into any stage, definitely being broken. Similarly matter also is essenceless because it is bereft of permanent essence just like wood surrounding the pith of a tree; it is feeble as it can be broken easily; it is not proper to be taken up as permanent, or eternal, or I, or mine; even if it is taken up in that manner, it is not like that; it has many holes; formed with eighty hundred joints; residence of many families of worms; gradually formed through embryo, etc. it is destroyed in all the stages beginning with the period of embryo, and it is

²⁷⁰ S. iv. 174.

²⁷¹ S. iii. 25.

²⁷² S. iii. 87.

²⁷³ S. iii. 114.

definitely broken. In the Commentary (*Atthakathāyam*)²⁷⁴ however ‘not being able to crush’ is the relation between standard of comparison and the thing to be compared.

As bubble is essenceless, feeble, unworthy to be grasped, even if it is taken up, it does not accomplish any use, it does not last long, similarly feeling also. Moreover bubble is formed depending on four reasons, that is, surface of water, drop of water, wet dirt in water and wind that catches after having collected, having made hollow. Similarly feeling also arises depending on four reasons, that is, physical base, object, dirt of defilement, and impingement of touch. For as wind produced out of collection of drops forms something called bubble on the surface of water after having collected synovial fluid called wet dirt in water, having made hollow. Similarly contact produced out of arrival of object into the range of physical base makes something called feeling on having collected dirt of defilement which is unbroken through the state of co-operative condition. This is told with reference to feeling belonging to the round of rebirths, produced out of defilements which are the root causes and relish object. Or according to the maximum limitation four conditions are referred to, but [feeling] arises definitely even though they are less. Here temporary enjoyment is told as the relation between standard of comparison and the thing to be compared.

But *mirage* (*marīcikā*) is essenceless, unworthy to be grasped. For it is not possible to drink or to bathe or to fill up the pot after having taken up. Similarly perception also is essenceless, unworthy to be grasped. Furthermore mirage moving forcefully, appearing as it were having speedy waves, deceives people. Similarly perception also, occurring in object with such forms as blue, yellow, long, short, not remaining in just its individual nature, deceives people by causing wrong conception, such as, “beautiful, happy, permanent”, and so on.

Plantain trunk (*kadalikkhandho*) is essenceless, unworthy to be grasped. For it is not possible to apply for the use of beam, etc., after having taken it; even if it is applied it doesn’t work; and it is combination of many films. Similarly formations aggregate also

²⁷⁴ SA. 2.3.95; AbhA. 26.

is essenceless, unworthy to be grasped. For it is not possible to take it permanent, etc.; even if it is taken, it is not like that; and it is combination of different states. For characteristic of contact is one thing, that of volition, etc. is the other thing. However having brought all of them together, they are called formations aggregate.

Conjuring trick (māyā) is essenceless, unworthy to be grasped. For it is not possible to accomplish the function one wishes after having taken it; it is short, quickly manifested; it deceives people while showing non-jewel, etc. as the form of jewel, and so on. Similarly consciousness also is essenceless, short, quickly manifested; it causes someone to understand as if coming, going, standing, and sitting, with one and same consciousness. As a matter of fact consciousness at arrival is one thing, consciousness at departure, etc. is the other thing. Thus consciousness is similar with conjuring trick.

All five aggregates as objects of clinging have their individual natures foul only due to the state of bases of impurity of defilements. Therefore they should be seen as only foul, and so on. Still there is somewhere [in some of *rūpakkhanda*] some special aspect which is easily noticed. Therefore there is the sentence, beginning with, *and in particular (visesato ca)*. Therein four foundations of mindfulness are the removers of fourfold perversion.²⁷⁵ Therefore the state of foulness, etc. should be seen towards the material aggregate, etc. as the object of four foundations of mindfulness.

225. (509) *He is not vexed by the aggregates (khandhehi na vihaññati)*: because their individual natures are known. Even one who practices insight doesn't get pain even at the destruction of these aggregates. There is no necessity to tell about one whose cankers are destroyed. For they will not be troubled by aggregates even in future.

226. *He fully understands nutriment consisting of physical nutriment (kabalīkārahāram parijānāti)*: because of the words, "From arising of food is the arising of body",²⁷⁶ while abandoning lusting wish towards internal materiality, he abandons lusting wish even in nutriment consisting of physical nutriment which is the condition of internal materiality

²⁷⁵ Fourfold perversion: *asubhe subhan ti, dukkhe sukhan ti, anattani attā ti, anicce niccan ti.*

²⁷⁶ S. iii. 59.

– this is the meaning. This is *full understanding as abandoning* (*pahānapariññā*). One who grasps internal materiality, however, grasps nutriment consisting of physical nutriment which is the condition of internal materiality. This is *full understanding of the known* (*ñātapariññā*). He observes rise and fall of internal materiality. This is *full understanding as investigating* (*tīraṇapariññā*). Thus it should be applied. In this way when three kinds of full understanding are accomplished, these perversion, etc. are surely destroyed. Therefore it is said, “*He abandons the perversion [of perceiving] beauty in the foul (asubhe subhanti vipallāsaṃ pajahati)*”, etc. “*He breaks the bodily tie of covetousness (abhijjhākāyaganthaṃ)*” is said with reference to covetousness in the form of greed for sense-desire. For there is abandoning of greed of sense-desire through insight into foul, or the teacher speaks of abandoning of entire attachment under the name of greed for sense-desire. *He doesn’t cling (na upādiyati)*: he doesn’t seize, he doesn’t cause to arise.

227. Full understanding of contact should be applied with same method as told in full understanding of nutriment, such as, “While abandoning lusting wish for feeling, he abandons lusting wish in nutriment consisting of contact which is the condition of feeling”, because of words, “With contact as condition feeling comes to be.”²⁷⁷ By seeing feeling as pain, *the perversion of perceiving pleasure is abandoned (sukhanti vipallāsaṃ pajahati)*. As desire of becoming is for pleasure only, while abandoning craving for feeling *he crosses the flood of becoming (bhavoghaṃ uttarati)*. From that only, “*he is freed from the bond of becoming (bhavayogena viśamyujjati)*. *He becomes canker-free as regards the canker of becoming (bhavāsavena ca anāsavo hoti)*.” While seeing any type of feeling as pain he doesn’t worry about new pain produced or pleasure destroyed in him by other. From that *he breaks bodily tie of ill-will (byāpāda-kāyaganthaṃ bhindati)* due to abandonment of base of attack, such as, “Someone has done loss for myself.”²⁷⁸ Not following a maxim, “Purity lies in heaven which is mostly made up of pleasure”, while considering purity through cow-asceticism (*gosīla*) and cow-vow (*govata*), etc., he behaves through desire for pleasure. Therefore

²⁷⁷ M. i. 111; S. ii. 1.

²⁷⁸ Dhs. 190.

while abandoning craving for feeling, “he doesn’t cling with rules and ritual clinging (*sīlabbatupādānaṃ na upādiyati*).”

228. Mental volition is formations aggregate, but perception is associated with it, therefore while seeing perception and formations as not-self he abandons lusting wish towards mental volition, discerns it, judges it. Therefore it is said, “one who sees perception and formations as not-self fully understands nutriment consisting of mental volition (*saññaṃ saṅkhāre ... pe ... parijānāti*).” One who sees perception and formations as not-self dispels any kind of wrong view, just like wrong view about self is dispelled because all sorts of wrong view are rooted in wrong view about self. While showing it, it is stated, “He crosses the flood of views. ... He doesn’t cling with self-theory clinging (*diṭṭhogaṃ uttarati ... pe ... attavādupādānaṃ na upādiyati*).”

229. One who sees consciousness as impermanent (*viññānaṃ aniccato passanto*): endeavouring all three contemplations under contemplation of impermanence with all three full understandings, he fully understands nutriment consisting of consciousness (*viññānāhāraṃ parijānāti*). But here specially he abandons the perversion of perceiving permanence in impermanence (*anicce niccanti vipallāsaṃ pajahati*). Because idea of permanence arises mostly in consciousness, one assumes solidity in consciousness through ignorance. Therefore having resolved solidity, one who sees it as impermanent crosses the flood of ignorance (*avijjogaṃ uttarati*). Due to that only he is free from the bond of ignorance, and becomes canker-free as regards the canker of ignorance (*avijjāsavena anāsavo ca hoti*). Clinging to mere rules and ritual takes place due to power of ignorance, thus while abandoning it “he breaks the bodily tie of holding mere rules and rituals (*sīlabbataparāmāsakāyaganthaṃ bhindati*).”

“But, *bhikkhus*, as to that which is called ‘mind’ and ‘mentality’ and ‘consciousness’—the uninstructed worldling is unable to experience revulsion towards it, unable to become dispassionate towards it and be liberated from it. For what reason? Because for

a long time this has been held to by him, appropriated, and grasped thus: ‘This is mine, this I am, this is my self’.”²⁷⁹

Because of such words, one who sees consciousness as permanent clings to wrong-view clinging. Thus one who sees it as impermanent does *not cling to wrong-view clinging* (*ditṭhupādānaṃ na upādiyati*).

Such blessings there will be (evaṃ mahānisamsanti): thus there will be great glorification due to the means towards removal of all defilements, such as, perversion, etc. as aforesaid. *As killers (vadhakādivasena)*: as killers who have raised their weapons, etc. *He should see (passeyya)*: he should see through knowledge and vision directly.

Commentary on the Description of the Aggregates is completed.

This is the commentary on the fourteenth chapter.

²⁷⁹ S. ii. 94.

Chapter Three
Commentary on
Description of the Bases and Elements
(XV)

(āyatanadhātuniddesavaṇṇanā)

Chapter Three
Commentary on
Description of the Bases and Elements (XV)
(*āyatanadhātuniddesavaṇṇanā*)

Commentary on the Detailed Explanation of the Bases
(*āyatanavitthāarakathāvaṇṇanā*)

1. (510) Having quoted the term, ‘bases’, from the earlier expression, “aggregates, bases”, the specification with number is expressed through the word “*twelve bases (dvādasāyatanāni)*”. Herein what should be told will be told further by the author himself. The sentence, beginning with the eye base (*cakkhāyatanam*) shows individual nature of bases.
2. *The meaning (attho)* means literal meaning, but the meaning of nature means *characteristic itself (lakkhaṇameva)*. That literal meaning, however, is twofold, special and common. Herein the special means word meaning, such as, eye, the common means word meaning, such as, bases because it is common to all twelve bases.
3. While showing first the special among them, it is said, “*firstly individually (visesato tāva)*. Herein the special means the special meaning, the literal meaning, such as, eye – this is the meaning. *It enjoys (assādeti)*: herein the word *cakkhati* is in the sense of tasting taste, such as, “It relishes honey, it relishes curry” – accordingly he tells the meaning. The eye *relishes a visible datum (rūpam assādeti)* because of words,

“*Māgandiya*, the eye delights in forms, takes delight in forms, rejoices in forms.”²⁸⁰ Even though the ear, etc. take delight in sound, etc., there is the special meaning told in *Pāṭi* as, “This eye has sensitivity depending on the four primary elements,”²⁸¹ and also in Commentary as, “It has the characteristic of sensitivity of primary elements that is ready for the impact of visible data.”²⁸² As it is well established in that sense, the term *cakkhu* should be understood to apply to the eye only, like the term *go* applies to the cow, and so on. In this way it should be understood.

It makes clear (vibhāveti ca): the teacher explains the meaning according to the word ‘*cakkhati*’ established through grammatical rule. *Cakkhati* means *ācikkhati* (to tell). It speaks clearly – this is the meaning. The eye tells what is even and uneven like a speaker, therefore it is said, “*And it makes the meaning clear (vibhāveti cāti attho).*” Or as the verbal root has got multiple meanings, the meaning of clarification is to be understood on the part of the term *cakkhati*. A visible datum which undergoes an alteration in appearance like the visible form of chameleon and the like which undergo an alteration in appearance at the time of attachment and hatred, etc., makes visible the state which is in the heart and evidences it as if it were a real visible object. It shows a visible datum by making it, as it were, have a body – this is the meaning. Or the word *rūpaṃ* means expansion; and expansion is the same as evidencing. Therefore it is said, “*It evidences – this is the meaning (pakāseṭi attho).*” As verbal root has many meanings, the word *rūpaṃ* should be understood as having the meaning of evidencing. *Rūpayati* (it makes visible) is a derivative of the word ‘visible-datum’ (*rūpaṃ*) that expresses appearance, while *ruppati* (it is molested) as a derivative that expresses the materiality aggregate – this is the difference. *It is uttered (udāharīyati)*: if it is taken in the sense of *vuccati* (to be said), only the sound of words (*vacanasadda*) would be covered. Here sound is not the sound of words only, but rather it is all that which can be cognized by the ear. *It is emitted (sappati)*: by its own conditions it is emitted (*sappiyati*), it comes to the state which can be cognized by the ear – this is the meaning.

²⁸⁰ M. i. 503.

²⁸¹ Dhs. 134.

²⁸² DhsA. 600; Vis. XIV. 37.

It betrays (sūcayati): it illuminates its own physical base which is hidden by means of smell, saying, “This is good smell, this is bad smell”, or, as it were, it backbites the physical base of flower, etc. that is hidden, saying “Here is flower, there is fruit of *Campaka*, etc., and there is mango.” *It evokes life thus it is a tongue (jīvitam avhayati jivhā)*: through inclination towards nutritive essence which is the cause of life, as swallowing is based on taking taste.²⁸³ This is the etymological explanation. *The body (kāyo)* is specifically told as origin of vile states subject to cankers, because the body is more specific cause of cankers among nose, tongue, and body, which are specific causes of greed for sense-desire, produced by *kamma* caused by greed for sense-desire, which never become the causes of the supremacy. Therefore beings enjoying happiness of touch, serve even sexual intercourse. *Place of arising (uppattideso)*: abode of arising is the meaning. Or the four aggregates having body-faculty as their basis are told specifically as defilement because they are the cause of powerful defilement of sense desire, etc. Therefore this is the place of their arising.

It measures (munāti), as it were, measuring by means of *nāli*. It knows the object, as it were, weighing with the great scale – this is the meaning. Or it knows, thus *it is mind (mano)*. It knows each object by delimitation – thus it is said. *They cause their own characteristic to be borne (attano lakkhaṇam dhārenti)*: those eye, etc. which should be told taking the term ‘*āyatana*’ at the end by specific characteristic has been said in that way, but other states that are objects of the mind have been taken as one base by common characteristic only. For earlier bases are clear through the relation of object and possessor of object, which are called gross senses, objects, and mind. Other [mental-data] that are the objects of the mind, are not so clear, like [earlier bases]. It is not that they do not bear their own individual nature. In order to show this meaning the term *dhamma* is used. *Dhammas* are so called because they are noted as common nature. As the visible data, etc. are known through eye-consciousness, etc., owing to their own specific individual nature only, but these are not so. These are known through the mind because of many *dhammas*, because of commonness and because of universal nature.

²⁸³ Similar passage occurred in XIV. 36.

4. (511) *By its own (sena sena)*: by its own (*sakena sakena*). *Stand (utthahanti)*: coming into existence. *Exert (vāyamanti)*: attempt, they do their own function – this is the meaning. Here they are actuated in this sense, thus it is called as *āyatana*. In the word *āyatanāni*, the term *āyatana* is in the sense of locative. It is in the sense of doer in the second and third [explanation of the term *āyatana*]. *And they (te ca)*: states of consciousness and its concomitants. For they assemble, come, occur in respective doors and objects. Therefore they are called *origin (āyā)*. *They give them scope (vitthārenti)*: as they (those states of *cittacetāsika*) have not arisen earlier, they are hidden, unclear; after that [these doors-cum-objects] expand them, make them clear; they cause to arise – this is the meaning. *And this (idañca)*: suffering of the round of rebirths. *Doesn't recede (na nivattati)*: it doesn't recede by way of complete cessation. *Base, base (āyatanam āyatanam)*: this repetition is to show that it is well established in eye, etc. through its designation.

5. (512) Thus having told the meaning of the word *āyatana* by dividing components, now in order to show it in optional way also it begins with “*furthermore (apica)*”, and so on. *In the delightful (manoramme)*: in the sense of bearing tasty fruits, in the sense of not having trouble.

6. *They dwell there (nivasanti)*: as it were they dwell. Therefore it is said, “*Because they exist in dependence on them (tadāyattavuttitāya)*.” The place where gold and gems are scattered, exist, as if dwelling, is their mine (*ākaro*), similarly consciousness and its concomitants dwell in the eye, etc., thus they are their mine. In order to show this meaning it is said, “*And they frequent the eye, etc., because they have them as their support and as their object, so the eye, etc., are their mine (cakkhādīsu ca ... pe ... ākaro)*.” *Because they have them as their support (tannissitattā)*: here mind does not become the support condition for consciousness and its concomitants beginning with mind consciousness, therefore its state of being a door should be seen as the state of support for them. Consciousness and its concomitants, not having been earlier, being manifold, arising through unity of condition, can be known together, assemble, as it were. Thus it is said, “*Because they meet together using them as physical basis, door and object (vatthudvārārammaṇavasena samosaraṇato)*.” There is no little existence of

dhammas in the extent of future. Therefore it is said, “There is no collection in future.”²⁸⁴ *Because they arise just there (tattheva uppattito)*: because they arise only in those eye, and so on. Considering eye, etc. that have become the condition for arising as the place of arising, as it were, it is said by way of metaphor. For there is no place of arising for immaterial states absolutely. At the moment when [the eye, etc.] become the support and object for them, (then) they become *the place of their birth (sañjātideso)*. There is no relation of container and thing to be contained for materialities in addition to the state of condition. Therefore it is said, “*having them as their supports and objects (nissayārammaṇabhāvena)*.” The characteristic of condition has negative assertion as major. Therefore it is said, “*Because they are absent when the eye, etc. are absent (tesaṃ abhāve abhāvato)*”, not “Because [they] exist, when [the eye, etc.] exist.”

7. *In the sense already stated (yathāvuttenatthena)*: in the sense already said, beginning with “it relishes (*cakkhati*)”, etc., “because of its actuating, because of being the range of the origin (*āyatanato āyānaṃ tananato*)”, etc., and “the sense of place of abode (*nivāsattāṇaṃ*)”, and so on. Because states included in mental-data base are mostly numerous, they, being many, become active as a whole. Therefore “*they are the mental-data and those are a base (dhammā ca te āyatanaṇca)*” is described as plural in number.

8. (513) It is called *characteristic (lakkhaṇaṃ)* which refers to individual nature because it is to be noted (*lakkhitabbato*) accordingly or it is noted by [individual nature].

9. *As to just so much (tāvabhāvato)*: by that much. By this the teacher shows the state neither less nor more. Because of absence of any state not included in twelve bases, there is no question that they are more than twelve. But bearing its own characteristic is common characteristic for all. Considering thus there would be possibility to question that they are less than twelve. In order to show it there is the sentence, beginning with, “*the eye, and so on (cakkhādayopi hi)*”.

²⁸⁴ Nd1. 43.

10. In other words, the life continuum mind (*bhavaṅgamanasaṅkhāto*): it occurs after vibrating twice. Only when there has been occurrence of the life continuum in the way of vibration, there arises advertent, not otherwise. Taking it as the reason for advertent, “What is called life continuum mind is ... a door of arising (*bhavaṅgamanasaṅkhāto ... pe ... uppattidvāraṃ*).” Uncommon (*asādhāraṇaṃ*): not common to eye-consciousness, and so on. When there is state of being uncommon, the eye, etc. should be understood as not taken in the mental-data base because they have been taken as the door. Or optionally being uncommon is told with regard to uncommon state from that door and object.

11. (514) Non-application should be understood with regard to order of arising, etc. by mostly arising, arising together, and so on. For sometimes mostly the eye-base, etc. arise together for some being. Further it is said, “For some beings there appear eleven bases at the moment of birth in sensuous world,”²⁸⁵ and so on. Therefore order of arising is not applicable to the bases; the order of abandoning [is also not applicable to them] because the profitable and the indeterminate should not be abandoned; the order of practice [is not applicable to them] because the unprofitable and some indeterminate should not be practiced; and the order of plane [is not applicable to them] because ten and half bases belong to absolutely sense sphere, because others are included in the four planes, and because some belong to supramundane state. “As regards the internal bases (*ajjhattikesu hi*)”: by this the teacher shows that the internal bases should be dealt with first because they are internal and possessor of the object. Even among those which should be told first, the eye base is taught foremost as it is very clear.

Next the nose-base, and so on (*tato ghāṇāyatanādīni*): here the nose base, etc. should not be taught before the eye and ear because they are not so helpful. As it is impossible to speak together, it should be taught in one order, thus they should be taught by order of nose, and so on – this is the implication. If taught otherwise, it is impossible not to put a question and it is impossible not to explain what should be known. Or the eye, etc. are told first because they bear present object. They are very clear as to the object. But

²⁸⁵ YamA. 18-21.

some of mind base have present object. ... (etc.) ... Some have the object which is not-so-classifiable, thus it is taught last. Even among bases having present object, four bases having object of derived matters are taught first,²⁸⁶ and next the base having object of the primary elements.²⁸⁷ Even among bases having the object of derived matters, there is order of teaching in the case of the eye, etc. in order to clarify receiving of the object more distant, distant, more speedy and speedy.²⁸⁸ The pair of eye and ear takes the distant object, thus they are taken first. Even between them the eye takes more distant object, thus it is taught first of all. For even though seeing the very distant stream of river, one cannot hear the sound of clash of stream. Among nose and tongue, the nose has more speedy behavior, thus it is taught first. As soon as food is placed in front, its smell is smelt. Or according to the place of the body there is order of teaching for them. For in this body the place of the eye is over all, lower than that is the ear, lower than that is the nose, lower than that is the tongue. Likewise major portion of the body is lower than that. But because mind is immaterial, it is told last. The external bases are told after them, because they are their objects, their meanings are already told. In that way even their order should be known. [Mind] has as its resort the objective field, thus it is *gocaravisaya*. It refers to mind. Of which objective field is the resort of the mind? Among five, beginning with the eye, etc.

12. *By determining the reason for the rising of consciousness (viññānuppattikāraṇavavatthānato):* as the reason for the rising of the eye-consciousness, etc. is determined, as it is explained. By this word, the teacher said reason of term visible data, etc. after the eye, and so on.

13. (515) *As they have been included (saṅgahitattā):* because [the mind base and one part of the mental-data base] have been included in the way of counting.

14. *As to kind (jātivaseṇa):* according to similarity with the eye. *Division of condition (paccayabhedo):* divisions like *kamma*, and so on. The eye base becomes different,

²⁸⁶ *Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ.*

²⁸⁷ *Kāyāyatanaṃ.*

²⁸⁸ *Dūrātara* refers to *cakkhāyatanaṃ, dūra-sotāyatanaṃ, sīghatara-ghāṇāyatanaṃ, and sīgha-jivhāyatanaṃ.*

dissimilar according to the division of profitable and unprofitable *kamma* which has divisions like charity, etc., killing living beings, etc., and according to the division of conditions which are internal and external, which are co-operative causes of profitable and unprofitable *kamma*. *Classified according to destiny (gatibhedo)*: from hell upwards, and various divisions like footless birth, etc., because there is the division of the birth or at the birth. *Division according to class [of beings] (nikāyabhedo)*: such as, elephants, horses, and such as Khattiyas. *Division according to person (puggalabhedo)*: division of continuity of any given living being. Whatever endless divisions of bases like the eye, etc. are told, the same is the division of the heart base, because it doesn't transgress such divisions. Similarly the mind base is also to be explained as having infinite variety. Since supramundane consciousnesses are not without *jhāna*, eight supramundane consciousnesses become forty through five *jhānas*. Thus after having added them in eighty-one kinds of mundane consciousness, it is said, "one hundred and twenty-one kinds (*ekavīsuttarasatappabhedañca*)". *The physical base (vatthu)*: the eye, and so on. With such divisions the consciousness has *infinite variety (anantappabhedam)*. *Progress (paṭipadā)*: painful progress, and so on. By the word, *etc. (ādi)*, *jhāna*, predominance, plane, object, etc. should be included. Blue is similar to blue, others are dissimilar (*visabhāgam*). *Condition (paccayo)*: *kamma*, and so on. Therein it should be understood that there is division, such as, the state of being originated from the profitable *kamma*, and the state of being originated from cold temperature. By the word, *etc. (ādi)*, destiny and class of beings²⁸⁹ should be included. *Due to division of various individual essences (sabhāvanānattabhedato)*: pleasant, painful, neither-painful-nor-painful – such is *the division of individual essence (sabhāvabhedo)*; what is originated through contact of eye, what is originated through contact of ear, etc. – such is *variousness (nānattam)*.

15. (516) There is the sentence, beginning with, "for not (*na hi*)" in order to elaborate the meaning told in brief as: "having no provenance and no destination". As [formed bases] had no individual natures in the past and future, they do not come from anywhere

²⁸⁹ In the case of variety of external bases, the classification according to person is not to be applied, because the commentator tells us that the word *ādi* here includes only *gati* (destiny) and *nikāya* (class of beings).

before their rise, nor do they go anywhere after their fall. As they have transitoriness even at the present time, they have nature of impermanent, painful and changing. Therefore there is the sentence, beginning with, “*on the contrary (atha kho)*”. Attempting through the action of motion is called *īhā* (curiosity); activity through thinking is interestedness (*byāpāra*). While showing interestedness, it is said, “*For it does not occur to the eye and the visible datum (na hi cakkhurūpādānam evaṃ hoti)*”. While showing curiosity, there is the sentence, beginning with, “*They have no ... (na ca tāni)*.” Both these passages refer to curiosity and interestedness individually,²⁹⁰ therefore it is the explanation against the sequence. *It is the absolute rule (dhammatāva)*: it is its own nature only. Or *dhammatā* means the state of being the door, etc. which are able to be the causes for [bases] that are devoid of curiosity and interestedness. In this sense the pronoun *yaṃ* should be taken in the sense of ablative. In the first meaning the term *yaṃ* is used as a qualifier of *sambhavanam* (coming into existence).

16. Because of the sacred words, “*O bhikkhus, the vacated village is the synonym for these six kinds of internal bases*”,²⁹¹ they should be regarded as the vacated village. In the vacated village, even though it is regarded as having food and drinks, whatever vessel is taken, is taken as empty only. Similarly even though they are taken as permanent, after investigating wisely they should be regarded as empty only. Therefore it is said, “*Because they are devoid of lastingness, pleasure and self (dhuvasubhasukhattabhāvavirahitattā)*.” The visible datum, etc. are considered as destroyer of the eye, etc. at the doors like the eye, etc. through the state of the producer of greed and displeasure. *Six creatures (cha pāṇakā)*: serpent, crocodile, bird, dog, jackal and monkey. *Their resorts (tesaṃ gocarā)*: the uneven place, hole, sky, village, cemetery, and forest. In this context the similarity of the visible datum, etc. with uneven place, etc. should be justified, because visible datum, etc. are enjoyed by the eye, etc., which have inclination of uneven place, etc., which are clung-to matters similar to serpent, crocodile, bird, dog, jackal, and monkey as the sixth.

²⁹⁰ Here the sequence in explaining the words *īhā* and *byāpāra* is broken. In the text *īhā* occurs first and then *byāpāra* comes, but in commentary the sequence is made opposite. Why? Through this breaking of the sequence, it is indicated that the both are individually applied to both.

²⁹¹ S. iv. 174.

This is the commentary on the section of the detailed explanation dealing with bases.

Commentary on the Detailed Explanation of Elements

(*dhātuviṭṭhārakathāvaṇṇanā*)

19. (517) *Consciousness of the eye (cakkhussa viññāṇaṃ)*: consciousness of the eye that serves as a cause. It is certain that materiality, light, attention, etc. also become its cause, but they constitute common cause. The eye is uncommon. Therefore this is described through uncommon cause just as the sound of the drum and sprout of barley. Moreover the eye is uncommon to other consciousness,²⁹² common for all visible data like blue, etc. Therefore it is referred to as the possessor.

It sorts out (vidahati):²⁹³ you should behave in such and such a way, thus it produces (*uppādeti*), as it were, appointing (*vinīyujjamaṇaṃ*) – this is the meaning. And *it sorts out*: the root-meaning only is shown, when distinguished by prefix. Therefore even without prefix the term *dhātu* (element) tells that meaning – thus it should be understood. And as the word *dhātu* has been established by the doer, the object, the action noun, the instrumental case and the locative case, five meanings are given.

20. Supramundane elements do not sort out (*vidahanti*) the suffering of the round of rebirths, on the contrary they destroy (*vidhaṃsenti*) it. That is why *dhātu* is specified as “mundane (*lokiyā*)”. *Defined (vavatthitā)*: existing (*avatthitā*), or not overlapping each other. *Elements of gold and silver, and so on (suvanṇarajatādidhātuyo)*: stones, etc. which are the foundation of gold, and so on. *Accordingly as appropriate (yathāsambhavaṃ)*: here some teachers give the meaning, “Whatever meaning is

²⁹² In the sentence *tathā hi cakkhu puggalantarāsādhāraṇaṃ, nilādisabbarūpasādhāraṇaṃcāti sāmibhāvena niddiṭṭhaṃ*, it is difficult to get the meaning of *puggalantarāsādhāraṇaṃ*. Ven. Mahasi suggests that instead of *puggalantarāsādhāraṇaṃ* it should be *viññāṇantarāsādhāraṇaṃ* which means that *cakkhuvīññāṇa* is uncommon to other *viññāṇaṃ*. In VbhAṬ. 45, however, the reading is *puggalantarāsādhāraṇaṃ*.

²⁹³ The word *dhātu* is explained first as *vidahati*, here we find phonetic connection as: the prefix *vi* is connected with *vinīyujjamaṇaṃ*, *daha* with *dhā*, and *ti* with *tu*.

possible in the context of elements, which are mundane and supramundane, accordingly.” That is not correct because it is told with qualification, “for mundane elements”. And the reading “accordingly as appropriate ” is taken in the context of significance, not in the context of the word *dhātu*. It is certain that all five meanings are desirable with regard to all those, beginning with the eye, and so on. Still when doer is desirable in regard to particular state among those, beginning with the eye, etc., the state of object is not desirable. When objectivity is, however, taken, at that time doer should not be taken. Similarly the reading *yathāsambhavaṃ* is to be taken in the remaining elements also. Therefore there is the sentence, beginning with, “*thus among those beginning with the eye (iti cakkhādīsu)*”.

21. (518) *They are elements since they bear their own individual nature (attano sabhāvaṃ dhārentīti dhātuyo)*: here also the verbal accomplishment of the word *dhātu* is to be known as *dhāti* (it bears), because the root *dhā* is in the sense of bearing (*dhāraṇattho*). This meaning of the doer is different from the earlier meaning, because the individual nature of *vidhāna* (sorting out) and *dhāraṇa* (bearing) is different. The prominent meaning of the word *dhātu* (element) is separately mentioned as bearing of mere individual nature which is soulless. *These are elements like those elements (dhātuyo viya dhātuyo)*: here just as the word, ‘lion’, which is properly applicable to the higher class of lion,²⁹⁴ is used in the case of a man, the word, “element”, which is customarily used to indicate the parts of rock, is also metaphorically used to cover those, beginning with the eye. *Nāṇañeyyāni* means knowledge and knowable. Their component parts, standing for the divisions of knowledge and knowable are called elements. They are the *constituents of knowledge and the knowable (ñāṇañeyyāvayavā)*. There *division of knowledge (ñāṇappabhedo)*:²⁹⁵ a portion of mental-data element. *Division of the knowable (ñeyyappabhedo)*: all eighteen elements. Elements are just nothing but constituents of knowledge and the knowable. Or alternatively individual nature which should be known by knowledge, unequivocal, indicated by the term element is *ñāṇañeyyo*. It cannot be known by wrong view, etc. causing incorrect

²⁹⁴ According to VbhAT. 45 the reading is *ettha sīhasaddo viya kesarimhi nirulho*, which is proper instead of the reading *nirulhā*. And Thai edition also it is *nirulho*.

²⁹⁵ The words *ñāṇappabhedo* and *ñeyyappabhedo* do not occur in Vis, but here in *ṭīkā* they are recorded as if occurring in the text, that is, Vis.

understanding – this is the meaning. The eye, etc. are *the constituents (avayavā)* of that individual nature to be known by knowledge. The term element, which is used to indicate the flavor, etc. having constituents of dissimilar characteristic, is metaphorically used for the eye, etc. having dissimilar constituents. Or the term element is conventionally used in the case of eye, etc., just like it is conventionally used in the case of flavor, and so on.

22. “It is a term for what is soulless (*nijjīvamattassetam adhivacanam*)”: by this word, the teacher shows that the term element is conventionally used to denote the word meaning of mere soulless. One has six elements. Thus one is called *chadhāturo*. A collection of *dhammas*, which is called an individual in this world, has six elements that is merely collection of six individual natures, which are soulless, beginning with, earth. Here there is no life or person as such – this is the meaning.

24. (519) The order of the eye, etc. is already told above. Here showing the order of three elements in each triplet, it is said, “*according to successive definition of cause and fruit (hetuphalānupubbavavatthānavasena)*”. Successive definition of cause and fruit is just the state of cause and fruit. (The) mind and mental-data elements are the cause of mind-consciousness element. It should be applied accordingly. Functional mind element²⁹⁶ is the condition for the mind consciousness element through decisive support (*upanissaya*) as the heading. Resultant mind element²⁹⁷ is the condition for resultant mind consciousness element²⁹⁸ through proximity (*anantara*), etc., and all²⁹⁹ are the condition for the remaining mind consciousness elements³⁰⁰ through decisive support as the heading. Mental-data element, beginning with feeling, when co-born, is the condition for the mind consciousness through *sahajāta* (co-nascence), etc.; when not co-born, it is its condition through *anantara*, etc., through *upanissaya*, *ārammaṇa*, and so on. Or it should be applied through the mind which has become the door. For mind which has become the door is called mind element in the sutta. Or accordingly it should

²⁹⁶ It refers to five-door advertent consciousness.

²⁹⁷ It refers to receiving consciousness.

²⁹⁸ It refers to investigating consciousness.

²⁹⁹ It refers to all three mind-elements.

³⁰⁰ It refers to other *kusala*, *akusala* and *kiriya* mind-consciousness.

be understood that mind element is the condition for the mind consciousness. In the word *cause* (*hetū*), condition (*paccayo*) is implied. *Fruit* (*phalaṃ*) is that which has arisen from condition. Therefore there is the sentence, beginning with, “*eye element* (*cakkhudhātu*)”.

25. (520) *According to all of them* (*sabbāsaṃ vasena*): according to thirty-five elements, beginning with the illumination element as already mentioned. That which has not got absolute individual nature is never included among things which have absolute individual natures. Therefore it is said, “*existing in their individual essence* (*sabhāvato vijjamānānaṃ*)”.

26. Those, beginning with the moonlight and the sunlight, are splendour of visible colour only. Therefore it is said, “*The visible-data element itself is the illumination element* (*rūpadhātu yeva hi ābhādhātu*).” *It is bound up with visible-data and so on* (*rūpādipaṭibaddhā*): the sign of the beautiful should be known as the base of greed,³⁰¹ therefore instead of saying, “merely visible-data, and so on”, the teacher used the term *paṭibaddha* (bound up with). Even though there is no state of base of greed, the objects consisting of profitable *kamma*-result constitute *beauty element* (*subhadhātu*) – thus the second option is told. *The remaining* (*sesā*): states associated with mind-consciousness element. *Merely the cessation of two elements* (*dhātudvayanirodhamattaṃ*): here it is cessation of the mind-consciousness and mental-data element³⁰² because it is the cessation of thought-arising in the fourth immaterial state. For the cessation of consciousness element and mind element like the cessation of the other consciousness is accomplished through the power of attainment. Therefore two elements are taken.

27. “*Merely mental-data element* (*dhammadhātumattaṃ*)”: it is told because sense-desire element can be covered by mental-data element. *Associated with sense-desires* (*kāmapaṭisaṃyutto*): associated with greed for sense-desire, or accompanied by cord of sense-desire by making an object. *In this interval* (*yaṃ etasmiṃ antare*): in this space

³⁰¹ *rāgavatthubhāvena gahetabbākāro subhanimittam.*

³⁰² Here Burmese edition reads *manoviññāṇadhātūnaṃ nirodhamattaṃ*, but Sinhalese edition reads *manoviññāṇadhammadhātūnaṃ nirodhamattaṃ*. In this context, Sinhalese reading is better. Because this is the explanation of cessation of two elements of the cessation-of-perception-and-feeling.

limited by *Avīci* hell and *Paranimmitavasavattī* deities. Having its sphere here (*etthāvacarā*): they move in the lower space after plunging. Even though they move elsewhere they are included in the same place already mentioned, therefore it is said, “included here (*ettha pariyāpannā*)”.

28. The renunciation element is the mental-data element only (*nekkhammadhātu dhammadhātu eva*): it is told optionally. All profitable states (*sabbepi kusalā dhammā*): all the blameless states beginning from meritorious act of giving, meritorious act of morality, and ordination up to the attainment of the highest path. Element of cruelty (*vihimsādhātu*): [bad] volition or wish for troubling others. Non-cruelty (*avihimsā*): compassion.

29. The inferior (*hīnā*): despised. Superior (*paṇītā*): praised. Medium (*majjhimā*) element is told there, taking out from ‘dyad inferior’ (*hīnaduka*) listed in the *Description of Aggregates (Khandhaniddese)* as, “Medium is not much despised not much esteemed.” Both (*ubhopi*): mental-data element and mind consciousness element.

30. Even if consciousness element is divided as six consciousness elements, still by taking consciousness element, mind element is included because it is its forerunner and follower, therefore it is stated, “Consciousness element is a term summarizing seven consciousness elements beginning with eye-consciousness (*viññāṇadhātu cakkhuvīññāṇādisattaviññāṇadhātu saṅkhepo yeva*).”

31. The world of many elements, of various elements (*anekadhātu nānādhātu loko*) is said because of many elements, beginning with the eye-element and because of various elements as each one among them has different mode. Thus “it is merely what is divided up into the eighteen elements (*aṭṭhārasadhātuppabhedamattameva*).”

32. (521) By the division of eye-, ear-, nose-, tongue-, body consciousness element, and mind element, and mind-consciousness element (*cakkhusotaghānājivhākāyamanodhātu-manovīññāṇadhātu-bhedena*): in this way it is written in majority of manuscripts, but in some manuscripts it is written as, “by the division of eye-, ear-, nose-, tongue-, body

consciousness, mind-, and mind-consciousness element (*cakkhusotaghānājivhākāyamano-manoviññādhātu-bhedena*).” *Cakkhu*, etc. should not be construed with the word *dhātu* alone, because they refer to the divisions of individual nature of knowing. If they are construed with consciousness-element (*viññādhātu*), then mind should not be taken twice. Because there are not two mind-consciousness-elements (*manoviññādhātu*). Optionally without taking mind-element (*manodhātu*) even at the middle, it should be taken at the end as, “eye-, ear-, nose-, tongue-, body-, and mind-consciousness element, and mind element (*cakkhu ... pe ... kāyamanoviññādhātu-manodhātu*)” because *dvandva* compound is not allowed if their components are not equally valued. But here this is the reading, “by the division of eye-, ear-, nose-, tongue-, body consciousness, and mind-, and mind-consciousness element (*cakkhu ... pe ... kāyaviññāṇa-mano-manoviññādhātu-bhedena*).”³⁰³ *Of that (tassa)* consciousness, those who assert soul mostly declare non-duality and eternality of each and every soul,³⁰⁴ therefore the expression of multiplicity and impermanence is for abolishing the perception of soul.

33. Teaching of aggregates and bases is *terse teaching (saṅkhepadesanā)*; teaching of faculties is *detailed teaching (vitthāradesanā)*; considering both of them, teaching of element is *neither too terse, nor too detailed (anatisaṅkhepavitthārā)*. Or teaching of element stated in *Suttantabhājanīya* in *Abhidhamma* is too much terse teaching; that which is to be taught by way of multiple elements and various elements, beginning with illumination element, is too much detailed teaching; considering both of them this is neither too terse nor too detailed.

Of him (assa): of the Blessed one. *Struck by heat of the Good Dhamma (saddhammatejavihatam)*: destroyed by the Good Dhamma’s brilliancy.

34. (522) *As to reckoning (saṅkhāto)*: by counting. *According to kind (jātito)*: according to commonness with the eye. Or alternatively according to individual nature of the eye.

³⁰³ This is the justification of the eighteen consciousnesses. The number eighteen is to remove the concept of soul. For, if consciousness would be one, then there would be wrong concept of soul.

³⁰⁴ Thai ed. *atthassa*. I adopt *atthassa* in Burmese ed.

Therefore it is said, “eye-sensitivity (*cakkhupasādo*)”. [The mental-data] is considered as twenty (*vīsati dhammāti saṅkhaṃ gacchati*): taking feeling, etc. without making classification. Remaining profitable, unprofitable, and indeterminate consciousness (*sesakusalākusālābyākataviññāṇavasena*): the word remaining is used with reference to indeterminate, but the profitable and the unprofitable are not included entirely.

36. (523) *And those (tā ca) five (pañcapi)*, beginning with the eye-consciousness element.

37. *As previously stated (purimeheva)*: those, beginning with proximity condition. Impulsion mind-consciousness element is, however, condition even as the repetition condition for the impulsion mind-consciousness element. This was already told.

38. *The mental-data element (dhammadhātu)*: what is implied is the co-nascent feeling aggregate, and so on.³⁰⁵ Therefore it is said, “as conditions of co-nascence, mutuality, support, association, presence, non-disappearance, and so on (*sahajāta ... pe ... paccayo hoti*).” By the word *etc. (ādi)* after *avigata*, the state of condition, such as, root-cause, predominance, *kamma*, *kamma*-result, nutriment, faculty, *jhāna*, and path are included, as it suits, for the mind-consciousness element. Therefore “it is a condition in many ways (*bahudhā paccayo hoti*).” Some of the mental-data element (*ekaccā ca dhammadhātu*): subtle materialities, (and) *nibbāna*, and those which are fit to turn into object condition through the absence of association, proximity and so on.³⁰⁶ For some of the mind-consciousness element (*ekaccāya manoviññāṇadhātuyā*): this is said to avoid resultant consciousness element at the five doors.³⁰⁷ But the resultant consciousness-element at the mind-door, as registration (*tadārammaṇabhūta*)³⁰⁸, arises depending on some of mental-data element. Or alternatively for some mind-consciousness element (*ekaccāya manoviññāṇadhātuyā*): this is said with reference to the mind-consciousness element, such as, all the profitable consciousness in sense-sphere, functional

³⁰⁵ Here *dhamma dhātu* refers to the feeling aggregate, perception aggregate and formations aggregate.

³⁰⁶ This sentence refers to some of *cetasikadhammas*.

³⁰⁷ It refers to *sañtīraṇa* (investigating) consciousness.

³⁰⁸ It refers to *sañtīraṇa* consciousness.

consciousness in the sense-sphere, two kinds of direct knowledge³⁰⁹ and two consciousnesses of immaterial-sphere.³¹⁰ But some of the mental-data element is the object condition for supramundane mind-consciousness element. It is very clear.

39. *Not only (na kevala)*, etc. is composed in order to show additional conditions for the eye-consciousness element, etc. except conditions of the eye, etc., already mentioned. There *light, etc. (ālokādayo)*: here light refers to light of the sun, and so on. According to *Suttanta* method it should be known as decisive support. The same is with the rest also.

Aperture (vivaraṃ): specifically the hole of the ear. *Air (vāyu)*: wind that brings odour. *Water (āpo)*: water to moisten food taken in the mouth. *Earth (pathavī)*: earth element being the support of body-sensitivity. *Life-continuum mind (bhavaṅgamanā)*: life-continuum consciousness vibrated twice. Everywhere *attention (manasikāro)*: attention of adverting.

40. (524) As the aspect of *daṭṭhabbā* (to be seen) is dealt with without distinction, it is said, “*sabbā eva*”. This is specifically the examination of the plane of *vipassanā* (*vipassanāya bhūmivicāro*), so the word *dhātu* is qualified with “*formed (saṅkhatā)*”. *Secluded from the past and future (pubbantāparantavivittato)*: here *the past* means the past extent; *the future* means future extent. The formed elements are devoid of their individual nature in both instances, as their individual natures are unobtainable. Or *the past*: as they had no individual nature before their rise. *The past*: as there is no existence after their fall. Therefore “*secluded from the past and future*” is said as non-existence before arising,³¹¹ and non-existence after destruction.

41. *The eye element should be seen as the surface of a drum (bheritalaṃ viya cakkhudhātu)*: as it is the base of consciousness like sound. The same method applies to the surface of a mirror, etc. *Mill (yantaṃ)*: the sugarcane mill. *Wheel rod (cakkayaṭṭhi)*:

³⁰⁹ *Kusala* and *kiriya citta*s of the fifth *jhāna* of the fine-material sphere.

³¹⁰ The second and the fourth, as they have *mahāggatārammaṇa*, while other two have *paññatti* object.

³¹¹ Here Burmese edition reads *pākābhāvato*, but Sinhalese edition reads *pākabhāvato*. In this context the reading *pākabhāvato* is better.

a churning rod used to churn sesame. For, although it is not connected with the wheel, it is similar to the wheel rod. Or regarding that connected with the wheel only, it is said in that way.³¹² There is arising of eye-consciousness, etc., which are lifeless in association with the eye and the visible-data, etc. which are lifeless, just as there arise sound, etc. which are lifeless in association with the surface of a drum and drum stick, etc. which are lifeless.³¹³ Thus with these similes the teacher shows mere element of the cause and fruit, and absence of a doer and a experiencer.

42. *As the forerunner and follower (purecarānucarā viya):* certain lifeless [consciousness] is, as it were, the forerunner and follower of that which is lifeless – this is the meaning. Or only mind-element³¹⁴ that doesn't transgress its own moment should be regarded as the forerunner and follower of eye-consciousness, etc. that don't transgress their own moment through the state of preceding time and following time in re-linking of preceding and following, even though it doesn't exist [when eye-consciousness, etc. arise].

(For) all the six consciousness elements do not arise together due to the absence of many proximity conditions at that time. Similarly they do not arise one after another due to absence of proximity condition with each other. If they would [arise one after another], when there are six objects, there would be knowledge of six objects even without attention. But it is not found. Therefore there is absence of hearing, etc. just after seeing, etc. Similarly there is no seeing, etc., just after mind-consciousness-element, and there is no mind-consciousness-element³¹⁵ just after seeing, etc. Due to difference in objects of life continuum and of seeing, etc., seeing, etc. do not arise just after mind-consciousness-element; and hearing, etc. do not arise just after seeing, etc. – it is confirmed. It will be improper to say that there is no mind-consciousness-element

³¹² The reading *yantacakkayaṭṭhi* is Dvanda compound which the teacher has dissolved as *yantaṃ* and *cakkayaṭṭhi*. But this compound can be dissolved in different way as *yantacakka* and *yaṭṭhi* which go to *ucchu* and *tilā* respectively, because the teacher has explained *cakkayaṭṭhi* as “*so hi acakkabandhopi taṃsadisatāya cakkayaṭṭhīveva vuccati, cakkabandhameva vā sandhāya tathā vuttaṃ.*”

³¹³ In the sentence *imāhi ca upamāhi nijjīvāna. bheritaladaṇḍādīnaṃ samāyoge*, the word *nijjīvāna* is difficult to be explained. It should be *nijjīvānaṃ*, qualifying *bheritaladaṇḍādīnaṃ*. VbhAT. 47 reads *imāhi ca upamāhi nijjīvānaṃ bheritaladaṇḍādīnaṃ samāyoge*.

³¹⁴ It refers to the five-door advertent consciousness.

³¹⁵ It refers to investigating consciousness.

just after seeing, etc., because seeing, etc. and investigating consciousness have the same object. If objection is raised in this way, it should be refuted. For it is proper to have different objects regarding consciousnesses that have constant object and inconstant object.³¹⁶ Moreover, if some consciousness-element would arise after seeing, etc., even it would be only seeing-consciousness-element, etc., not mind-consciousness-element because it has the condition of seeing, and so on. And awareness (*cintanam*) the function of which is different from that of seeing, etc. is *mananam*. Thus that which has occurred at the mind-door does not leave the function of thinking. Similarly the seeing consciousness element does not leave the function of seeing. In the same way others also [will not leave their own function]. Therefore there would not be six kinds of consciousness, because even all these would become seeing consciousness.

Moreover if it is said that after mind-consciousness-element³¹⁷ there is mind-element,³¹⁸ and then eye-consciousness, etc., similarly after seeing-consciousness-element there is mind-element,³¹⁹ and then ear-consciousness, and so on. It is not so, because mind-element would turn into seeing-element. For just as simple moment of mind would be called mind-element because of mere awareness, similarly simple moment of seeing would be called seeing-element because of mere seeing. And that seeing element is eye consciousness, the object of which is visible datum. Thus the hearing consciousness, etc., would not be possible due to the absence of attention of objects, such as, sound. Then there might be consciousness which experiences visible object only, and there would not be consciousness depending on different base, as seeing consciousness, etc. would have same base just like mind consciousness.³²⁰ This is not logical. Therefore *manodhātu* should be seen as separator in the context of eye consciousness, etc. and mind consciousness, like equanimity (*upekkhā*) in the context of pleasure (*sukham*) and pain (*dukkham*). Equanimity is sometimes defined as neither-pain-nor-pleasure (*adukkhamasukhatā*), mind element, however, cannot be defined as neither-seeing, etc.-nor-thinking (*adassanādiamananatā*) in the same way. It is on the lines of mind

³¹⁶ The eye consciousness has as its object visible data only, but investigation consciousness can have as its object any of the five.

³¹⁷ Life-continuum consciousness.

³¹⁸ Five-door advertent consciousness.

³¹⁹ Five-door advertent consciousness.

³²⁰ All the mind consciousnesses have same base, that is, heart-base.

consciousness as it has common function of thinking. For mind arising in heart-base, having shown the object to consciousness based on another base,³²¹ remaining in just thinking, turns back, like fire remaining in just heat, turns back. When consciousness based on other physical base is ceased it stands up, like fire stands up just in heat. And mere thinking that arises according to condition is an ending of mind-consciousness-element. For five consciousnesses accompanied by perception of impact (*paṭighasaññāsahagata*) have function of just falling as they are produced from impact between faculty and object, and the function of mind consciousness produced from the faculty which has the characteristic of thinking is thinking (*cintana*) according to that [object] because it arises as knowing object. Therefore consciousness (*cittaṃ*) which has the characteristic of life-continuum, which is being ceased after having vibrated by the power of impinging caused by falling, produces just awareness (*mananamatta*) which ends in thinking (*cintanāvasāna*), which is proper for falling on the object due to absence of specific thinking.

Even seeing, etc., mere falling on the object, not transgressing the second moment,³²² suited to itself, produces in another base³²³ just awareness beginning with *cintana*, similar to the state of consciousness (*cittabhāva*), variegated with specific falling [on the object] just as seeing, etc., because it is bereft of designation of *cintana* and *manana*. Therefore mind element, which is entrance and exit of the mind-door, which even though is covered in the constitution of mind consciousness, as it is similar to mind-consciousness, and as it is ceasing and arising of mind-consciousness, and as it is the end and beginning of mind-consciousness³²⁴ through bases and activity, is said to be according to sequence forerunner and follower of the five consciousness elements as attention on other objects. Even though mind element has the state of consciousness, mere mind as element is called mind element (*manodhātu*) through general nature of element because of absence of specific thinking, after having arisen from the mind.

³²¹ Five kinds of consciousness, such as eye-consciousness.

³²² The consciousness of the first moment is *pañcadvārāvajjana*, and that of the second moment is *cakkhuvīññāna*.

³²³ *Hadayaavatthu*.

³²⁴ In VRI edition, *tamsabhāgatāya taduparamodayatāya tadantāditāya* is dropped.

Having dropped the word “*mere (matta)*” through the same cause as told above, mere mind is called consciousness (*manomattam viññāṇam*) because of joining with special awareness. Thus it is logical to say that it is covered in the constitutions of mind-consciousness. But in order to differentiate it from other consciousnesses from the point of view of objects and the doors, it is called the mind-element. But in the case of the *manoviññāṇadhātu*,³²⁵ *mano* is taken as the qualifier of *viññāṇadhātu*. When *manoviññāṇa* is taken as the qualifier of *dhātu*, [*mano*] which is the qualifier of *viññāṇa* is to show the mind which is door. Therefore it is not called mind element because it deserves designation of door. Mind consciousness element is included in mind-door, and it is not forerunner and follower of seeing, etc. It is consciousness-element of the mind, consciousness of the mind. Therefore it deserves to be designated as the mind-door. It has specific thinking function, as well as function of consciousness. Therefore without dropping the word, *mere*, it becomes mind-consciousness. And in order to explain the state of being lifeless, it is called “mind-consciousness-element.”

[The feeling aggregates] should be regarded *as a dart and as a stake (sallamiva sūlamiva datṭhabbo)*, as they are combined with threefold pains. *Owing to connection with the dart and stake of feeling (vedanāsallasūlayogā)*: as they are associated with the dart and the stake in the form of feeling. *As sick persons (āturā viya)*: [the perception and formations aggregates] are like sick persons due to connection with it. *Pain through desire (āsādukkham)*: desire itself is pain or pain in the form of breaking up of desire. For perception, causing one to perceive the thing not beautiful, etc. as beautiful, etc., creates desire and its breaking up through non-accomplishment of beauty, etc. which are desirable. A forest deer *apprehends the sign incorrectly (ayathābhūccanimittaggāhako)* while apprehending a human form made up of grass as a man. Even perception is similar to that, therefore it is said *it is like a forest deer (vanamigo viya)*. Formations aggregate have *kamma* as the prominent, thus it is said, “*Because [formations aggregate] throw one into rebirth-linking (paṭisandhiyam pakkhipanato)*”, and so on. *As [formations] are followed by the pains of birth (jātidukkhānubandhato)*: it has the state of being followed by the pains of birth produced by oneself. Birth is conditioned

³²⁵ The word *manoviññāṇadhātu* does not occur in Vis. But while dealing with the compound *manodhātu*, commentator, side by side in this context, wants to compare another compound *manoviññāṇadhātu*.

by becoming, thus it is pain of birth. Just as looking upon the razor-wheel as lotus, while looking upon the materiality as woman, etc., it creates danger of different types. All harmful things, beginning with greed and beginning with birth are poisonous,³²⁶ not peaceful but dangerous. “*The unformed element* should be regarded as *deathless, etc. (asaṅkhatā dhātu amatādito)*” as opposite of that.

43. *Absence of determining (vavatthānābhāvo)*: absence of certainty as, “Such and such is its object.” Therefore just as a forest monkey, not restrained by anybody, holds another branch leaving earlier one; and still it holds another leaving the earlier one; not being firm anywhere it wanders. Similarly [mind-consciousness-element] leaving one object, taking hold of another, still taking hold of another leaving earlier one, has the state of being unstable; it is not able to arise without taking hold of object; and it is similar to monkey – thus the teacher shows. *Wild horse (assakhaḷuṅko)*: wicked horse to which reins are tight up to bones, which follows wrong path. *Because it falls at will (yatthakāmanipātito)*: as it falls on the object whichever is desired. *A stage dancer (raṅganaṭo)*: taking different dresses.

Commentary on the Description of the Bases and Elements is completed.

This is the commentary on the fifteenth chapter.

³²⁶ According to VbhAṬ. 48 the reading is *sabbe anattā rāgādayo, jātīādayo ca visabhūtā, anupasantā, sappatibhayā cāti*, which is suitable instead of the word *visayabhūtā* given here, because in Vis it is said, *sabbānatthāvaḥassa khandhasantānassa hetuto visarukkhavijāni viya*.

Chapter Four
Commentary on
Description of
the Faculties and Truths
(XVI)

(indriyasaccaniddesavaṇṇanā)

Chapter Four
Commentary on
Description of the Faculties and Truths (XVI)
(indriyasaccaniddesavaṇṇanā)

Commentary on the Detailed Explanation of the Faculties
(indriyavittthārahāvaṇṇanā)

1. (525) *Twenty two (bāvīsati)*: it is the delimitation of number. *Faculties (indriyāni)*: it shows states limited. The word, beginning with, *eye faculty (cakkhundriyaṃ)* shows their own individual nature. It makes rulership at the eye-door; it makes the state of supreme rulership through those [consciousness and its concomitants] belonging to that door at the eye-door. Therefore it is called *eye faculty*. For eye faculty makes those [consciousness and its concomitants] belonging to that door follow him in grasping visible object and they follow him. The same method applies to the remaining faculties. It makes rulership at the doors of ear, nose, tongue, and body. Therefore it is called *body faculty (kāyindriyaṃ)*. It makes rulership at the characteristic of knowing. Thus it is called *mind faculty (manindriyaṃ)*. [Femininity faculty is so called because it makes rulership] at the characteristic of femininity. [Masculinity faculty is so called because it makes rulership] at the characteristic of masculinity. [Life faculty is so called because it makes rulership] at the characteristic of maintenance. [Pleasure faculty is so called because it makes rulership] at the characteristic of pleasure. [Pain faculty is so called because it makes rulership] at the characteristic of pain. [Joy faculty is so called because it makes rulership] at the characteristic of joy. [Grief faculty is so called because it

makes rulership] at the characteristic of grief. [Equanimity faculty is so called because it makes rulership] at the characteristic of equanimity. [Faith faculty is so called because it makes rulership] at the characteristic of resolution. [Energy faculty is so called because it makes rulership] at the characteristic of exertion. [Mindfulness faculty is so called because it makes rulership] at the characteristic of establishment. [Concentration faculty is so called because it makes rulership] at the characteristic of non-distraction. [Understanding faculty is so called because it makes rulership] at the characteristic of seeing. [I-shall-come-to-know-the-unknown faculty is so called because it makes rulership] at the characteristic of knowing which occurs as: 'I shall come to know the unknown'. *Final-knower faculty (aññātāvindriyaṃ)* is so called because it makes rulership at the state of final-knower in knowing again *dhammas* that are already known.³²⁷

2. *Vijāṇiyā* means 'should be known (*vijāneyya*)'. And as to plane (*bhūmito ca*): the word *and* (*ca*) has the meaning of collecting which is not referred to. By that word, 'just so much (*tāvatvaṃ*)' is included, but that will be commented later. Here 'how to be seen' is not taken because there are some states that are not suitable for comprehension.

3. *In the initial stage (pubbabhāge)*: in earlier stage than the noble path. *Anaññātāṃ* is explained as *na aññātāṃ* which means not attained. It has no breakage, death, because of permanence. Or it is deathless (*amataṃ*) because when it is attained there is no death. It is the state (*padam*) because it is to be stepped. Thus it is *deathless state (amatapadam)*. It refers to *nibbāna*. Because it arises in one who has entered on the way thus (*evaṃ paṭipannassa uppajjanato*): by this word the teacher shows that faculty has got this name with reference to the previous stage. Because of knowing finally (*ājānanato*): because of knowing not passing beyond the limit of seeing by the first path. An individual endowed with it, or *dhammas* associated with it is called final-knower. It is said, "Because it arises in one who has destroyed cankers (*khīṇāsavassa*

³²⁷ *Dhammas* that are already known refer to the four noble truths.

uppajjanato)”, because the state of being final-knower arises in one who has destroyed cankers, whose task of knowing is completed.³²⁸

4. The word *liṅgaṃ* (mark) is derived from the verb *liṅgeti* (to mark), *gameti* (to be known), *ñāpeti* (to make known), or it is called *liṅgaṃ* because mark is made through it. What does it mark, or what is marked? It suggests mark, or mark is marked. The mark of a ruler is *indaliṅgaṃ*; meaning (*attho*) of the mark of the ruler, the individual nature of the mark of the ruler (*taṃsabhāvo*) is *the meaning of being the mark of a ruler (indaliṅgaṃattho)*. Or the mark of a ruler only (*indaliṅgameva*) is the meaning of the word *indriya*. Thus it is *indaliṅgaṃattho*. That which is issued (*siṭṭhaṃ*) by a ruler (*indena*) is *indasiṭṭhaṃ* (being prepared by a ruler). Here *siṭṭhaṃ* means issued (*sajjitaṃ*), produced (*uppāditam*). Fostered (*juṭṭhaṃ*) means practiced (*sevitam*). They are produced by the mark of the ruler called *kamma*. Therefore those produced from *kamma* only should be applied, and not others. These two meanings should be applied to *kamma* only, and others should be applied to the Blessed One. Therefore *yathāyogaṃ* is used.

5. *Therefore (tena)*: because the Blessed One and *kamma* is the ruler. *Here (ettha)*: in these faculties. *Ulliṅgenti*: to make known (*ñāpentī*), to show (*pakāsentī*), because attainment and failure of cause is indicated through attainment and failure of fruit. Making the object (*gocarakaraṇam*) is also used in the sense of experience (*āsevanā*) in the expression, “He experiences that sign.”³²⁹ Therefore it is said, “*Some faculties were cultivated in his cultivation of object (kāñici gocarāsevanāya)*.” Even though all faculties deserve to be made the object, the word *some* is used because some *dhammas* that are not proper for *vipassanā* are not to be experienced through attention mostly. For there is just reviewing regarding them. Development is used in the sense of experience in the words, “Because he develops that path”.³³⁰ Therefore with reference to faith, etc., which are to be developed, it is said, “*Some were cultivated in this cultivation of development (kāñici bhāvanāsevanāya)*.”

³²⁸ Ven. Mahasi suggests that instead of the word *pariniṭṭhitakiccajānanakhiṇāsavassa*, the word *pariniṭṭhitajānanakiccakhiṇāsavassa* is proper. In VbhAṬ. 78, however we find the same reading as given here.

³²⁹ A. iv. 419.

³³⁰ A. ii 157.

6. *Predominance (ādhīpaccaṃ)*: state of faculty condition. Even though there is not the state of faculty condition in the case of femininity faculty and masculinity faculty, the state of causing (*anuvattaniyabhāvo*) mark, etc. to follow,³³¹ which do not arise in other form in the continuity associated with femininity or masculinity faculty, which arises according to its own condition,³³² is predominance. In this sense the word *inda* means making the supreme lordship, and that is *faculties (indriyāni)*. Predominance of others, beginning with life faculty among those which follow should be applied to accordingly in the way shown in the case of the eye faculty, etc.

7. *Non-delusion only (amoho yeva)*: four states [beginning with understanding faculty] are not taken separately. Therefore its characteristic, etc. explained in the exposition of formations aggregate should be known to them also – this is implication. *There the rest (sesāni tattha)* are given in their own nature (*sarūpeneva āgatāni*) through characteristic, etc., in the description of aggregates.

8. (526) Attainment of the noble plane on the part of beings is general and important purpose of teaching of the Blessed One. Therefore there is the sentence, beginning with, “*through full-understanding of internal states (ajjhāttadhamme pariññāya)*”. Even if other faculties also are covered in the selfhood, specifically the eye, etc. are told as included in selfhood because they are the root of discovering selfhood. Therefore it is said, “*the eye faculty and the rest included in the selfhood (attabhāvapariyāpannāni cakkhundiyādīni)*”. In *Abhidhammatthakathā*³³³ after femininity faculty and masculinity faculty the order of teaching of life faculty is told. Here also it is told, “*After that there is life faculty (tato jīvitindriyaṃ)*.” That matches with the teaching of *Indriyayamaka*.³³⁴ But in *Indriyavibhaṅga*³³⁵ life faculty is told after mind faculty. That statement should be understood that the life faculty is mentioned between them in order to show the state of maintenance of the earlier and latter which are internal and external. *Whatever is felt*

³³¹ The word *anuvattaniyabhāve* should be *anuvattaniyabhāvo* given in Sinhalese edition.

³³² Instead of the word *pavattamāne*, the word *pavattamānehi* given in Sinhalese edition is proper here.

³³³ VbhA. 219.

³³⁴ Yam. ii. 61.

³³⁵ Vbh. 122. Sinhales palm-leaf MS places *jīvitindriyaṃ* before *itthindriyaṃ* always.

is suffering (*yañca kiñci vedayitam, sabbaṃ taṃ dukkhaṃ*): as long as life faculty which is sustainer of twofold individuality proceeds, so long is the non-cessation of these feelings made up of suffering – thus this is made known. Through this statement it is made known that the eye, etc. should be known as being joined with suffering. *In order to show the way (paṭipattidassanattamaṃ)*: [the faith faculty is] in order to show the way in earlier stage. *Of that only (tasseva)*: of the I-shall-come-to-know-the-unknown faculty only. *It must be developed after that (tato anantaraṃ bhāvetabbattā)*: it is told with reference to the final-knowledge faculty associated with path of development. For development comes after seeing.

9. *Division (bhedo)*: here division is intended according to individual nature, not according to plane, individual, etc. Therefore it is said, “*There is no division of the others (sesānaṃ abhedo)*”. Life faculty has the characteristic of maintenance as its individual nature. Therefore its twofold division is not different. If it is stated like this, it should be accepted as true. But its division is done from the point of view of the material life faculty and the immaterial life faculty. This kind of division is not applicable to others. Therefore their absence means absence of division. Here feeling and understanding are told with division. If someone remarks in this way, it is not so. Because division and non-division are intended in twenty-two faculties as they are taught.

10. (527) Even if the eye faculty, etc. have got the state of pre-nascence condition, etc., function which is to be performed through the state of faculty condition only is told as *function (kiccaṃ)*. For it is uncommon; and universe of reference is faculty. One’s own form (*attākāro*) is one’s own form, such as, keenness, slowness. Causing occurrence parallel to it (*attākārānuvattāpanaṃ*) is that which causes one to follow one’s own form. Therefore it is said, “*to cause the occurrence in a mode parallel to its own form which is called keenness, slowness, etc. (tikkaṃ mandādisaṅkhātāttākārānuvattāpanaṃ)*.” Or optionally *tikkaṃ mandādisaṅkhātāttākārānuvattāpanaṃ* is that which causes one to follow the states called keenness, slowness, etc., and its own form. Here by taking *attākāra* separately, inclusion of lighting of visible object is to be understood. For, when there is no ability to light visible object that is called ability of impingement with the

visible object, then the function of seeing of the eye consciousness would not be possible. The same method applies to the ear faculty, and so on. Function of mind faculty is *to be under control (vasāvattāpanam)* through the state of being forerunner, and not function of others. For other faculties even though associated with it, being under control of mind, accomplish their respective function because they are consciousness concomitants; mind faculty does not accomplish its function under control of those [other faculties]. For this is its state of being forerunner. '[The function] should be accomplished through the state of faculty condition (*indriyapaccayabhāvena sādhetabham*)' is to be followed as governing word (*adhikāro*) everywhere – thus it should be understood. *Allotting (anuvidhānam)*: the state of cause of conditions of that [mark, sign, etc.] in the appearance of that [mark, sign, etc.] even though they do not directly generate and support.

Feeling of pleasure and pain arises after having filled up, having pervaded. It itself becomes evident after having overpowered, having covered co-nascent states. Co-born states, as it were, acquire the state of pleasure and pain through feeling of pleasure and pain. Therefore it is said, "*Its function is to impart their own particular mode of grossness (yathāsakam olārikākārānupāpanam)*." [The function of] *imparting the mode of neutrality (majjhattākārānupāpanam)* should be applied to the [equanimity] associated with unprofitable and unprofitable resultant consciousness, etc., not calmed, even not superior, as it suits. Or its function of *imparting the mode of quiet and superiority (santapañītākārānupāpanam)* to pleasure and pain that are of the same category should be understood. *Overpowering opposition (paṭipakkhābhibhavanam)*: overpowering opposite states, such as, faithlessness. *The mode of confidence (pasannākārādā)*: [function of the faculties of faith, etc.] is to impart the mode of confidence, exertion, establishment, concentration and vision, according to order. The word *etc. (ādi)* in *ill-will, etc. (byāpādādi)* includes higher fetters. The function of the final-knowledge faculty associated with path only is pointed out. Therefore the final-knowledge faculty associated with fruit has got the state of function of calming down and abandoning of respective fetters. The final-knower faculty of one who has fulfilled all responsibilities to do, owing to absence of what is to be done, confronts deathlessness only and is the condition of that state. It is not devoted to any other

function like other faculties. Therefore it is said, “*And it is to cause [associated states] by confronting them with Deathless (amatābhimukhabhāvapaccayatā ca).*”

11. (528) *As to plane (bhūmito)*: the meaning is clear. Here it says - why are faculties dealt with this much only; and why are faculties these much only? *Lordship (ādhīpaccam)* means rulership (*issariyam*) through the meaning of lordship – it is already told. Lordship is in its own function as well as in its own fruit. Then why other states having got individual nature do not have this rulership? For conditionally arisen states are depending on condition. It may be stated that there may be the state of causing other to be followed³³⁶ and the state of following other³³⁷ in case of cause and effect. It should be accepted as true. But there is difference. This difference is shown in Commentary, beginning with, “Lordship of the eye, etc., is established in arising of the eye consciousness”,³³⁸ and so on. Moreover there is this concept of beings regarding five aggregates, its specific support is told as “six internal bases”, and they are referred to in the meaning of state of lordship as, “the eye faculty, ...and mind faculty”.³³⁹ Twofold states are told in order to show that this selfhood gets the designation, such as, woman, man due to these two. The life faculty is told in order to show that the state through which these clung-to states occur, is the cause of their maintenance. Five feelings are told in order to show that this collection of states called living beings, occurring through continuity is defiled by these feelings. Afterwards the five, beginning with, faith faculty is told in order to show the requisites of purity of those who desire purity. Three faculties, beginning with, I-shall-come-to-know-the-unknown faculty are told to show that those who have conditions for purity which are accumulated are purified by these faculties.³⁴⁰ [Then] they acquired purity and their activity is fulfilled. Everywhere the word “depending on the state of rulership (*ādhīpaccattam upādāya*)” is to be applied. By this much the thing intended is accomplished. Therefore others are not included among faculties.

³³⁶ It refers to cause.

³³⁷ It refers to effect.

³³⁸ VbhA. 219.

³³⁹ Vbh. 122.

³⁴⁰ Ven. Mahasi suggested *sambhatavodānasambhārā* for *sambhavavodānasambhārā*.

Or optionally these much are told in order to show the support, etc. of occurrence and non-occurrence [of *Samsāra*] (*pavattinivatti*). For six internal bases are specifically told as basic support (*nissaya*) for occurrence, as there is the sacred word, beginning with, “The world has arisen as based on the six.”³⁴¹ Appearance (*uppatti*) of occurrence is through femininity and masculinity faculty.³⁴² For mostly appearance of beings is due to conditions of attachment for different sex.³⁴³ For there is the sacred word, beginning with, “O king, there is a union of the mother and father, and it is the mother’s season, and the being to be reborn is present. Thus the conception of an embryo in a womb comes about through the union of these three things.”³⁴⁴ Stability (*avaṭṭhānam*) occurs due to life faculty, as it is to be protected by it. Therefore there is the sacred word, beginning with, “life, stability, sustenance, nourishment”.³⁴⁵ There is enjoyment (*upabhogo*) due to feelings. For through feelings there is enjoyment of all objects, such as, desirable. As there is the sacred word “*vedayati vedayatīti kho bhikkhave tasmā vedanāti vuccati*.”³⁴⁶ Thus fourteen faculties beginning from the eye faculty up to equanimity faculty are taught in order to show support, arising, stability and enjoyment for occurrence. And as these are [taught to show support, etc.] for occurrence, the remaining ones are [taught to show support, etc.] for non-occurrence. Five faculties, beginning with, faith faculty, which are arisen by one who devoted to cessation of the round of existences, stand for the support of non-occurrence. Arising is taught by I-shall-come-to-know-the-unknown faculty because it arises at the outset as non-occurrence. Stability occurs through the final-knowledge faculty, there is an enjoyment due to the final-knower faculty because it takes enjoyment of the highest fruit. For those who destroyed cankers enjoy happiness of *nibbāna* because of dominating it.³⁴⁷ This is also the reason why faculties are taught these much. As the thing to be intended is

³⁴¹ S. i. 41; Sn. 30.

³⁴² According to VbhAnuT. 85 the pronoun *tassa* in the sentence *tassa uppatti itthipurisindriyehi visabhāgavatthusarāganimittehi yebhuyyena sattakāyassa abhinibbatti* is *tassā* which refers to *pavatti*.

³⁴³ Ven. Mahasi thinks that instead of the word *visabhāgavatthusarāganimittehi*, *visabhāgavatthusamrāganimittehi* would be better.

³⁴⁴ M. ii. 157.

³⁴⁵ Dhs. 11.

³⁴⁶ M. i. 53. But here in M the reading is *vedeti vedetīti kho bhikkhave tasmā vedanāti vuccati*. In S. iii. 87, the reading is *vediyati vediyatīti kho bhikkhave tasmā vedanāti vuccati*.

³⁴⁷ *Visavitāya*, not in PED. The word *visavitāya* in the sense of *issaratāya* is used for feeling in *Atthasālinī* (109), such as, *issaravatāya vissavitāya sāmibhāvena vedanāva ārammaṇarasam anubhavati*.

accomplished by these much, others are not included. By this only their order of teaching also is commented. Thus it is to be known.

Commentary on the Description of Faculties is completed.

Commentary on the Detailed Explanation of Truths

(saccavittthāarakathāvaṇṇanā)

13. (529) “*The truths are the Four Noble Truths (saccānīti cattāri ariyasaccāni)*” is said to show that even though it is uttered as only *sacca* without having qualification of *ariya*, it is *ariyasacca* only. For general presentation remains in specific presentation, and the specific presentation should be applied by one who desires it. Or when the noble truths are examined others also are examined according to meaning. Therefore those planes of *vipassanā* are nothing but the noble truths. Therefore it is said, “*the four noble truths (cattāri ariyasaccāni)*” even though they are pointed out as “truths”.

14. *The order of teaching (sāsanakkamo)*: the noble truths are told, or teachings of noble truths [are told]. For entire teaching, words of the Blessed one are not bereft of truths, as it proceeds by pointing out occurrence, non-occurrence and cause of both. Therefore it advances towards truths, or teaching called morality, concentration and understanding advances in these, proceeds through accomplishment of function of direct knowledge (*pariññā*), and so on. Therefore *kamo* means that which advances in these [truths]. What advances? It is teaching that advances. Order of teaching is *sāsanakkamo*. Truths are called the arising place of teaching, and it is teaching of noble truths through term of order of teaching (*sāsanakkamo*).

15. *It is real (tathā)*: it has individual nature of that, individual nature, such as, suffering. *Not unreal (avitathā)*: not false state, having real individual nature through the state of affliction and so on. *Not otherwise (anaññathā)*: having not got any other form, not separate from the mode of affliction and so on. *Meaning of oppressing (pīḷanatto)*: state of being overwhelmed by intrinsic pain (*dukkhadukkhatā*) and its signs. *Meaning*

of being formed (saṅkhatattho): state of being formed by conditions after having united. *Meaning of burning (santāpattho)*: burning by intrinsic pain (*dukkhadukkhatā*) and its signs or association of burning caused by defilements. *Meaning of changing (vipariṇāmattho)*: twofold state of being changeable by aging and death. Herein the meaning of oppressing is the mode of appearance of the truth of suffering according to nature. Others are the mode of appearance through seeing of origin, path and cessation accordingly. Therefore this is difference among four [truths]. *Accumulating (āyūhanam)*: accumulation (*ūhanam*), after having pervaded through delight at different places, heaping, coming into existence of suffering, because prefix *ā* has the meaning of pervading. Or [its component part] *āya* is so called because it comes up (*āgacchati*) from the origin (*samudayato*). It refers to suffering. Its accumulation (*ūhanam*), occurrence (*pavattanam*) is *āyūhanam*. This is the mode of appearance according to nature only. *Source (nidānam)*: it produces, as it were, presenting by saying, “Here is that suffering” – this is the meaning. This *meaning of source (nidānattho)* is the mode of appearance through seeing of suffering. *Meaning of bondage (saṃyogattho)*: fetter with suffering of round of rebirths. *Meaning of impeding (palibodhattho)*: hindrance to attainment of path. And these meanings of bondage and impeding are the mode of appearance through seeing of cessation and path. *Escape (nissaranam)*: living beings are released herein, or it itself is free from, detached from all formed states because of the state of the abandoning of all substrata. This is the mode of appearance in its individual nature. Other meanings of seclusion, the state being unformed, and deathlessness, or the destruction of origin, the state unconditioned, and non-destruction, are the mode of appearance of cessation through seeing of origin, path and suffering.

Outlet (niyyānam): going away from round of rebirths. This is the mode of appearance according to nature. Attainment of *nibbāna* through cutting up of impeding is *the meaning of the cause (hetuttho)* of the path because it is the sign of *nibbāna*. *Meaning of seeing (dassanattho)*: seeing of *nibbāna* because the path has got understanding of the prominent one; or seeing of the four truths. Path states rule over the associated states in seeing the four truths and in calming down torture caused by suffering in the form of defilements. This is *the meaning of predominance (ādhipateyyattho)* of the path. Or specifically the path states have predominance over objects as there is the expression

“States of which dominant influence is the path.”³⁴⁸ This aspect is *the meaning of predominance* of them. Meanings of cause, seeing and predominance are the mode of appearance through seeing of origin, cessation and suffering. The word *evamādi* should be construed with *āha*. *Meaning of penetration (abhisamayaṭṭho)*: being proper to be penetrated, or the object of penetration is meaning of penetration,³⁴⁹ or the mode of occurrence of penetrating knowledge is *the meaning of penetration*. And the meaning of penetration is described here through oppressing, etc., which are to be realized.

16. (530) The word *dukkha* means vile (*kucchita*), empty space (*khaṃ*). It is essenceless after having become negligible – this is the meaning.

17. In the words, “*samāgamo sametaṃ*” when mere words “*āgama*” and “*eta*” are used, the meaning of combination (*samyogattha*) is not obtained. When the word *saṃ* is prefixed the meaning is obtained. Thus it is said, “*It denotes combination (samyogaṃ dīpeti)*”, as there is accomplishment of indication of that meaning through *anvaya* as well as *byatireka*.³⁵⁰ In the case of *uppannaṃ uditam* also the same method should be applied. The word *ayo* grammatically accomplished in the meaning of movement shows reason like the word *hetu*. It comes, occurs, arises by producing its own fruit, or from this the fruit comes up, thus it is *ayo*, therefore *samudaya* is *the reason in combination for the arising [of suffering] (samyoge uppattikāraṇaṃ samudayo)*. Here even though the prefixes can be used separately, they show the meaning of combination and production together with root because they differentiate the verb.

18. *Absence of constraint*³⁵¹ herein, thus it is *cessation (abhāvo ettha rodhassāti nirodho)*: by this word the teacher shows that *nibbāna* is the state free from suffering. When that cessation *has been attained (samadhigate)* because of attainment of it, there

³⁴⁸ *maggārammaṇā dhammā maggahetukā dhammā maggādhīpatino dhammā*. (Dhs. 2)

³⁴⁹ “*abhisamayassa vā visayabhūto aṭṭho abhisamayaṭṭho*” is missing in VRI edition.

³⁵⁰ *Anvaya* means an assertion of the invariable concomitance of the *hetu* and the *sādhya*, for instance, *yatra yatra dhūmastatra tatra vahnir*; and *byatireka* means an assertion of the invariable concomitance of the absence of *sādhya* and the absence of *hetu*, for instance, *yatra yatra vahnir nāsti tatra tatra dhūmopi nāsti*.

³⁵¹ In Vis the word *rodha* is explained as prison (*rodhasaddo ca cārakaṃ dīpeti*), but here in *ṭīkā*, commentator explained it as occurrence (*pavatti: pavattisaṅkhātassa rodhassa paṭipakkhabhūtāya nivattiyā*).

is absence of constraint on the part of individual as there is attainment of non-occurrence opposite to constraint reckoned as occurrence. In this sense there is absence of occurrence. Thus it is *nirodha* – in this way there is splitting up of compound. Here absence of suffering, however, belongs to the individual and not to *nibbāna* itself. Non-arising itself as cessation is *cessation of suffering consisting in non-arising (anuppādanirodho)*. There is non-arising in future becoming, etc., but not dissolution. Thus having rejected the word cessation in the sense of dissolution, it is taken in the sense of non-arising. In this sense, condition for the cessation is referred to as cessation after having referred indirectly to the fruit in the place of cause.

19. *This is the way (paṭipadā ca hoti)* for attaining cessation of suffering on the part of individual. Someone may say, ‘The way (*paṭipadā*) itself is attainment of cessation of suffering. Therefore it is not logical to say that the way is for attainment of cessation.’ [But] it is not so. Because attainment of the individual is described as attainment (*pattibhāva*), and those causes through which an individual attains are described as the way (*paṭipadābhāva*).³⁵² For even though attainment and the cause of attainment are not different, reference is made after having differentiated them as attainment on the part of the person and the cause of attainment.³⁵³ Or optionally that fruit is the goal of attainment of cessation of suffering, and fruit itself is the attainment of cessation of suffering. Through the path, which is realization of attainment of cessation of suffering,³⁵⁴ the way should be understood for attainment of cessation of suffering.

20. (531) *The Noble Ones, the Buddhas, etc. penetrate (buddhādayo ariyā paṭivijjhanti)*: here reference to the Buddha, etc., which is current at the time of penetration is metaphorical usage of past for future as in the words, such as, “The Buddha went to

³⁵² If someone argues that the four noble paths are *paṭipadā*; if the fourfold noble path itself is *dukkhanirodhappatti*, then *paṭipadā* cannot be the cause of *dukkhanirodhappatti*. It is not so, because attainment on the part of the person is *dukkhanirodhappatti*; and the four noble paths serving as the cause through which the person attains attainment of cessation is *paṭipadā*.

³⁵³ According to VbhAnuT. 62, *puggalasacchikiriyaḍḍhammabhāvehi* is explained as ‘*puggalasacchikiriyaḍḍhammabhāvehi puggaladhammabhāvena sacchikaraṇadhammabhāvena ca*’.

³⁵⁴ In VbhAT. 52 there is the sentence *tassā dukkhanirodhappattiyā paṭ*ipadatā dat*t*habbā*. Therefore here also the pronoun *tassa* should be *tassā* referring to *dukkhanirodhappatti*; and *abhisamayabhūtāya* refers to *magga*.

Rājagaha.”³⁵⁵ The reference to Buddha, etc. was applied also to the person who had not yet become Buddha. For it is said that those Buddha, etc. penetrate the truths by means of the four paths. *Therefore they are called Noble Truths (tasmā ariyasaccānīti vuccanti)*: here truths worthy to be penetrated by the noble ones are noble truths. In the first component part there is elision of the final letter. Thus they are called noble truths – this is the meaning. *Therefore (tasmā)*: as Perfect One has got nobleness, truths belonging to him are called noble truths – this is the meaning.³⁵⁶ Because they are attained, experienced by the Perfect One himself, and they are to be attained by others after him; they belong to him.

21. *Since the nobleness is fulfilled (ariyabhāvasiddhitopi)*: here truths that fulfil nobleness are noble truths. There is elision of last letter in the first component part like the earlier instance.

22. *Truths that are noble (ariyāni saccānītipi)*: here they are nobles (*ariyāni*), because they are to be attained (*araṇīyattā*), obtained (*adhigantabbattā*) through the state of not being unreal. Or the reference of being noble is conventionally used in the sense of not being deceptive and not being unreal.

23. (532) *Characteristic of afflicting (bāḍhanalakkaṇaṃ)*: here afflicting means the state of intrinsic suffering and its sign, or the state of being oppressed by rise and fall. *Function is to burn (santāpanarasaṃ)*: arising of suffering itself in various ways like birth, etc., in becoming, etc., and eye-disease, etc., is burning of an individual. This is its function. It is understood as occurrence among occurrence and non-occurrence that are round of births and emancipation respectively. Therefore it is said that [truth of origin] is *manifested as occurrence (pavattipaccupatthānaṃ)*. Suffering is produced, originated from this. The later becoming arises after having connected, joined to the previous becoming. Thus it is *producing (pabhavo)*. *Not cutting off (anupacchedakaraṇaṃ)*: arising again and again, as in the sacred word, “Even so, until the craving that lies

³⁵⁵ Sn. 72.

³⁵⁶ “*Tasmāti tathāgatassa ariyattā tassa saccānī ti ariyasaccānī ti vuccantī ti aṭṭho*” is missing in VRI.

dormant is rooted out, suffering springs up again and again.”³⁵⁷ *Impediment (palibodho)*: hindrance to escape from becoming. *Peace (santi)*: state of being peaceful, calming down all sufferings through the state of exhaustion of craving, and so on. *Function is not to die (accutirasam)*: achievement of non-falling down, or function of not falling down. Moreover *function (kiccam)* is referred to optionally, by making absence of falling down as function, as it were. Not falling down of *nibbāna* should be understood to be not abandoning of individual nature, the state of not distorted. *Manifested as the signless (animittapaccupaṭṭhānam)*: it is understood as having no graspable entity (*aviggaha*) because it is secluded from the sign of the five aggregates. *Outlet (niyyānam)*: the state of the means for going out of the prison in the form of the round of rebirths by cutting off inherent tendencies. *Abandoning of defilements (kilesappahānakaraṇam)*: cessation consisting in non-arising of all defilements. *Manifested as emergence (vutthānapaccupaṭṭhānam)*: it is understood as rising of consciousness from the sign and occurrence.³⁵⁸

24. (533) *An illusion (māyā)* is that which is appearing like gold, etc., though being basically non-gold, etc. Because it exists on objective basis, it is said to have the state of misleading. *Mirage (marīci)*: although it is appearing like water, it is useless for those who approach. Its base is also not seen. Thus it is said that it is *deceptive (visaṃvādikā)*. *The true unmisleading real state (tacchāviparītabhūtabhāvo)*: the state bereft of mirage, illusion and soul. *Of noble knowledge (ariyañāṇassa)*: of noble knowledge which grasps truly. By this noble knowledge, knowledge of reviewing is included like knowledge of penetration.³⁵⁹ The state to be realized and state of being an object is the state of their domain. Heat is *the characteristic of fire (aggilakkhaṇam)*. For anywhere it never becomes deceptive or misleading or unreal even if there is difference in acceptance of fuel, such as, wood. *The nature of the world (lokapakati)*: birth, etc., which are referred to in the expression, “subject to birth, aging and death.”³⁶⁰ Some animals grow crosswise; human being, etc., grow upwards; there is no growth further when the limit

³⁵⁷ Dh. 95.

³⁵⁸ Here *citta* means path consciousness; *nimitta* means *sankhāranimitta*; and *pavatta* means continual arising of defilement and resultant aggregates.

³⁵⁹ Reviewing knowledge is of the sense-sphere, while penetration knowledge is of the supramundane.

³⁶⁰ A. 147.

of development is obtained – such is *the nature of the world (lokapakati)*, say some. The meaning of *tathatā (real)* is expressed through the final component part in the compound *tacchāviparītabhūtabhāva*; that of *avitathatā (not unreal)* through the first component part; and that of *anaññathatā (not otherwise)* through the middle component part of compound – this is their difference.

25. *There is no affliction that is not pain (dukkhā aññaṃ na bādhakaṃ)*: why is it said so? Is it not that even craving is affliction like birth as it has the state of being sign of pain? It is not so, because it is separately taken as the state of origin of affliction. Thus occurrence and the cause of occurrence are known by not making them over-lapping. Or optionally the state of being foundation of suffering, such as, birth and the state of being intrinsic suffering constitute the state of being affliction. The state of being origin of suffering is not [the state of being affliction]. Therefore there will not be contingency that craving would have the state of being affliction, because it is separately taken as having the state of being origin. Therefore it is said, “*There is no affliction that is not pain (dukkhā aññaṃ na bādhakaṃ)*.” Through certainty that it afflicts (*bādhakattaniyāmena*): pain is affliction only; pain only is affliction. Thus through emphasis (*evakāra*) of the state of being affliction in both ways – this is the meaning. For *through certainty that it afflicts* can be split as through certainty of affliction and through certainty in the state of being affliction. Just as the state of being affliction has got the state of being certainty in pain, in the same way, pain has got the state of being certainty in the state of being affliction.

No other [source of pain] than that [craving] (taṃ vinā nāññato): even though the state of remaining defilements, remaining unprofitables, roots of the profitable which are the object of canker, and remaining profitables which are the object of canker have the state of cause of pain, yet they do not have the state of the cause of pain in absence of craving. But craving has got the state of the cause of pain even in absence of them. As craving has got the state of producing pain through the unprofitable except the profitable, and through the profitable in sense-desire sphere except the profitable in fine-material sphere, and so on. Certainty of peace or certainty in peace is *santabhāvaniyāmo*, *through that certainty that it is peace (santabhāvaniyāmena)*. Its status as the true outlet

(*tacchaniyyānabhāvattā*): it has the status as true outlet through certainty in both ways. It is not untrue like wrong path because it has got the state of misleading. Or it is not untrue like worldly path as it has got inconclusiveness. Therefore it has got the state of being true outlet (*tacchaniyyānabhāvo*). It refers to path; its state (*tassa bhāvo*) is the state of being true outlet (*tacchaniyyānabhāvattam*). Therefore it is said that its status as the true outlet [has made the path recognized as truth]. Everywhere through certainty in both ways the true, unmisleading, and real state is referred to. Hence the sentence, beginning with, “*the true, unchangeable (iti tacchāvipallāsam)*”.

26. (534) *Tracing out the meaning (atthuddhāro)*: tracing out the possible meaning of the word truth (*sacca*), or tracing out, specification of the intended meaning after having told possible meaning. *Truth of abstinence (viratisacce)*: abstinence from lying. For the word truth is not conventionally used in respect of other abstinence. Some teachers, however, maintain that truth of abstinence means abstinence from acceptance (*samādānavirati*). According to them also truth of abstinence is not mere acceptance, but confession of acceptance. That truth as promise is abstinence from lying only. *Truth as views (diṭṭhisaccam)*: view that is current, such as, “This is only true, other is vain”³⁶¹ is called truth through insistence. *Truth in the ultimate sense (paramatthasaccam)*: it refers to *nibbāna* as it does not have a false nature. For it is referred to in words, “*Nibbāna* does not have a false nature, that noble ones know truly.”³⁶² But knowing, penetrating of *nibbāna* and of the path which leads to *nibbāna* is cause of non-discord, therefore both of them are referred to as *sacca* by the verse, “There is only one truth; there is no second, [about which] an intelligent man might dispute with another intelligent man.”³⁶³

27. (535) The teacher shows the state of non-misleading of birth, etc, in the state of noble truth of suffering by the sentence, “If someone would come and say that ‘this is not the noble truth of suffering’, this is not possible”,³⁶⁴ because it has the state of

³⁶¹ M. i. 410; 411; 484; 485; 498; 499.

³⁶² Sn. 758.

³⁶³ Ibid, 884.

³⁶⁴ This sentence seems to be a quotation from a manuscript of Vis which was current at the time of commentator. In that it must have occurred, but it does not occur in the present one.

affliction absolutely. He shows certainty of the state of noble truth of suffering in birth, etc., by the sentence, “If someone would come and say that ‘another is the noble truth of suffering’, this is not possible”, because it has the state of non-otherwise. If someone may come [and argue] with this kind of thought – ‘He has not got ability in declaring, in making known reasonably and in establishing his own doctrine’, in order to show him it is said, “*I shall set aside this truth of suffering... This is not possible (ahametam ... pe ... paññapessāmīti āgaccheyya, netam thānam vijjati).*” Surely non-otherwiseness of birth, etc., and absence of other such like truth, prove the absence of possibility. Even if someone may come, let him come, but he has no scope. This is the meaning of *Sutta*. The same method applies to the second *Sutta*. There by obtaining individuality, living beings reach to birth, etc., and confront them. Therefore the state of reaching and the state of direct experience should be understood to have the state of the first. For that reason, the Blessed One taught it first. The state of its cause has got the state of the second. The state of calming it down has got the state of third. And the state of its accomplishment has got the fourth.

28. “*At the most these much (etaparamato)*”: by this word it is said that occurrence, etc. are completely covered by four noble truths. One who desires peace has no other activity to do than knowing, and so on. Or he has no other work than knowing *dhamma*. And that which should be fully understood, etc. are these much only. Therefore only four are told. It is said because the basis for craving, etc. are these much only from the point of view of those who find danger in craving. Similarly it is said because reliance, etc. are these much only from the point of view of those who find hatred in pain, that is, in reliance which is called ‘five codes of sense-desires’, or ‘desire for all objects’, or ‘three types of becoming’.

29. (536) “*Because of its grossness (oḷārikattā)*”: it is said with reference to the fact that the state of suffering on the part of birth, etc., is easy to know for many people. It is not to be known by noble knowledge.

30. *That (tam)*: suffering. *Not made (akataṃ)*: not produced. Its cause is not produced – this is implication. For when the cause is accomplished, the fruit automatically is

accomplished. “It does not come by itself without having made (*neva akataṃ āgacchati*)”: and by this expression the teacher rejects the theory that nothing has a cause. “It is not created by the Lord (*na issaranimmānādito*)”: by this expression the teacher rejects the theories maintaining *pajāpati*, *purisapakati*, and *kāla* etc. But what should be told here will appear further. “By suffering with its cause (*sahetukena dukkheṇa*)”: by this word increasing of urgency produced by seeing suffering is told. For urgency becomes powerful by listening of suffering with its cause; as long as this cause is there, this suffering continues without interruption. Cessation in order to instill comfort (*assāsajanānātthaṃ nirodhaṃ*): cessation is told in order to create comfort to the person in whom urgency is produced. For discourse on cessation being told creates comfort very much for one who is disgusted with suffering of the round of births.

31. (537) Things, beginning with birth are told by the Blessed One – in this way it is to be construed. Why is sickness not included herein? It is due to being uncertain. Moreover sometimes and in some one it does not exist. For it is said, “Formerly there were three diseases, desire, hunger and old age.”³⁶⁵ It did not exist in the case of persons, such as, the venerable *Bakula*. Or it is included under suffering only. For in the ultimate sense sickness is bodily pain conditioned by disturbance of elements. It is said “*twelve things (dvādasā dhammā)*” making a group of five aggregates as objects of clinging as one portion. Craving is said to have threefold division, such as, craving associated with wrong view of eternality, craving associated with wrong view of annihilation, and just enjoyment of sense-desires bereft of wrong view, even though craving is understood as single form, “the noble truth of the origin of suffering” without considering other subdivisions, by taking them together under common reference of craving for sense-desires. “It is this noble eightfold path (*ayameva ariyo aṭṭhaṅgiko maggo*)”: even though they are said by taking together under truth of path, they are different in individual nature. Therefore it is said, “*eight states (aṭṭha dhammā)*”.

Commentary on Explanation of the Description of Suffering

³⁶⁵ Sn. 311.

(dukkhaniddesakathāvaṇṇanā)

Commentary on the description of birth

(jātiniddesavaṇṇanā)

32. *In the sense of becoming (bhava)*: in that becoming which is continuity of states limited as taking up and putting down. For here division, such as, womb, destination arises. Therefore becoming is called birth. Here living beings having same tradition are born. Therefore *birth (jāti)* means group. *In the sense of characteristic of whatever is formed (saṅkhatalakkhaṇa)*: in the sense of arising anywhere, for it is birth in the sense of producing. *At rebirth-linking (paṭisandhiyaṃ)*: at the conscious moment of rebirth-linking. *As soon as he was born (sampatijāto)*: herein parturition (*pasūtiyaṃ*) is said with regard to meaning of giving birth which is called coming out of the womb of the mother, known by the word “birth”. Giving birth to a child (*abhijāti*) – this is the meaning. It is *birth (jāti)* by which the designation, such as, *khattiya* arises. It refers to clan (*kulaṃ*).

33. (538) A bed is that wherein they lie down. The womb known as ‘the belly of the mother’ is their bed. Thus they are called *womb-born (gabbhaseyyakā)* namely egg-born and womb-born. *Of others (itaṛesaṃ)*: of moisture-born and apparitionally-born. *And this also (ayampi ca)*: it refers to just preceding sentence, such as, “It should be regarded as only the aggregates of rebirth-linking.” This is indirect treatment. Of course it is applicable to [the first statement], that is, “from the time of rebirth-linking”. Therefore it is said, “*Birth is the first manifestation of different aggregates (tesaṃ tesaṃ paṭhamapātubhāvo jāti)*.”

34. *Manifested as emerging (ummujjanapaccupaṭṭhānā)*: it is taken through emerging. *Manifested as the variedness of suffering (dukkhavicittatāpaccupaṭṭhānā)*: it causes manifestation of variedness of suffering, the division of which will be described later on.

(539) “*But why [is it suffering] (kasmā pana)*”: this is the intention of questioner who is speaking. Granted firstly that birth in hell is painful since hell is unalloyed pain, and that it is painful in the other unhappy destinies since it is originated by bad *kamma*, but how

is it so in the happy destinies since it is originated by *kamma* that leads to bliss? This is the answer – “This birth is not called suffering because of having suffering as its individual nature, for there is no rebirth-linking associated with painful feeling, but rather because it is the foundation for suffering.” In order to show this meaning there is the sentence, beginning with, “*Because it is the basis for many kinds of suffering (anekeṣaṃ dukkhānaṃ vatthubhāvato).*” Birth of which the individual nature is not painful is also indirectly called suffering. Thus the individual nature of suffering (*dukkha*) is said intrinsic suffering (*dukkhadukkhā*) after having qualified by the word *dukkha*, just like concrete materiality (*rūparūpa*).

35. *Because they are a cause for arising of pain (dukkhuppattihetuto)*: “Indeed it was belonging to me, alas that did not exist” – in this way they are a cause for arising of mental pain. The formations of the three planes are called *saṅkhāradukkhā* (suffering due to formations) as there is the expression, “Whatever is impermanent is suffering.”³⁶⁶ The reason is given thus, “*Because they are oppressed by rise and fall (udayabbayappaṭipīlittā).*” For whatever is always oppressed is suffering due to painful mind. The expression “three planes” is used because practice of *vipassanā* is intended.

Intrinsic suffering (dukkhadukkhā): bodily pain, grief and despair. Others are given in *Dukkhasaccavibhaṅga* in *Vibhaṅga*, such as, “Even birth is suffering.”³⁶⁷

36. *By the Blessed One (bhagavatāpi)*: by him who has unobstructed knowledge, skillfulness in teaching that is wonderful and immeasurable. *By means of simile (upamāvasena)*: such as, simile of ditch of charcoal.³⁶⁸

37. (540) *In white lotus, etc. (puṇḍarikādīsu)*: the word, *etc. (ādi)* includes such things as, – one is not born in the collection of jewels, gold, silver, precious stones of coral,

³⁶⁶ S. iii. 22; 44; 82; 112; 122; 221; iv. 1; 153; Kv. 211; 547; 626-627.

³⁶⁷ Vbh. 99.

³⁶⁸ M. iii. 167 (*Sutta*. 129).

etc.; not born in carpet woven out of hair of sheep and feathers of bird;³⁶⁹ not born on the surface of the palace made attractive by decoration made up of jewels; not born in the vicinity of palace having presentation of flowers, after having made ground sprinkled and cleaned; even not born in the court yard on which sands are strewn over like garlands of pearls; even not born in the land having the ground soft, grassy and even like green blanket. *[In the mother's womb which is] very cramped (paramasambādhe)*: too narrow. *Quite dark (tibbandhakāre)*: dense dark. *Pressure of various oozing substances (nānākunapasambādhe)*: bile, phlegm, pus, blood, excrements, undigested food, etc. *It is exceptionally loathsome (adhimattajegucche)*: it is just like an excrement bucket that has not been washed up to that much time if a mother is twenty years old, thirty years old, or forty years old. *Like a worm in rotting fish (pūtimacchā)*: all this has not got adequate similarity because its bad smell can be removed partially through winds, etc. *Ten months (dasa māse)*: this is grammatically accusative case in the sense of complete association throughout during the time of ten months. This is told just for usual occurrence but in the case of some fetus there is possibility to remain there longer than that. *With no bending, stretching, etc. (samijjanappasāraṇādirahito)*: being seated like the position of a person who sits squatting with both the hands contracted, remaining upside down.

38. *Being dragged forth (ākaḍḍhanam)*: pulling forth. *Being dragged back (parikaḍḍhanam)*: dragging all around. *Jolted down (odhūnanam)*: moving downwards. *Jolted up (niddhūnanam)*: moving after intervals. Here “*dragging forth, etc. (ākaḍḍhanādi)*”: [undertaking the actions] similar to dragging forth, etc. A fetus who is very much tender like fresh wound does not bear even slight cold. Thus reappearing in the cold hell, etc. is told. For slight cold, etc. appear as if turning into excessive cold and excessive hot to him. [The torture of] *the lye-pickling (khārāpaṭicchakam)*: besmearing with salt by cutting the body with sword.

³⁶⁹ Instead of the word ‘*aṇḍajameṇḍajavāyajātike*’ given here, Ven. Mahasi suggests *āsandipallaṅkagonakādike* which means on higher bed, throne and long hair carpet, and so on. But I followed the former.

39. *In the place where the pain arises (dukkhuppattiṭṭhāne)*: it is told with regard to the third circle known as womb.

40. *Being turned (parivattetvā)*: being turned upside down. *This is suffering rooted in parturition (idaṃ vijāyanamūlakam dukkham)* due to which beings who are troubled with pain of death, who have received painful feeling, forget an event which took place not more than some months before. They were, as it were, thrown into the dense darkness with severe difficulties.

42. *Of one who punishes himself (vadhentassa)*: of a person who troubles himself by means of sorrow, lamentation, beating on head, etc. *Mortification (ātāpanam)*: hunger, thirst and standing in the sun, and so on. *Austerity (paritāpanam)*: heating all around in the midst of five fires.

43. *Of this (imassa)*: of the seven kinds already referred to. *For all [suffering] (sabbassāpi)*: for the entire [suffering] produced by burning, rubbing, etc., heat of hellish fire, etc., at the time of pregnancy, etc. *[The birth] is the basis (vatthumeva hoti)*: because there is no suffering in absence of birth. Therefore there is the verse, beginning with, “*Should no being be born [in hell] (jāyetha no ce)*.”

(541) *Variety (vicittam)*: of various types, or wonderful.

This is the commentary on the description of birth.

Commentary on description of aging

(jarāniddesavaṇṇanā)

44. (542) *The characteristic of whatever is formed (saṅkhātalakkhaṇam)*: it is said with reference to momentary aging occurring as, “difference in position”.³⁷⁰ *Because [oldness] is known as the state of being broken (khaṇḍiccādisammato)*: because it is designated by such references as brokenness, greyness, wrinkledness, of skin. *That (sā)*

³⁷⁰ S. iii. 38; 39; 40; A. i. 152; Ps. 108; Kv. 60; 61.

refers to evident aging called oldness of aggregates. *The oldness of aggregates (khandhaparipāko)*: the state of aging of aggregates included in a single becoming.

This is the commentary on description of aging

Commentary on description of death

(*marāṇaniddesavaṇṇanā*)

46. (543) *Characteristic of the formed (saṅkhatalakkhaṇaṃ)*: it means the momentary death referred to as fall of formations. *With reference to which (yaṃ sandhāya)*: here in the sentence, “Aging and death are included in two aggregates”, the word death occurs with reference to the momentary death. *Taṃ* refers to the evident death known as breaking of life-faculty.

47. *Characteristic of fall (cutilakkhaṇaṃ)*: as it is characterized by falling down. *Its function is to disjoin (viyogarasam)*: its function is to separate the owned formations of particular beings. *It is manifested as departure from the destiny (gativippavāsapaccupaṭṭhānaṃ)*: it is understood as absence in the possessed destiny.

Of Wicked man (pāpassa): wicked man who is associated with demerit, wicked man who has collected bad *kamma* – this is the meaning. *Sign of foul deeds, etc. (pāpakammādinimittaṃ)*: unprofitable resultant object called bad *kamma*, sign of bad *kamma*, and sign of bad destiny, appeared at the time of death. Because while seeing it one gets severe suffering, as it were, one is experiencing actually. *Of good man (bhaddassa)*: one who has good *kamma*, he performed profitable *kamma* – this is the meaning. It may be possible that desirable object appears to him, still there arises severe suffering of separation from dear. Therefore it is said, “when [good men] cannot bear to part from all that they hold dear (*asahantassa viyogaṃ piyavatthukaṃ*).” *Without distinction (avisesato)*: it is common to the wicked men as well as good men. Having used the expression “without distinction”, still the word “all” is used. This is in order to show that some *Arahats* who have crushed away formations, have this suffering. *Those whose vitals are pierced (vitujjamānamammānaṃ)*: those whose vitals are pierced by wind that cuts out the joints in the body.

This is the commentary on description of aging.

Commentary on description of sorrow

(*sokaniddesavaṇṇanā*)

48. (544) *That (so):* sorrow. *Although in meaning it is the same as grief (atthato domanassameva hoti):* because sorrow is not separate mental property. It is a special form of grief. Because it exists as the special mode of arising in different objects. Therefore in order to point out the specification by means of characteristic, etc., it is said, “*nevertheless (evaṃ santeṭṭhi)*”. *Inner consuming (anto nijjhānaṃ):* burning of the mind. *Completely consuming (parijjhāpanaṃ):* burning which is qualified by heat of attachment and hatred. *Remorse (kukkuccaṃ):* mourning (*anusocanaṃ*) which occurs as the mode of repentance having the object of profitable deeds undone and unprofitable deeds done. *Sorrow (soko):* mourning (*anusocanaṃ*) in the form of burning of the mind having the object of loss of relatives. This is the difference between them in the state of manifestation of mourning also.

Poisoned dart (visasallaṃ): a dart besmeared with poison. Due to sorrow there takes place disease like dysentery. Body of the person having much sorrow becomes old very soon. Even one dies when he is overpowered by deep sorrow. Therefore it is said, “[Sorrow] brings [pain], such as, disease, aging and death (*samāvahati ca byādhijarāmarābhedaṇaṃ*).”

This is the commentary on description of sorrow.

Commentary on description of lamentation

(*paridevaniddesavaṇṇanā*)

49. (545) *Verbal clamour (vacīpalāpo):* vocal noise, it is sound by significance. *More (bhiyyo):* more than suffering in the form of sorrow. For that which is arisen from sorrow is *lamentation (paridevo)*.

This is the commentary on description of lamentation.

Commentary on description of pain

(*dukkhaniddesavaṇṇanā*)

50. (546) Even though birth, etc. have accordingly the state of suffering through the basis of suffering and intrinsic suffering, this is especially called pain through bodily oppression. Therefore it is said, “*It is especially called pain (dukkhanti visesato vuttam).*”

This is the commentary on description of pain.

Commentary on description of grief

(*domanassaniddesavaṇṇanā*)

51. (547) *Its function is to distress the mind (manovighātarasam):* function of annoying the mind through association with ill-will. *Those who are gripped by mental pain (cetodukkhassamappitā):* endowed with mental pain. *Twist (āvattanti):* they roll towards, facing to the direction where they have fallen down. *Writhe (vivattanti):* they roll after turning round and round. *They throw themselves upside down (uddhampādam papatanti):*³⁷¹ they fall after becoming topsy-turvy. *They use the knife (sattham āharanti):* they apply weapon by way of piercing and breaking one’s own body.

This is the commentary on description of grief.

Commentary on description of despair

(*upāyāsaniddesavaṇṇanā*)

52. (548) [*Despair is*] *the same as the humour (doso yeva):* this is the mode of arising of humour as tiredness of body and mind – this is the meaning. For that reason, despair (*upāyāso*) is explained as excessive tiredness (*bhuso āyāso*), just as clinging (*upādānam*) is excessive attachment (*bhusamādānam*). *It is a state [included in formations aggregates] (eko dhammo):* this is particular mental concomitant other than fourteen unprofitable consciousness concomitants; and this is called “dejection

³⁷¹ Different readings are recorded in English translation as the PTS and HOS editions read *uddhapādam* (or *uddham pādam*) *papatanti*, but Burmese ed. of *Sammohavinodanī* reads *chinnapapātām papatanti*.

(visādo)". Its function is moaning (nitthunanaraso): because it happens by way of moaning. Or its function is to cause moaning about body. Having told, "Because it is suffering due to formations", it is said, "because of the burning of the mind, and because of bodily dejection (cittapariধানato kāyavisādanato ca)" in order to show its excessiveness.

53. And these sorrow, lamentation and despair are the particular form of occurrence of arising of unpleasant state of mind according to the condition, without intimation and together with intimation.³⁷² Thus in order to point out difference it is said, "here also (ettha ca)". [Sorrow is] like the cooking (pāko viya):³⁷³ like the boiling of the objects to be boiled, such as, liquid of dying.

This is the commentary on description of despair.

Commentary on description of association with the unloved

(appiyasampayoganiddesavañṇanā)

54. (549) Meeting (samodhānaṃ): assembly (samāgama). It is manifested as a harmful state (anattabhāvapaccupaṭṭhāno): manifestation of existence of a harmful state, such as, bodily suffering and mental annoyance. Effort (upakkamo) of those (tesaṃ) disliked persons, which is called bodily and verbal effort is tadupakkamo; and that which is arisen from their effort is tadupakkamasambhūto.

This is the commentary on description of association with the unloved.

Commentary on description of separation from the loved

(piyavippayoganiddesavañṇanā)

55. (550) It is manifested as loss (byasanapaccupaṭṭhāno): it is manifested by way of misfortune.

³⁷² Sorrow and despair arise without intimation, but lamentation arises with intimation.

³⁷³ There are other readings available in which *telādīnam* occurs as cooking of oil, etc. In English translation, it is said that Burmese ed. of *Sammohavinodanī* adds *telādīnam*, but this reading might have not been available to Ācariya Dhammapāla.

This is the commentary on description of separation from the loved.

Commentary on description of non-obtainment of desired thing

(*icchitālābhaniddesavaṇṇanā*)

56. (551) Not to get what one wants means non-obtainment of any object desired by oneself. For it is said, “not to get what one wants”. In *Pāḷi*, it is said, “for beings who are subject to birth,”³⁷⁴ etc. in order to point out non-obtainment up to the highest degree. And in order to point out the same there is the sentence, beginning with, “*Oh, that (aho vata)*”. *The wish itself (icchāva)*: and here the teacher says just non-obtainment with wish. *Its function is to seek that (tappariyesanarasā)*: function is to seek those objects that are not obtainable. *Disappointment (appatti)*: non-obtainment.

This is the commentary on description of non-obtainment of desired thing.

Commentary on description of the five aggregates as objects of clinging

(*pañcupādānakkhandhaniddesavaṇṇanā*)

57. (552) *That which was told here (yaṃ vuttamidha)*: [suffering] which was referred to with its own form under the topic of description of truth here. *That which was not told (avuttam)*: that which was not told here with its own form, even though it was referred to elsewhere, such as, in the *Dukkakkhandha* or *Bālapaṇḍitasutta*.

58. And the entire suffering is not available in absence of aggregates as objects of clinging. Therein suffering supported by aggregates only oppresses aggregates. Therefore in order to point out this meaning there is the sentence, “*as fire does fuel (indhanamiva pāvako)*”. Or just as the target is the object of shooting, aggregates are the object of suffering of round of rebirths. And cow’s body is the object of trouble caused by gadflies, flies, etc.; field is the object of reaper; village is the object of village raiders. Similarly aggregates are the object of suffering, beginning with, birth. Therefore in order to point out this meaning there is the sentence, beginning with, “*like a target (lakkhamiva)*”. Mostly in the world damagers are not dependent on the object to be

³⁷⁴ Ps. 39; Vbh. 101.

damaged, but these aggregates are surely dependent on the object to be damaged. Therefore in order to show this meaning there is the sentence, “as weeds, creepers, etc. (*tiṇalatādīni*)”.

59. Well there is not something which may be called the beginning in the round of rebirths which is beginning-less. But “*Birth is their initial suffering (ādidukkhāṃ jāti)*” is told from the point of view of continuity of aggregates limited by a single becoming. Therefore it is said, “*Death is their final suffering (pariyosānadukkhāṃ maraṇaṃ)*.” Death here does not mean death by extirpation [of the round of the rebirths]. *Pain that threatens death (māraṇantikadukkhāṃ)*: pain that occurs at the close interval of death. *Burning (paridayhanaṃ)*: mental burning. *Crying out (lālappanaṃ)*: excessive confused talk. *Brooding (anutthunanaṃ)*: inner burning.

60. *Each kind [of suffering] (ekamekaṃ)*: each inner sub-divisions of birth, etc. according to different nature or each, beginning with, birth, which are being five aggregates as objects of clinging.³⁷⁵ *Making abridgement (saṅkhipitvā)*: making brief statement after bringing together or under general reference.

This is the commentary on explanation of description of suffering.

Commentary on Explanation of Description of Origin (*samudayaniddesakathāvaṇṇanā*)

61. (553) *It is a making become again, thus it is ‘becoming again’ (punabbhavakaraṇaṃ punabbhavo)*: [it is made] by elision of the last component part. Alternatively just as one who has habit of eating cake is called *āpūpiko*, similarly that which has habit of making become again or that which deserves fruit in the form of becoming again, or that of which the purpose is making become again is called *ponobhavikā*. *Accompanied by delight and attachment (nandirāgasahagatā)* owing to

³⁷⁵ Ven. Mahasi suggested that the latter *vā* is not necessary in the sentence *jātiādīnameva vā upādānakkhandhapañcakāṇaṃ vā ekamekaṃ*.

arising of the state of delight and attachment in all moments without abandoning because of taking delight and because of finding pleasure. Due to that [craving], living beings take delight in different becomings, etc., even in the individuality of worm, insect, fly, etc. *They take delight here and there (tatratatrābhinandini)*: they find pleasure with craving in the form of delighting visible object. Therefore it is said, “*accompanied by delight and attachment*”. For the word *sahagata* is in the sense of that [delight and attachment]. [Craving] is known [as threefold], such as, craving for sense-desires, craving for becoming, and craving for non-becoming owing to arising according the divisions of sense-desires, becoming, and non-becoming. *The Noble Truth of the Origin of Suffering (dukkhasamudayo ariyasaccam)* is told without referring to the divisions like craving for sense-desires, etc., having brought [them] together as one by taking one state, viz. the state of craving, because craving of which the individual nature is excessively variegated has got the state of the cause of entire suffering by bringing out *kamma* generating respective various states, because any being has not got similarity with other beings.

But why here is only craving considered as the truth of the origin? Because it has got the state of specific cause. For ignorance conceals danger in becomings;³⁷⁶ and clinging, such as, wrong view increases³⁷⁷ craving having the nature of insistence here and there; even hatred, etc., become the cause of *kamma*. But craving wishes for variegated states, such as, different becomings, generation, destination, stations of consciousness, abodes of beings, classes of beings, family, enjoyment, and lordship. It comes to the support of variegated states of *kamma*, and companionship of *kamma*. It fixes variegated state of becoming, etc. Therefore even though the causes of suffering are available in others, such as, ignorance, clinging, *kamma*,³⁷⁸ which are told in *sutta* as well as in remaining defilements, unprofitable root, etc., which are told in *Abhidhamma*, still craving only is considered as the truth of origin due to the state of specific cause of suffering.

This is the commentary on explanation of description of origin.

³⁷⁶ Instead of *paṭicchādentī* given here, the word *paṭicchādeti* given in Sinhalese edition would be better.

³⁷⁷ Even though in Burmese edition it is *abhivaddhenti*, in Sinhalese and Thai edition it is *abhivaddheti* which is desirable in this context.

³⁷⁸ According to the context of this passage, instead of *kamma* the word *dosādayo* is desirable.

Commentary on Explanation of Description of Cessation
(*nirodhaniddesakathāvaṇṇanā*)

62. (554) *Of that very [craving] (tassāyeva)*: by the same point through which craving is called the truth of origin, thus emphasis (*evakāra*) is given. For when the main cause is ceased, others also are ceased. Therefore there is cessation of the fruit through cessation of causes. Just as pacification of sickness comes about through pacification of causes of sickness, thus it is said, “*The cessation of suffering comes about with the cessation of its causes (samudayanirodhena dukkhanirodho).*” *Not otherwise (na aññathā)*: the teacher shows the absoluteness of the meaning as it is told.

[Its root remains] unharmed (anupaddave): not injured, such as, piercing by animals, stroke by knife. Therefore *it is firm (dalhe)*: steady. *Even though it is cut down (chinnopi)* by cutting off the branch, etc. *Tendency to crave (taṇhānusaye)*: tendency of greed for sense-desire and for becoming. *Not destroyed (anūhate)*: not hurt.

63. Just as a lion directs his power towards the man who shot the arrow at him, not towards the arrow, so the Buddhas deal with causes, not with the fruit. But just as dogs, when struck with a clod, bark and bite the clod and do not attack the striker, so the sectarians who want to make suffering cease devote themselves to hurting the body, and not to the cessation of defilements. In order to show this meaning it is said, “*The Perfect Ones behave like lions (sīhasamānavuttino).*”

64. (555) By this, origin is detached, destroyed, cut away. Therefore *it is the path that is called fading away (virāgo vuccati maggo)*. *It is abandoning that is called fading away (virāgoti pahānaṃ vuccati)*, detachment, destruction, cutting. ‘Therefore’ (*tasmā*) is said in relation with the reason that because the word fading away and cessation are the synonyms of abandoning. Because of eradication of inherent tendencies ‘remainderless fading away’, ‘remainderless cessation’— in this way it should be construed. The teacher

says that *all of them* (*sabbāneva etāni*) are [synonyms for *nibbāna*] having included the words like giving up, etc.

65. Mere ceasing of suffering is not said to be *nibbāna*. Therefore it is said that words, such as, remainderless fading away, remainderless cessation of craving also are the synonyms for *nibbāna*. The teacher justifies the meaning told through the sentence, beginning with, “*but because (yasmā pana)*”. It is presentation of the mode through which words like fading away, etc. are used in the sense of *nibbāna*. *Obtaining it (taṃ āgama)*: obtaining that *nibbāna* by making it the object. *Craving is faded away (taṇhā virajjati)*: craving is faded away by way of complete detachment through the noble path. *It is ceased (nirujjhati)*: it is put to cessation. By this word the teacher tells the establishment of the locative significance of the words *virāga* and *nirodha*.³⁷⁹ *That only (tadeva)*: *nibbāna* only. *There comes to be the giving up, etc. (cāgādayo honti)*: the teacher has made reference to the fruit for the causes, such as, giving up. *Among reliances consisting in the cords of sense desires (kāmaguṇālayesu)*: it is manuscript reading. In oral tradition, however, it is “among reliance, etc. consisting in the cords of sense desires (*kāmaguṇālayādīsu*)”.

66. (556) The sentence, beginning with, “*this (tayidaṃ)*” is not traditional reading. It is inserted later after having brought forth from the exposition of the meaning of the truth³⁸⁰ according to the way already told. Similarly the characteristic, etc., even if told earlier, are repeated here. *Its function is to comfort (assāsakaraṇarasam)*: as it were it makes comforting for the person whose mind is disgusted with suffering of the round of rebirths. *It is manifested as the non-diversification (nippapañcapaccupaṭṭhānam)*: it causes to manifest the non-diversification because it is the cause of pacification of all diversification like greed, and so on.

67. (557) *Nibbāna is non-existent (nattheva nibbānam)*: if this is a proposition from the general point of view, then there occurs non-existence of the substance called *nibbāna*

³⁷⁹ *Nirujjhati etthāti nibbānam*. Therefore it accomplishes the locative.

³⁸⁰ Vis. XVI. 23.

even intended by oneself.³⁸¹ In that case the statement becomes self-contradictory. If the proposition “*nattheva nibbānaṃ*” is made referring to *nibbāna* approved by others,³⁸² then there occurs non-accomplishment of the substance, and then the middle term (*hetu*) becomes faulty in its base. *Because it is unapprehendable (anupalabbhanīyato)*: is it with direct perception or with inference? In first option the eye, etc. are not unanimous; in the second option, the middle term is defective referring to other party. Therefore there is the sentence, beginning with, “*That is not so, because it is apprehendable by the means (na, upāyena upalabbhanīyato).*” Just like only the noble ones who attained knowledge of penetration of minds know supramundane consciousness of others, and even there only the *Arahats* know supramundane consciousness of all, but not all [know], similarly even *nibbāna* is apprehendable by the means, that is, right way called virtue, concentration and understanding. Therefore this is the expression about the meaning (*atthavacanam*) but not the word for example (*payogavacanam*). That will be clear later on.

68. (558) *It should not be said that nibbāna does not exist (natthīti na vattabbaṃ)*: as it is apprehendable by the noble ones – this is implication. Those whose minds are disgusted with the round of rebirths attain *nibbāna* by way of the right way. Therefore this tenet is accomplished through all principles.³⁸³ “*The way would become futile (paṭipattiya vañjhabhāvāpajjanato)*”: here the teacher says this with reference to the teaching only. Therefore there is the sentence, beginning with, “*for if [nibbāna] were not (asati hi)*”. *Headed by right understanding (sammādiṭṭhipurejavāya)*: preceded by right understanding. It has the state of forerunner because it has prominence. Moreover because it occurs first in the teaching, not because it arises first of all. *And it is not (na cāyam)*: this right way is not futile, *because it does reach nibbāna (nibbānapāpanato)*, because it causes the attainment of *nibbāna*. In your opinion, due to non-existence of *nibbāna* only, the futility of the way would follow – in this way the sentence is construed. *Because what is reached is absence [of five aggregates] (abhāvapāpakattā)*: ‘because the right way causes attainment of the absence of aggregates through cutting

³⁸¹ It refers to the view that *khamamattam nibbānam* which is laid by the questioner.

³⁸² It refers to the view that *nibbānam* is the object of path and fruit which is laid by the answering party.

³⁸³ Ven. Mahasi translated it into Burmese as ‘This point is accepted by all views’. It means that all Indian traditions accepted that *nibbānam* could be attained through the right path.

off the defilements, there would not be contingency of futility [of the right way]’ – if you would say like this – this is the meaning. The word *not* (*na*) is used in the sense of refusal. You have declared that the absence of aggregates is *nibbāna* by saying, “Because what is reached is absence (*abhāvapāpakattā*)”. That is refused. Why? *Though there is absence of past and future [aggregates], there is nevertheless no reaching of nibbāna (atītānāgatābhāvepi nibbānappattiyā abhāvato)*. For past and future aggregates do not exist; therefore when they are not existent *nibbāna* would be attained. But there is no such attainment. Not only absence of past and future aggregates, but that of present aggregates [would be called *nibbāna*]. Thus absence of all aggregates belonging to three times would be called *nibbāna*. For *nibbāna* should not be equated with partial absence. If you say that present aggregate is *nibbāna*, then it is not non-existence; if you say non-existence, it is not present. Therefore both the words ‘present (*vattamānā*)’ and ‘and non-existent (*na santi ca*)’ are contradictory. Thus there is the sentence, “*That is not so. Because their absence is an impossibility, since if they are absent their non-presence follows (na, tesam ... pe ... pajjanato).*”

And moreover if the absence of present aggregates would be *nibbāna*, when the noble path arises, at that time aggregates which are support of the noble path belong to present time. Then there would be absence of *nibbāna*. And in that case there would be absence of realization of *nibbāna* even at the path moment. Therefore pointing it out there is the sentence, “*Besides if nibbāna were absence of present aggregates... at the path moment which has present aggregates as its support (vattamāna ... pe ... dosato).*” We don’t claim that *nibbāna* is attained through non-presence of all aggregates. Then what? *Then (tadā): at the moment of the path, there is non-presence of defilements (kilesānaṃ avattamānattā)*. Therefore *there is no fault (na doso)*: there is absence of fault as it is told. If absence called non-presence of defilements is called *nibbāna*, in that case there would follow that the noble path is meaningless. Because absence of defilements can be accomplished even before the moment of the path. Therefore there is the sentence, beginning with, “*of the noble path (ariyamaggassa)*”. Hence the argument does not hold good (*tasmā akāraṇametam*): there will be no such contingencies, such as, – *nibbāna* is unapprehendable; it is mere absence; the way is futile; in the absence of past and future aggregates there is attainment of *nibbāna*; and even absence of the present

aggregates is an impossibility, needless to say about non-existence of defilements beforehand, and meaninglessness of the noble path. Therefore in order to prove the absence of *nibbāna* the reason which you have said, that is, “Because it is unapprehendable, because what is reached is absence of aggregates and non-existence of defilements” is faulty, it is not logical.

69. (559) *Because of the word 'beginning' (ādivacanato)*: the word *ādi* includes remaining reference to *Jambukhādakasutta* and other canonical references to unformed element. There it is told in *Jambukhādakasutta*:³⁸⁴ “*Nibbāna*, *Nibbāna* is the saying, friend *Sāriputta*. What is *nibbāna*? The destruction of greed, the destruction of hatred, the destruction of delusion, friend, is called *nibbāna*.” And it is told in *Āyatanavibhaṅga*:³⁸⁵ “What is the unformed element? The destruction of greed, the destruction of hatred, the destruction of delusion is called the unformed element.” Therein this is the meaning – *nibbāna* is unformed element, the state having the individual nature of the unformed. Greed, etc. are destroyed after having attained it. Therefore it is said that the destruction of greed, the destruction of hatred, and the destruction of delusion. *Having attained (āgamma)*:³⁸⁶ by attainment of *nibbāna* through the path within one whose mind is disgusted with all formations, who is inclined to *nibbāna*, whose mind is turned away from *saṅkhāra* object through consciousness of change-of-lineage –this is the meaning. The path called destruction causes greed, etc. to destroy, having attained *nibbāna* which is attained, depending on *nibbāna* which is the object condition, standing on the *nibbāna* base which is predominance condition as the state of the highest comfort and as the state of the highest refuge of one who is free from formations. Therefore in the state of attainment of *nibbāna*, owing to cessation consisting in non-arising of greed, etc., after having attained *nibbāna*, greed, etc. are said to be destroyed. Certainly in this way it should be accepted. Otherwise if the meaning of *Pāḷi* is grasped according to the way laid by other party, then there would be many faults. Thus in order to show those faults, there is the sentence, beginning with, “*of that arahatship also (arahattassāpi)*”. For arahatship

³⁸⁴ S. iv. 251.

³⁸⁵ Vbh. 89.

³⁸⁶ This is not the word from Vis. But when commentator explains the meaning of the *jambukhādakasutta*, he uses this word. Then he explains it.

means four aggregates facing to the highest fruit. Therefore it is not proper to equate arahatship with mere destruction of greed, and so on. *For that, too, is described in the same way, beginning with, "That, friend, which is the destruction of greed, that of hatred, and that of delusion is arahatship (tampi hi ... pe ... niddittham)."* Arahatship is referred to by the words, "*destruction of greed (rāgakkhayo)*", etc., because it arises after destruction of greed, etc. – in this way the meaning of the *sutta* is to be inferred. Similarly after having attained *nibbāna*, greed, etc. are destroyed. Therefore *nibbāna* is referred to by the words, "*destruction of greed*", etc. Thus here also the meaning of the *sutta* is to be inferred. The sentence, beginning with, "*What is more (kiñca bhiyyo)*" is composed in order to show that if *nibbāna* were equated with mere destruction of greed, etc., then there would occur many faults.

Then the fallacy follows that [*nibbāna*] would be temporary, etc. (*ittarakālādippattidosato*): the state of transitoriness due to the state of mere destruction of greed, etc., the state of characteristic of being formed, the state of being attained naturally without effort, the state of not being released from greed, etc., the state of being burnt, the state of suffering, absence of peace, plurality, grossness, and the state of not being the object for change-of-lineage and path – in this way other faults would occur. Destruction of only greed is *destruction of greed (rāgakkhayo)*, not of hatred, and so on. The same is the case with destruction of hatred, and so on. Thus destruction of greed is the one, that of hatred is the other, and that of delusion is another. Hence *nibbāna* becomes three in the form of destruction of three types of unprofitable root. It becomes four in the context of destruction of four types of clinging. It becomes five in the context of destruction of five types of hindrance. It becomes six in the context of destruction of sixfold craving; seven in the context of destruction of seven types of inherent tendency; eight in the context of destruction of eightfold wrongness; nine in the context of destruction of nine roots of craving; ten in the context of destruction of ten types of bondage. In the context of destruction of one thousand five hundred defilements, each one is *nibbāna*. Thus there are many *nibbānas*. Destruction of greed, etc. is evident to a person who is ever blind and ignorant. It is also easy to know for panther, deer and ape, and so on. Thus *nibbāna* becomes gross. *Nibbāna* would not be made an object, because there is no destruction of defilement at the moment of change-

of-lineage, and because defilements have not yet destroyed at the moment of path.³⁸⁷ Because it is the state of *nibbāna* (*tassa nibbānabhāvato*): because the complete destruction of greed, etc., is the state of *nibbāna*. There is no occurrence of greed, etc., after destruction; there is no destruction which is object of knowledge of the path and fruit, which object may be fixed up as “such and such”. Therefore there is the sentence, “That is not so. Because there is no such kind of destruction (*na tādisassa khayassa abhāvato*).”

Moreover having seen danger in greed, etc. in the third previous existence from last existence, having suppressed greed, etc., through development of *jhāna*, without losing *jhāna*, someone is reborn in the Brahmā world after death. There he spent fixed span of life; having arrived here, being free from greed in sense-desires, having renounced, he attained *arahatship*. On the other hand someone disgusted with greed, etc. in the first stage of life only and then having suppressed them through *jhāna* during last stage in the life, attained *arahantship*. As greed, etc. are not arisen within them beginning from the suppression of greed, etc., non-arising itself is cessation because it is similar to cessation. They indeed would have attained *nibbāna*. But they have not. Therefore that kind of destruction is not the state of *nibbāna*. It is also associated with transitoriness, etc. only. Therefore there is the sentence, beginning with, “even if there were (*bhāvepi ca*)”. If you think that mere destruction after which there is non-arising of greed, etc. is *nibbāna* because of the words “destruction”, in that case the path also would to be called *nibbāna* because “destruction” is referred to in the words “knowledge in destruction”,³⁸⁸ etc., and after arising of destruction, there is non-arising of greed, etc. Therefore pointing it out, there is the sentence, beginning with, “and [of the truth] of the noble path (*ariyamaggassa ca*)”.

70. [Defilements] which are ceased are not existent, similarly defilements that have not yet arisen are also not existent. Therefore through commonness in absence and through similarity in cessation, non-arising itself as cessation is called *cessation consisting in*

³⁸⁷ At the moment of change-of-lineage, destruction of defilements is not yet started. At the moment of path, defilements are ceasing, but not yet completely ceased.

³⁸⁸ Dhs. 8.

non-arising (anuppattinirodho). For making [defilement] that is capable of being arisen to be the state of non-arising, is the mode to be ceased through the path. Therefore the path is called 'destruction'. While distinguishing it from other kind of destruction, it is said, "destruction called cessation consisting in non-arising (*anuppattinirodhasaṅkhātassa pana khayassa*)."³⁸⁹ The state of being not produced is referred to indirectly as the state of decisive-support (*pariyāyena upanissayattā*) for that destruction. For it is possible to say that by the meaning *nibbāna* which is the object of the path which brings forth destruction consisting in non-arising is, as it were, decisive-support for destruction consisting in non-arising. As a metaphor for it (*tadupacārena*): by the meaning, reference to destruction in the form of fruit.³⁸⁹ For the cause is termed referring to the fruit³⁹⁰ as, [there are popular sayings:] 'ghee is long life', 'molasses is phlegm'.

Of that (assa): of nibbāna. Because its [extreme subtlety] causes the state of non-eagerness to the Blessed One while reviewing, "Indeed, this state is very difficult to be observed,"³⁹¹ and so on. It should be seen by the noble eye as there is the sacred word, "O Māgaṇḍiya, you have not got noble eye, by which you would know the state of non-disease, you would see *nibbāna*."³⁹²

71. (560) If *nibbāna* exists as the state of individual nature and it is included in the continuity of living beings, then why is it not available as common for all just like assembly hall held at the cross road? Therefore to answer it there is the sentence, "It is not shared by all because it can only be reached by one who has possessed the path (*maggasamaṅginā pattaḅbato asādhāraṇaṃ*)."³⁹³ It is uncreated (*appabhavaṃ*): because it has no beginning, such as, "It has arisen during the period of such and such fully enlightened one." In the existence of the path (*maggabhāve*): in the existence of the noble path. Since it exists (*bhāvato*): as it is present, as it is available.

³⁸⁹ *Khaya* is the name for the *maggā* which is the fruit.

³⁹⁰ *Kāraṇaṃ* implies *nibbānaṃ*.

³⁹¹ M. i. 167.

³⁹² M. i. 510.

72. *Atom, and so on (anuādīnaṃ)*: atom, *pakati*, time, *purisa*, etc. It would have the kind of permanence (*niccabhāvāpatti*): accomplishment of eternality. For eternality like the summit of a mountain is here intended. *Because of the absence of any cause (hetuno abhāvā)*: because of absence of cause that brings about its arising. *They are permanent (niccā te)*: atom, and so on. The reason [which you said], “Because *nibbāna* has permanence (*nibbānassa*)”, is not *pakkhadhamma*;³⁹³ it cannot be the characteristic of cause. “*Because the atom, etc. have not been established as facts (anuādīnaṃ asiddhattā)*”: by this sentence the teacher shows that substance is not established in the proposition as, “The atom, etc. are permanent”; and accordingly the *hetu* becomes baseless.

73. (561) *Because of existence of logical reasoning aforesaid (yathāvuttayuttisabbhāvato)*: this is said with reference to the middle term told by himself, “because it is uncreated”. The state of being not created should be known from the point of view of state of having no condition. There is absence of beginning point of *nibbāna* due to the state of being not created. “*Because it transcends the individual nature of matter (rūpasabhāvātikkamato)*”: by this word the teacher shows that materialities have the individual nature of being molested³⁹⁴ because of impingement [of cold and heat]; and they have the individual nature which is related to the arising place because of arising in group. In this way [the teacher shows that] *nibbāna* has nowhere impingement and there is no arising place. For *nibbāna* is not referred to “in such and such direction or in such and such place.” Therefore there is not the place where *nibbāna* lies.

74. *Because it can be arrived at by distinction of knowledge that succeeds through untiring perseverance (asithila ... pe ... gamanīyato)*: by this word the teacher points out that *nibbāna* can be proved directly by the nobles. “*Because it is the word of the Omniscient One (sabbaññuvacanato)*”: by this word he points out that *nibbāna* can be proved for other persons than the noble. By both expressions he shows that his middle

³⁹³ In the sentence “*niccattā*”*ti apekkhadhammattāti hetulakkhaṇānupapatti*, it is difficult to get the meaning of the word *apekkhadhammattāti*. Ven. Mahasi suggested that it should be *apakkhadhammattā*. Here *pakkhadhamma* is a Nyāya term.

³⁹⁴ The comma after the words *rūpadhammānaṃ ruppanasabhāvo* is not necessary.

term, “Because it is unapprehendable” is not accomplished. [*Nibbāna*] is not non-existent in the ultimate sense (*paramatthena nāvijjamānaṃ*): *nibbāna* exists surely. There is the sentence, beginning with, “For this is said (*vuttañhetam*)” while showing canon proving the same meaning after having explained the meaning of *nibbāna* accepted.

The four words, such as, “A not-born, a not-brought-to-being, a not-made, a not-formed”³⁹⁵ are synonyms. Or optionally *it is not born (ajāta)*: [*nibbāna*] is not born, not produced through unity of the causes called co-existence of causes (*hetu*) and conditions (*paccaya*) just as feeling is produced through unity of causes. It is *a not-brought-to-being (abhūtaṃ)*, not appeared, not arisen in absence of cause, and by its own. In this way because it is not born; and not brought-to-being; not made by any cause, thus it is called *a not-made (akataṃ)*. And the state of being born, brought to being, and of made, belongs to things which are formed like materiality, and so on. But it does not belong to *nibbāna* which is not formed. Thus in order to point it out it is said “*not formed (asaṅkhatam)*”. Or in reverse order it is made by conditions after having united. Thus it is formed. In that manner it is a not-formed; it is free from the characteristic of the formed. Therefore it is *a not-formed*. Thus when the state of being produced out of manyfold causes is rejected, there may be a doubt, “*This [nibbāna] might be made through single cause like pakati of those who maintain pakati.*” In order to show that it is not made through any cause it is said *a not-made (akataṃ)*. Similarly “*a not-brought-to-being (abhūtaṃ)*” is said in order to remove the doubt that being without condition, “It is brought to being, it is appeared by itself.” “A not-born” is said in order to show that *nibbāna* has the state of being not formed, not made, not brought to being because it has the state of being not born entirely.

In this way here the preceptor has taught existence of *nibbāna* in ultimate sense. And while preaching he has not preached just by his order, such as, “I am a lord of *Dhamma*, I am a master of *Dhamma*.” On the contrary being in the highest position, being compassionate, he preached from the logical point of view. As it is told –

³⁹⁵ Ud. 80.

“If, *bhikkhus*, there were no not-born, not-brought-to-being, not-made, nor-formed, no escape would be discerned from what is born, brought-to-being, made, formed. But since there is a not-born, a not-brought-to-being, a not-made, a not-formed, therefore an escape is discerned from what is born, brought-to-being, made, formed.”³⁹⁶

Its meaning is this –

If, *bhikkhus*, there would not be the unformed element the individual nature of which is not-born, here in this world, then no escape, complete calming down would be discerned, available, possible from ‘what is formed’ which is called five aggregates, beginning with, materiality the individual nature of which is to be born. The states of the noble path, beginning with, right view, which occur by making *nibbāna* as an object, cut out defilements completely. Therefore escape, departure from entire suffering from the round of existences is discerned. In this way having shown the existence of *nibbāna* through negative assertion, now having shown it through the method of positive application, in order to make an application the Blessed One has uttered the words, beginning with, “*since there (yasmā ca kho)*”. The meaning of the utterance should be understood by the way aforesaid only.

And now in the ultimate sense the existence of the *nibbāna*-element has been demonstrated by the Fully Enlightened One, compassionate for the whole world, through many *sutta* passages, such as, “State that is unconditioned, state that is not formed”,³⁹⁷ “*Bhikkhus*, there is that base wherein neither earth”,³⁹⁸ “This state is very hard to see, that is to say, the stilling of all formations, the relinquishing of all substances of becoming”,³⁹⁹ “*Bhikkhus* I shall teach you the unformed and the way leading to the unformed”, etc.,⁴⁰⁰ and in this *sutta* “*Bhikkhus*, there is a not-born.” Therefore wise people who trust completely in the Dispensation have no doubts, even though they may not yet have direct perception of it. Nevertheless there are persons

³⁹⁶ Ibid.

³⁹⁷ Dhs. 2.

³⁹⁸ Ud. 80.

³⁹⁹ D. ii. 36-37; M. i. 436; S. iii. 133.

⁴⁰⁰ S. iv. 359.

whose knowledge is depending on others. In order to remove their doubt here is the logical examination through revealing one's own intention.

An escape that is opposite to sense-desires and materialities which have something higher than them owing to the state worthy to be realized, which escape has individual nature free from them, is discerned.⁴⁰¹ Similarly there must exist an escape which is opposite of all conditioned states having individual nature of being born, etc.,⁴⁰² which has individual nature free from them. It is this escape that is the unformed element. Besides, insight-knowledge, which has formed *dhammas* as its object, and also conformity knowledge, abandon the defilements with the abandoning consisting in substitution of opposites; they are not able to abandon them with the abandoning consisting in cutting off. Likewise knowledge that has conventional truth as its object, in the first *jhāna* etc., abandons the defilements only with the abandoning consisting in suppression, not by cutting them off. Thus because knowledge that has formed *dhammas* as its object and that which has conventional knowledge as its object are both incapable of abandoning defilements by cutting them off. Therefore for the noble-path knowledge that brings their abandonment by cutting them off, there must be an object whose individual nature is opposite to both. That is the unformed element.

Likewise the words, “*Bhikkhus*, there is a not-born, a not-brought-to-being, a not-made, a not-formed”, etc. which indicate the existence of *nibbāna* in ultimate sense are not misleading because they are spoken by the Blessed One. For what the Blessed One taught, is not misleading, like the words, “All formations are impermanent, all formations are painful, all *dhammas* are not-self.”⁴⁰³ Likewise the word *nibbāna*, in certain instances has ultimate meaning as it really is, because it exists as metaphor,⁴⁰⁴ like the word lion [is metaphorically used for a man]. Thus from the point of view of

⁴⁰¹ Both *dhammas*, viz. sense-desires and materialities are included in the truth of suffering. Therefore they are said to be realized.

⁴⁰² Ven. Mahasi suggested that the word *sabhāvānaṃ* which is qualifier of the word *saṅkhatadhammānaṃ* should be *jātādisabhāvānaṃ*. Otherwise there is no proper meaning in this context. But VbhAnuT. 49 reads *sasabhāvānaṃ* for *sabhāvānaṃ*.

⁴⁰³ M. i. 228, 230; S. iii. 132-134; Ps. 37.

⁴⁰⁴ From the Buddha's words, such as, ‘*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhata'nti* (Ud. 80; It. 37).

reasoning also by the methods like these, the existence of the unformed element in ultimate sense should be understood.

Another method – If *nibbāna* would be mere absence only, then the state of being profound, etc., the state of the unformed, etc., and the state of being indeterminate state, etc., would not be spoken; the state of being profound, etc., in words, “It is profound, hard to see, hard to grasp, peaceful, excellent, beyond reasoning, subtle, to be apprehended by the wise”,⁴⁰⁵ the state of the unformed, etc., in the sacred words, beginning with, “*Bhikkhus* I shall teach you the unformed *dhamma*”,⁴⁰⁶ and the indeterminate state, etc., beginning with, “indeterminate state, unconditioned state”, etc. [would not be spoken]. For there is no individual nature for absence, through which it is known to be the forms indicated by profound, unformed, and so on. For absence is absence only; how is its relationship with the states indicated by profound, unformed, etc., possible? Moreover would it be single absence of all defilements belonging to continuities of all living beings or many? If it is single, then just by one path all defilements are put to absence, as well as realized. Thus there will be futility of another paths of other person. Hence there would not be many paths, and there would be contingency of attaining *nibbāna* by all living beings together. Absence of defilements called *nibbāna* may be single only, but it is not to be brought over by paths, on the contrary it is to be realized. In that case there would follow the contingency of the futility of path specifically, because defilements are not abandoned. Therefore there would not be even single path. If defilements are not abandoned, then what is the use of realization of absence of defilements because suffering is not cut out? On the contrary as paths have got definite function, such as, abandonment of three fetters belonging to continuity, there exists each absence of defilements in four paths. In that case there cannot exist plurality without division of individual nature, therefore absence of defilements would become the state of individual nature referred to under the name of destruction of defilements.

⁴⁰⁵ D ii 36; M i. 167; S. i. 136.

⁴⁰⁶ S iv. 359.

[Someone] may say, 'There is non-existence of those [defilements] and through division [of defilements] division is applied to non-existence'. There is non-existence of defilements. The individual nature [of those defilements] would be applied to non-existence because those defilements have their own individual nature. Moreover the state of being formed, the state of being defiled, etc., also would be applied to non-existence, because those defilements have the nature of being defiled and that of being formed. If [the application of the state of being formed, the state of being defiled, etc.] are not desirable, application of division [to non-existence] through division of defilements also is not desirable. Plurality which is used metaphorically cannot be of the nature of being plurality according to its own nature. For even though water is metaphorically called as fire, it does not burn or cook. This non-existence, owing to being not individual nature, is not able to solve even one question. Therefore it is not possible to say that reference to non-division is logical through commonness of absence. If it is oneness, there will be many faults as it was already told. But if there is plurality, the state of individual nature is proved according to the way told. [Someone] may ask, 'Although it is the state of individual nature, just like plurality does not violate the positive state, so also the positive state does not violate plurality. Therefore there will be contingency of plurality of *nibbāna*.' It is not so, because there will be contingency of non-existence to that plurality. For just as the state of hardness does not violate the positive state, so also the positive state does not violate the state of hardness. If it is so, all the positive states would turn into the state of earth, how there will be plurality of the positive state? Therefore due to variety of verbal reference even though plurality depends on the particular state, still the state of being particular state does not expect plurality. Hence *nibbāna*, being positive state, has not got plurality because of words, "There is one final end, there is not many ends." Moreover in single [*nibbāna*] only, both seeing as well as development is possible.

If there were an individual *nibbāna* for each of those who are finally released, *nibbāna* would be certain within continuity of living beings. Then faults, such as, the state of being formed, are not abandoned. Or the function of the path which abandons of defilements would turn into the absence of defilements. And if [the absence of defilements] is just one, there will not be plurality of the paths, because there is no other

function to be done. The plurality of the paths takes place according to the division of defilements through different attainments as non-clear, clear, more clear and the most clear faculties⁴⁰⁷ regarding a single state to be attained by the paths.⁴⁰⁸ Therefore *nibbāna* would be having positive nature. Absence of defilements also would be done by the path because of having function of realization, but not to be attained by the path. For where is individual nature of the absence? If [the absence of defilements] which is to be realized, would be *nibbāna*, then absence of all defilements which is single, undivided, may be made just by the single path. Otherwise when [absence] is fourfold through the path, then *nibbāna* would be fourfold, and *nibbāna* would be different. Therefore when the function of the path is single, the path would not be many.⁴⁰⁹ When there is the plurality of path, the absence of defilements is possible in a single state by the way aforesaid because of different attainments.⁴¹⁰ Therefore *nibbāna* is proved to have the state of individual nature. But this *nibbāna* is referred to as “destruction” because it should be attained through destruction. For the noble path is referred to as “destruction” because of the words, “knowledge in destruction”. This *nibbāna* is to be attained by the noble path. Therefore it is referred to as “destruction”.

This is the commentary on explanation of description of cessation

Commentary on Explanation of Description of the Path

(*magganiddesakathāvaṇṇanā*)

75. (562) *Eight things (aṭṭha dhammā)*: eight things, beginning with, right view have occurred in the description of the way leading to the cessation of suffering in the *Pāḷi*, beginning with, right view, after having started with, “What is the Noble Truth of the way leading to the cessation of suffering?”⁴¹¹ They are also referred to here under the

⁴⁰⁷ *Apāṭava indriya* refers to *sotāpattimagga*, *pāṭava indriya* to *sakadāgāminimagga*, *pāṭavatara indriya* to *anāgāminimagga*, and *pāṭavatama indriya* to *arahatmagga*. This is called *kāraṇaparamparā*.

⁴⁰⁸ It refers to *nibbānaṃ*.

⁴⁰⁹ Ven. Mahasi suggested that the reading *maggakiccassa ekattena maggabahutā siyā* should be *maggakiccassa ekatte na maggabahutā siyā*.

⁴¹⁰ *Tesaṃ kilesānaṃ so abhāvo siddho* – in this way it should be construed.

⁴¹¹ Vbh. 104.

title after having cited the same *Pāḷi* and explained as to meaning, but they are not explained as truth of the path – this is implication. The sentence, beginning with, “*still here (idha pana)*” is said in order to reply to the question, ‘If they are explained by meaning, then why are they introduced here?’ In this context it is said, “*when they occur in a single moment (ekakkhaṇe pavattamānānaṃ)*”, because abstinences are acting from a different time in arising of mundane profitable consciousness. But other states of path arise together even in arising of mundane profitable consciousness. *In order to remain aware of the difference between them (visesāva bodhanatthaṃ)*: in order to remain aware of the difference of the mode of occurrence, such as, elimination of the opposition, [the truth of the way leading to the cessation of suffering] is dealt with here.

76. The explanation on the path will appear in details afterwards, therefore it is said, “*It is told briefly (saṅkhepato)*.” *Of [a meditator] who practices in order that he may penetrate the four truths (catusaccapaṭivedhāya paṭipannassa)*: of one who practices by way of fulfillment of preliminary path entirely in such a manner that there will be realization of the four truths. *Of the meditator (yogino)*: because there exists effort (*yoga*) called the noble path. It is granted that when the inherent tendency to ignorance is eliminated there will not remain even a single part of defilement of ignorance. Ignorance is directly contradictory state to knowledge. In order to show it there is the sentence, “*It eliminates the inherent tendency to ignorance (avijjānusayasamugghātakam)*.” Further in the inclusion, such as, wrong thinking, the same method should be followed. *Its function is to reveal elements (dhātuppakāsanarasā)*:⁴¹² its function is to explain ultimate truth, its function is to reveal the four truths – this is the meaning. The mode of destroying the opposite belongs to the phenomena of paths; it is manifested after becoming excessively evident. Therefore having spoken about the state of elimination of the inherent tendency to ignorance through right view, there is the sentence, “*It is manifested as the abolition of the darkness of ignorance (avijjandhakāra vidhamsanapaccupaṭṭhānatā)*.”

⁴¹² Here variant reading is available as *atthapakāsanarasā*. This may be preferred according to the explanation of *ṭīkā* as ‘*paramatthapakāsanarasā, catusaccavibhāvanakiccāti attho*’.

77. *Of one who possesses such view (tathā sampannaditthino)*: of one who is endowed with such view as the right view of path in such a manner that there will be elimination of inherent tendency to ignorance; of the meditator who practices for the penetration of the four truths – it is the meaning that the word “tathā” brings forth. The state of having *nibbāna* as object is known by the word *tamsampayutta* (associated with right view).⁴¹³ *It abolishes wrong thinking (micchāsankappanighātakam)*: [right thinking] cuts off wrong thinking, such as, a lustful thought. *Its function is to bring about absorption (appanāraso)*: because it occurs as arising of path consciousness on *nibbāna* object, its performance is to bring about absorption.

78. *Of one who sees and applies the thought thus (tathā passato vitakkayato ca)*: of one who sees with right view with aspects aforesaid; and of one who directs one’s mind on the *nibbāna* as an object with right thinking. *It abolishes bad verbal conduct (vacīduccaritasamugghātikā)*: [right speech] cuts off fourfold verbal misconduct. *It has the characteristic of embracing (sā pariggahalakkhaṇā)*: right speech has as its individual nature the embracing of associated states through affectionateness because it is the opposite of false speech and the other kinds, which do not embrace, which is being rough owing to their respective functions of deceiving, and so on.

79. Bodily action brings about something to be done. The bodily action is itself a making attempt, effort. Thus abstinence called right action is said to have individual nature of causing to arise. Or *it is the lifting up (samutthāpanam)*: it is holding up of associated states, like the lifting up of a burden of bodily action.

80. *Of him (assa)*: of a meditator. *[When they] are purified (visuddhibhūtā)*: because right speech and right action are purified when there is right livelihood. *Cleansing (vodānam)*: purity of a living being who is living or of associated states, or of livelihood through maintenance of life faculty. *Its function is to bring about the occurrence of a proper livelihood (nāyājīvapavattiraso)*: because it is the cause of arising of proper

⁴¹³ *Sammasankappassa nibbānārammaṇatā* is known by the word ‘association with *sammāditthi*’ (*tamsampayutta*), because right view has the *nibbāna* as its object.

livelihood which is not condemned by the Buddha, which is right livelihood. For beginning from the arising of right livelihood, there doesn't occur wrong livelihood.

81. Right effort, being destroyer of all unprofitable states is referred to as “*cutter off of idleness (kosajjasamucchedako)*” as showing direct contradiction. *Exerting (paggaho)*: it holds fast even from the side of defilement.

82. Unprofitable aggregates headed by perception of beauty, etc., arising as assuming beauty, etc., regarding body, etc., is wrong mindfulness. [Right mindfulness] destroys that wrong mindfulness. Therefore it is said that *it shakes off wrong mindfulness (micchāsativiniddhunano)*. *The non-forgetfulness (asammoso)*: it is the counterpart of forgetfulness because it shatters forgetfulness. *Establishing (upatthānam)*: noticing an object according to its nature.

83. *When his mind is guarded by mindfulness (satiyā samrakkhiyamānacittassa)*: specifically mindfulness is referred to as protection of profitable consciousness because of expressions, “It is manifested as protection” and “by the mind protected by mindfulness”.⁴¹⁴

84. (563) *Of the knowledge of the truths (saccañāṇassa)*: of the knowledge that arises with reference to truths. Knowledge as idea does not know at single attempt like knowledge as penetration. On the contrary it is gradual knowledge (*anubodha*) in the sense of arising again and again (*anu anu bodha*) because it arises repeatedly. Or knowledge (*bodha*) following (*anugata*) hearsay, considering of reason (*ākāraparivitakka*), and delight in speculative opinion (*diṭṭhinijjhānakkhanti*)⁴¹⁵ is *anubodha*. That itself as knowledge is *knowledge as idea (anubodhañāṇam)*. For it does not know directly; but it knows through thinking by way of hearsay, and so on. *As to function (kiccato)*: from the point of view of full understanding, and so on. For truths become evident just like what should be known, etc. to that [knowledge consisting in

⁴¹⁴ D. iii. 269; A. iii. 138; v. 30.

⁴¹⁵ *sayameva taṃ vicāretvā rocanam ruci, “evaṃ vā evaṃ vā bhavissatī”ti ākāravacāraṇam ākāraparivitakko, vicārentassa katthaci diṭṭhiyā nijjhānakkhamanam diṭṭhinijjhānakkhanti.* (DhsAT. 70)

penetration] by performing that function only. Knowledge of the path, arising within one whose mind is away from formations by contemplation of turning away, having made as its object an escape from suffering which is divestment of all material things, cuts off suffering, forsakes craving belonging to suffering, and experiences, touches cessation. That [knowledge consisting in penetration] arising together with right thinking like the sun arising together with light, develops the path. All this cannot be done by knowledge that arises without abandoning formations because it cannot withdraw from the sign [of formations externally] and from occurrence [of defilements internally]. Therefore that knowledge while performing these functions shows the truth of suffering, etc. by warding off of confusion. Therefore it is said, “*It penetrates the four truths (cattāripi saccāni paṭivijjhati)*”, “just by simultaneous penetration” – this is implied.

[He who sees suffering] sees also the origin of suffering (dukkhasamudayampi so passati) is said with reference to knowledge after interval. If someone argues in this manner, it should be refuted. Because the Elder Gavampati has cited this *sutta*, such as, “Friends, he who sees suffering also sees the origin of suffering”⁴¹⁶ in order to prove it when there is examining of seeing of other three truths by one who sees one truth. And because when one truth is appeared individually, knowledge of the other three truths is also applied. Otherwise the state of seeing of the truth of suffering, etc. would not be applied to one who sees origin, etc., because truth seen earlier does not appear later in gradual realization. And it is applied through the sacred word, “He who sees the origin of suffering sees also suffering.”⁴¹⁷

85. *Mundane (lokiyaṃ)*: when knowledge of truth is mundane. *There (tattha)*: in mundane knowledge. *Overcoming of obsessions (pariyutthānābhibhavo)*: [the false view of individuality] arises as overcoming called obsessions.⁴¹⁸ [The knowledge of suffering] forestalls obsessions of wrong view of individuality because it sees mere pure

⁴¹⁶ S. v. 436.

⁴¹⁷ S. v. 437.

⁴¹⁸ Ven Nanamoli in his English translation takes this word *pariyutthānābhibhavaṃ* to be the qualifier of *dukkhañāṇaṃ* as ‘When this knowledge is mundane, then, occurring as the overcoming of obsessions, the knowledge of suffering therein forestalls the false view of individuality’ (P. 584). For the detailed discussion, see (4) of ‘Minor problems ...’ in chapter 1 of this thesis.

collection of formations. Because of the textual word, “He who, O Kaccāna, with right insight sees the origin of the world as it really is, doesn’t hold with the non-existence of the world”,⁴¹⁹ seeing the origin (*samudayadassanam*) forestalls wrong view of the annihilation arising as overcoming of obsessions, because it sees uninterrupted continuity of cause and effect. Because of the sacred word, “But he who with right insight sees cessation of the world as it really is, doesn’t hold with the existence of the world”,⁴²⁰ seeing of cessation forestalls wrong view of the eternity through seeing of cessation of fruit due to cessation of cause. Seeing of the path forestalls wrong view of the moral-inefficacy-of-action referred to by such expressions, “There is no self-power or other-power, there is no power in humans”⁴²¹ through direct seeing of self-power. Here by inclusion of wrong view of the moral-inefficacy-of-action, there is inclusion of wrong view of the no-cause through the expressions, “There is no cause or condition for the defilement of beings, they are defiled without cause or condition. There is no cause or condition for the purification of beings, they are purified without cause or condition.”⁴²² For even that no-cause view is abandoned by seeing of purity of the path. Knowledge about suffering sees the state of impermanence, etc. about suffering that is the fruit of the origin. Therefore it forestalls *wrong theories of the fruit (phale vippatipattim)*.

Those who hold that there is an Overlord as cause (issarakāraṇino) say, “Overlord makes the world occur, creates, stops, and disposes of it.” *Those who hold that there is Basic Principle as cause (padhānakāraṇino)* say, “The world appears out of Basic Principle, and it is reabsorbed there only.” *Those who hold the theory of Time (kālavādino)* say –

“Time creates beings,
Disposes of the generation,
Time awakens those who sleep,
Time is indeed hard to surpass”

⁴¹⁹ S. ii. 17; iii. 135.

⁴²⁰ Ibid.

⁴²¹ D. i. 53.

⁴²² D. i. 53; M. i. 407; 516; S. iii. 69; 210.

Those who hold the theory of Nature (*sabhāvavādin*) say, “The world appears and disappears just because of its nature, like the sharp nature of thorns, like the roundness of wood-apples, like the variedness of wild beasts, birds, snakes, and so on.” The word *etc.* (*ādi*) refers to those who hold fatalism (*niyativādin*). They say, “The occurrence of the world is due to atoms. All is due to causes effected in the past. The world is fixed, like unbreakable beads woven in unbreakable thread. There is no doing by a man”, and it refers to those who preach chance (*yadicchāvādin*) –

“It is by chance that they occur,
By chance as well that they stop,
Pleasure and pain take place due to chance,
Therefore this generation lives by chance”,

And the word *etc.* (*ādi*) refers to those who hold the theory of the spontaneous origin (*adhiṭṭhasamuppattivādin*). These and others who hold incorrect cause should be included.

Taking final release (apavaggagāho): assuming final release to be in the immaterial world like that of Rāmuddaka, and Ālāra, etc., or in a World Apex (*lokathūpikā*) like that of the Niganthas. And by the word *etc.* are included also ‘those who hold that *nibbāna* is acquired in this very life’ as the self’s establishment in its own self when it has become dissociated from the qualities (*guṇa*), owing to the non-occurrence of the Basic Principle (*padhāna*), and being in co-residence with, standing in vicinity of, in association with, Brahmā world. Here *non-occurrence of the Basic Principle (padhānassa appavatti)* means non-change of the Basic Principle into the state of intellect (*mahat*), etc. or its non-manifestation. When assuming of unity regarding self, pleasure, pain, and delusion is removed by knowing difference between *pakati* and *purisa* that arises as, “I am different from *pakati*”, the Basic Principle does not appear by the method already told. That is called release according to the followers of Kapila. *Dissociated from qualities (guṇaviyuttassa)*: those who follow the system of Kaṇāda maintain that self is dissociated from nine qualities, namely, intelligence, pleasure, pain, wish, hate, exertion, righteousness, non-righteousness, and formations. *Being in the same world (salokatā)*: co-residence with Brahmā world. *Standing in vicinity of (samīpatā)*: state of arising very near to that. *Association with (samyogo)*: unity with

that. *Devotion to indulgence in the pleasures of sense-desire (kāmasukhallikānuyogo)*: assuming, “There is not release except satisfaction of senses, such as, having son”, etc. and behaving accordingly. *Self-mortification (attakilamatho)*: release is brought about through self-torture by observance of penance like fasting, plucking hair, etc. and following the nakedness, the conduct of cow, the conduct of dog, and so on.

When there is knowledge about truth, that entire wrong grasping doesn’t get foundation. Therefore in order to summarize the meaning already told, the verse, beginning with, “*about the world, about its origin (loke lokappabhavā)*” is composed.

The commentary on exposition about knowledge’s function is completed.

86. (564) *All remaining states (sesā sabbadhammā)*: remaining eighty-one mundane states [are included in the knowledge of suffering]. Among twelve internal-external bases there are twelve triads by way of craving for sense-desires, for becoming, and for non-becoming. Thus there are *thirty-six forms of craving (chattimsa tanhāvicaritāni)*. Or they are said without referring to the time-division given in the *Khuddakavathuvibhaṅga*. For if time-division is referred to, then they come to one hundred and eight. *[The truth of cessation is] unmixed (asammissam)*: being unique. It is not mixed with anything. Then how is division of content possible? – this is the implication. Even if the four Roads to Power consisting in inquiry, etc. are belonging to the state partaking of enlightenment, they are covered by right view. For they are just one by significance, even if functions are different. Therefore it is said that they are included by right view.

The three kinds of applied thought, beginning with, that of renunciation (tayo nekkhammavitakkādayo): they are divided as association with non-greed, loving-kindness, and compassion at the mundane moment. But at the path moment although they are one, they are told as three by way of cutting off of greed, ill-will, and hurting.⁴²³ The same method should be applied in the case of *right speech (sammāvācā)*, and so on. Because right livelihood is possible in presence of fewness of wishes and

⁴²³ The reading *maggakkhaṇe lobhabyāpādavahiṃsāsamucchedanavasena tayoti ekopi vutto* is not preferable. It should be *maggakkhaṇe ekopi lobhabyāpādavahiṃsāsamucchedanavasena tayoti vutto*.

contentment, fewness of wishes and contentment should be understood as included under right livelihood. *Loved by noble ones (ariyakantānaṃ)*: as these [right speech, right action, and right livelihood] are not to be transgressed by noble ones even at the cost of the life even in another becoming. Because of inclusion of right speech, etc., the hand of faith through which these [three of right speech, etc.] are to be taken, is definitely included. Thereafter the faith faculty and the faith power that are not different from faith are said to be included there. Zeal is an aspect of faith. Therefore even the road to power consisting in zeal is said to be included. *Because of presence of them (tesaṃ atthitāya)*: virtue exists because of presence of the faith faculty, the faith power, and the road to power consisting in zeal. These three are included under the threefold virtue. Therefore they are included there. *Consciousness concentration (cittasamādhi)*: the road to power consisting in consciousness. For concentration is referred to by the word ‘consciousness’, as there is the sacred word, “developing consciousness and insight”.⁴²⁴ Therefore consciousness also deserves to be referred to by the word concentration. By developing the road to power consisting in consciousness, even concentration can be obtained very deep. Therefore instead of referring to the road to power consisting in consciousness like the expression of the road to power consisting in inquiry, consciousness concentration is referred to here. *[The enlightenment factors of] happiness and tranquility (pītipassaddhiyo)*: they are helpful to concentration because of the sacred word, “In one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.”⁴²⁵ Therefore they are included under concentration. Equanimity is included because it is helpful to concentration and because its function is similar to concentration. Therefore they should be understood to be included in concentration.

The commentary on exposition as to division of content is completed.

87. (565) *The truth of suffering should be regarded as a burden (bhāro viya dukkhasaccaṃ)* because it has the state of causing torture, because it tortures as

⁴²⁴ S. i. 13; 165.

⁴²⁵ D. i. 172; 182; 232; 250; iii. 241-243; M. i. 37-38; iii. 86-87; S. iv. 78-79; 352-355; 357-358; v. 156, 399; A. i. 243-244; iii. 22-23; 285-288; v. 329; 334; Ps. 85-86.

something to be carried – this is the meaning. [The truth of origin] *as the taking up of the burden (bhārādānamiva)* because it is the cause of the torture that arises at different lives. [The truth of cessation] *as the putting down of the burden (bhāranikkhepanamiva)* because it has the state of pacification of suffering of the course of existence. [The truth of suffering] *is like a disease, and like a famine (rogo viya, dubbhikkhamiva)* because it has the state of being oppressed. [The truth of origin is] *like the cause of the disease and like a drought (roganidānaṃ viya, dubbuṭṭhi viya)* because it has the characteristic of source. *Dubbuṭṭhi*: absence of rain or excessive rain. [The truth of cessation is] *like the cure of the disease, and like prosperity (rogavūpasamo viya, subhikkhamiva)* because it has the characteristic of peace, because it has blissful state. For there is the sacred word, “*Nibbāna* is the highest bliss.”⁴²⁶ [The truth of the path is] *like the medicine, and like timely rain (bhesajjamiva, suvuṭṭhi viya)* because it cuts off the cause of suffering, and because it has the state of means for its disappearance. For the truth of the path has the characteristic of outlet. Suffering is compared with enmity, poisonous tree, fear and the hither shore, because it is of undesirable nature and because it is fearful and harmful. *Enmity (veraṃ)*: hatred, or adversary. *The removal of the enmity (verasamugghāto)*: pacification of enmity, loving-kindness. *The means to remove the enmity (verasamugghātupāyo)*: it refers to the four kinds of divine abiding.⁴²⁷

The commentary on exposition as to simile is completed.

88. (566) *The same method should be applied to the origin and so on (esa nayo samudayādisu)*: (a) there is origin that is not noble truth, (b) there is noble truth that is not origin, (c) there is what is both origin and noble truth, and (d) there is what is neither origin nor noble truth. The same method applies to the remaining two noble truths.

89. *They are not the noble truth (na ariyasaccaṃ)* because of absence of states of what should be known, what should be abandoned, unformed, and outlet. *The other two noble*

⁴²⁶ M. i. 508; 510; Dh. 57.

⁴²⁷ The term *saṅgahavatthūni* is often referred to in Buddhist Sanskrit as *catvāri saṅgrahavastūni*, that is, *dānaṃ, priyavāditaṃ, arthacaryā, and samānārthatā*. They are based on Theravāda Buddhism.

truths (*itaraṃ pana ariyasaccadvayaṃ*) refer to truth of origin and path. They can be suffering (*siyā dukkhaṃ*) since they are suffering due to formations. Therefore it is said, “because they are impermanent (*aniccato*)”. In that sense (*tathattena*): in the real sense, in the sense of what should be known – this is the meaning. By the word, the teacher shows that the two noble truths “can be suffering, but not the noble truth; they can be the noble truth, but not suffering.” For the words suffering, etc. followed by the word the noble truth are said to be the states of what should be understood, and so on. Therefore states associated with the path and the fruits of asceticism are included in the first expression⁴²⁸ with reference to the word “suffering”, not expecting the word “noble truth”. But with reference to “suffering” expecting the word “noble truth” they are included in the fourth expression.⁴²⁹

In all aspects (*sabbākārena*): in all ways. States associated with the path, etc. are partly defective. [The five aggregates as objects of clinging (*upādānakkhandhapañcakaṃ*)] not being like the states associated with path are [both suffering and noble truth] entirely in all aspects due to the state of suffering and noble truth. When the five aggregates [as objects] of clinging is referred to, even craving would be included. Therefore in order to remove that possibility it is said, “except craving (*aññatra taṇhāya*)”, because it has the state of the noble truth independently. In the context of origin,⁴³⁰ remaining defilements, etc. are the origin in the sense of source, but not the noble truth because it is the explanation of *Suttanta*. Cessation is the noble truth, but not origin. But the other two noble truths can be origin in the sense of being the condition for their own fruit. But they are not so in the real sense of that for the abandonment of which the life of purity is lived under the Blessed One. But craving is in all aspects both origin and the noble truth. The states associated with the path and the fruits of asceticism are neither origin in the real sense of that for the abandonment of which the life of purity is lived under the Blessed One, nor noble truth. Cessation of formations and attainment of cessation are cessation; they are not noble truth.⁴³¹ Origin is the noble truth; it is not cessation.⁴³² But

⁴²⁸ *atthi cettha dukkhaṃ, na ariyasaccaṃ.*

⁴²⁹ *atthi neva dukkhaṃ na ariyasaccaṃ.*

⁴³⁰ The reading is *samudayādisu*. Here ‘*ādi*’ is not necessary.

⁴³¹ They are cessation but not the noble truth, because only *nibbāna* is the noble truth of cessation.

⁴³² Origin is the opposite of the cessation of formations (*saṅkhāranirodho*).

the other two noble truths can be cessation due to having momentary cessation, but they are not so in the real sense of that for direct experience of which the life of purity is lived under the Blessed One. But unformed element is in all aspects both cessation and noble truth. The rest should be construed in the same way already told. Other paths except the noble path can be called the path, but not the noble truth. Cessation is the noble truth, not a path. The other two noble truths can be path because of having the state of way leading to becoming, but they are not so in the real sense of that for development of which the life of purity is lived under the Blessed One. But the way leading to the cessation is in all aspects both path and noble truth. The rest should be construed in the same way already told.

The commentary on exposition as to tetrad is completed.

90. (567) [All truths should be understood] as *void* (*suññāni*), [bereft of] experiencer, etc. which are imagined by heretics – this is the implication. For even if suffering is to be felt, still it is without experiencer. But there is mere conventional usage, such as, “One feels suffering” when suffering occurs according to its own conditions. This method applies to the rest.

“*But none who suffers (na koci dukkhito)*” is told in order to show the meaning drawn by emphasis (*evakāra*), “There is suffering only.” *Only doing exists (kiriyaṃ vijjati)*: it is told with reference to the truth of origin. Or the doer is said to be the truth of suffering⁴³³ because the first two truths are included in the round of results (*vipākavatta*) and the *kamma*-round (*kammavatta*). For action to be done is without performer. But when mere action arises according to its own conditions, there is just conventional usage, “Someone performs action” in the continuity of states called suffering. The same method should be applied to one who is extinguished and goer. When grammatically one should say, “*maggo atthi*”, in the verse the teacher says “*maggamatthi*” in which there is loss of the syllable ‘o’. *Goer (gamako)*: one who goes to extinction.

⁴³³ Ven. Mahasi suggested that in this context the word *dukkhasaccasabhāva* should be *dukkhasaccabhāva* which means the state of the truth of suffering.

The state of being together with cankers (*sāsavatā*) in the sense of oozing down dirt of defilements is *the state of being unauspicious (asubhatā)*. Therefore cessation and the path are auspicious only due to state free from cankers.

91. And suffering, etc. have the state of origin, etc. optionally. But they do not have the state of cessation, or cessation does not have the state of suffering, etc. Therefore cessation and the remaining three truths do not include each other. Hence it is said, “[The remaining three truths are] void of cessation (*nirodhasuññāni vā*).”

Because of the absence of suffering in the origin (samudaye dukkhassābhāvato): because craving which leads to becoming has no rebirth in it. Or according to those who hold the theory of nature (*pakativādi*), modifications remain only as the state of nature (*pakati*) before appearance⁴³⁴ and after disappearance. But suffering even associated with the origin does not remain as the origin. Therefore it is said, “because of the absence of suffering in the origin”. And it should be construed as: “because of the absence of cessation in the path”. *Pakati* is desired, according to those who hold the theory of nature to be gravid with its changes which remain in the state of *Pakati*, which are not divided into intellect, egotism, the subtle and primary elements,⁴³⁵ faculty, specific element. Unlike the *Pakati*, the cause is not gravid with its fruit – it is the meaning. “[And the result is void of the cause] owing to the absence of inherence of the origin in suffering and of the path in cessation (*dukkhasamudayānaṃ nirodhamaggānañca asamavāyo*)”: while making it clear, the teacher composes the sentence, beginning with, “The fruit of a cause doesn’t have its cause inherent in it (*na hetusamavetaṃ hetuphalaṃ*).” *Samavāya* (inherence) is the relation which cannot be established independently, which causes conventional usage as, “It lies here”, just as, “Cloth is inherent in thread, pot is in potsherd, a mat in grass, aggregate of two atoms in two atoms”, and so on. By that relation of inherence in two atoms which are the causes, the aggregate of two atoms which is the result, and which is inherent, is related as it were being one. The aggregate of three atoms, [which is the result inherent] in three

⁴³⁴ According to VbhAT. 57 the reading is *yathā vā pakativādināṃ vikārāvibhāvato pubbe patipalīnā ca pakatibhāveneva tiṭṭhanti* which is suitable instead of *vikārā avikāribhāvato pubbe patipalīnā ca* given here.

⁴³⁵ *Avesa* refers to six elements, such as, sound, touch, visible data, taste, smell, and egotism.

atoms [is related in the causes as it were being one]. Similarly the result up to the mass of great earth, great water, great fire, and great wind, is inherent in their own causes. This is the theory according to *those who maintain the relation of inherence (samavāyavādino)*. But those who maintain like this have told as follows – one result having great measure is inherent in the measureless cause; it is gravid with cause inside itself, not void. Here because of absence of inherence there is no cause in the result. Therefore the result is void of the cause.

The commentary on exposition as to void is completed.

Commentary on Explanation of Exposition about Singlefold, etc.

(*ekavidhādivinicchayakathāvaṇṇanā*)

92. (568) *As the state of occurrence (pavattibhāvato)*: [suffering is of one kind] as the state of occurrence of the round of rebirth. *Classed according to the four nutriments (catuāhārābheda)*: [it is of four kinds] due to specific conditions of the four nutriments. By this word the four specific nutriments, such as, bodily nutriment, etc., the specific states that are the causes of the four kinds of nutriment called object fit to be swallowed, six bases, ignorance, and volitional formations are included. And specific states produced from the four kinds of nutriment called material octad with nutritive-essence as eighth, feeling, rebirth-linking consciousness, and mentality-materiality are also included.⁴³⁶

As making occurs (pavattakabhāvato): as making suffering occurs. *Classed as delight in materiality, and so on (rūpābhinandanādibhedo)*: classed as delight in materiality aggregate, etc., and as [delight] in object of materiality also – thus they say. *Classed as*

⁴³⁶ The words 'four nutriments' here include its cause as well as its effect. *Ajjhoharaṇīyavatthu* is the cause of *kabalīkārahāra*; *saḷāyatana* is the cause of *phassārāhāra*; *avijjā* is the cause of *manosañcetanārāhāra*; and *abhisāṅkhāra* is the cause of *viññāṇārāhāra*. But *ojaṭṭhamakarūpa* is the result of *kabalīkārahāra*; *vedanā* is the result of *phassārāhāra*; *paṭisandhiviññāṇa* is the result of *manosañcetanārāhāra*; and *nāmarūpa* is the result of *viññāṇārāhāra*.

the six groups of craving (*cha tanhākāyābhedato*): because of craving for visible data, etc., each has manifold divisions

It is clung to (*upādīyati*) by the kinds of clinging (*upādānehi*). Thus it is result-of-past-clinging (*upādi*). It refers to the group of five aggregates [as objects] of clinging. *Nibbāna* is the escape from it, its calming down, its quieting, since there is remainder of it up till the last consciousness [of the *Arahant*], after which there is no remainder of it. Because of this, the *nibbāna* element is conventionally spoken of in two ways as *with result of past clinging left and without result of past clinging left* (*saupādisesanibbānadhātu, nirupādisesanibbānadhātu*). As this division is made due to conventional usage, similarly in the case of others also, in order to show some of them, “three kinds (*tividho*)”, etc. are told. Otherwise how can there be division of *nibbāna* that is one?

95. *Classed according to serenity and insight (samathavipassanābhedato)*: here right view and right thinking are insight and others are said to be serenity. For even virtue is included in serenity because it is helper of serenity – this is their implication. Or optionally the path obtained by way of twofold vehicle is classed as serenity and insight. Therefore this is told through the way to practice. *This (ayam)*: the noble path. *Since it is a part of them (sappadesattā)*: because it is a part of virtue aggregate, and so on. For a part (*ekadeso*) is called *padesa* because it is referred to as the state of a part. That which is together with (*saha*) a part (*padesa*) referring to one’s own group is called *sappadesa*, as in the case of visible *dhammas* (*sanidassanā dhammā*).⁴³⁷ Virtue aggregate, etc. include entire mundane and supra-mundane virtue. The noble path includes the supra-mundane virtue only. Therefore it is a part of virtue aggregate, and so on.

96. *As of the same kind (sajātito)*: due to having same category; due to the common category of virtue about divisions like abstinence of verbal misconduct, and so on.

⁴³⁷ Dhs. 2.

98. *Effort is like the companion who bent down (onatasahāyo viya vāyāmo)* due to commonness of function of exerting. *Mindfulness is like the friend who stood by, giving his shoulder for support (aṃsakūṭaṃ datvā ṭhitasahāyo viya sati)* due to commonness of making firm by preventing wobbling. *As of the same kind (sajātito):* due to commonness of concentration about divisions, such as, that with applied thought and that with sustained thought.⁴³⁸ *Because of their action (kiriya):* because of action in conformity with concentration. Therefore mindfulness and effort are referred to as the state of basis and equipment of concentration respectively according as it is said, “The four foundations of mindfulness are the basis of concentration; the four right kinds of striving are the equipment of concentration.”⁴³⁹

100. *[Understanding penetrates] as it were hitting (ākoṭentena viya):* as it were hammering from all sides with action similar to that of understanding, such as, “impermanent, impermanent”, and *as it were turning over (parivattentena)* with thoughts, such as, “impermanent in the sense of destruction, suffering in the sense of fear”,⁴⁴⁰ understanding penetrates that which was given, by taking it, by determining it. Right thinking is referred to as it were belonging to past due to state of condition, even if both are simultaneous. *As of the same kind (sajātito):* due to commonness of understanding in the sacred words, such as, “knowledge in suffering.”⁴⁴¹ *Because of its action (kiriya):* the action (*kicca*) similar to understanding is referred to as *kiriya*. But earlier *kiriya* means the action which is helper of concentration, which is in conformity with it – this is the difference here.

102. *They should be directly known (abhiññeyyāni):* Four Noble Truths are to be known directly because of the sacred word, “O *bhikkhus*, all should be known”,⁴⁴² or truths are to be known with specific knowledge.

103. (569) *Similar to each other (aññamaññaṃ sabhāgāni):* having same portions with each other, having similar forms – this is the meaning. *That which is more difficult to*

⁴³⁸ It refers to the first *jhāna*.

⁴³⁹ M. i. 301.

⁴⁴⁰ Ps1. 53.

⁴⁴¹ S. v. 8, 430; Ps1. 3; Dhs. 189; 191; Vbh. 104; 235; 293.

⁴⁴² S. iv. 29.

accomplish (durabhisambhavataram): more impossible to accomplish, difficult to approach due to loss of power. *Arrow (asanaṃ)*: arrow (*kaṇḍaṃ*). *One should shoot (atipāteyya)*: one should throw. *With the tip (koṭiya)*: with the tip of the arrow. The tip means the tip of hair only. *One should penetrate (paṭivijjheyya)*: one should penetrate face to face.

Defining according to their individual characteristics (salakkhaṇavavatthānaṃ): defining through characteristics of affliction, source, peace, and outlet.

104. *Since they are profound in the sense of being hard to understand (duravagāhatthena gambhīrattā)*: truth of suffering and origin are gross. For suffering even in animals and desire for food, etc. is evident. *They are profound (gambhīrā)*: because of being impossible for plunging into correctly through oppression, etc. and accumulation, etc., such as, “This is suffering, this is its cause.” Cessation and path are by individual nature *hard to understand in the sense of being profound (gambhīratthēna duravagāhā)* because of states fine and subtle. Therefore when path has arisen there is not non-realization of cessation and path. Even *nibbāna* is referred to as result because it is obtained through the path. Therefore there is the sentence, “*Because they come under the heading of result (phalāpadesato)*”. For it is said, “Knowledge in cessation of suffering is discrimination of the meaning.”⁴⁴³ Even the path is referred to as the cause because it causes to obtain cessation. Therefore there is the sentence, “*Because they come under the heading of cause (hetuapadesato)*”. And it is said, “Knowledge in the path leading to the cessation of suffering is discrimination of the law.”⁴⁴⁴

Thus by suchlike means (iti evaṃ pakārehi): thus one should know by such kinds – in this way it should be construed. There by the word *iti* the teacher shows the order in knowing. *By suchlike means (evaṃ pakārehi)*: by the word *evaṃ* he shows the means which is the cause of knowing only.⁴⁴⁵

The Commentary on Exposition as to Similar and Dissimilar is completed.

⁴⁴³ Vbh. 293.

⁴⁴⁴ Ibid.

⁴⁴⁵ Here the reading *vijānanakāraṇabhūtena eva* does not convey the meaning in this context. VbhAṬ. 59 reads *vijānanakāraṇabhūte naye eva*, which is suitable. Ven. Mahasi also suggested this reading.

The Commentary on Description of Faculties and Truths is completed.

This is the commentary on the sixteenth chapter.

Chapter Five

Commentary on

Description of the Soil

in which Understanding Grows

(XVII)

(paññābhūminiddesavaṇṇanā)

Chapter Five
Commentary on
Description of the Soil in which Understanding Grows
(XVII)

(*paññābhūminiddesavaṇṇanā*)

Commentary on explanation of the term Dependent Origination

(*paṭīccasamuppādakathāvaṇṇanā*)

1. (570) *Of this understanding (imissā paññāya):* of this insight as obtained. *Among those that are the plane (bhūmibhūtesu):* among those that are the places of occurrence. It is granted that this designation ‘the dependent origination and the dependently-originated states’ (*paṭīccasamuppādapāṭīccasamuppanna*) is relatively accomplished like the designation of the father and the son. But they are defined according to the sequence in the context of cause (*hetu*) and fruit (*phala*). Therefore it is said by the expression, beginning with, “*the dependent origination itself (paṭīccasamuppādo ceva)*” after having divided. *By the word ‘etc.’ (ādisaddena):* by the word *etc.* which is referred to here in the expression “[the states] classed as dependent origination, etc. (*paṭīccasamuppādādibheda*)”. *They remain (avasesā honti):* they are yet to be commented – this is implied. Therefore it is said, “*The turn has come for their exposition (tesaṃ vaṇṇanākkamo amuppatto).*”

2. *The states, beginning with, ignorance are to be known as dependent origination (avijjādayo dhammā paṭīccasamuppādo),* not mere origination.

3. While showing that this significance should be known from the words of *Sutta*, having introduced the sentence, beginning with, “*for this is said (vuttañhetam)*”, the sentence, beginning with, “*Aging-and-death, etc., are (jarāmarañādayo pana)*” is composed in order to show the dependently originated states. In that context, however, why are the states of dependent origination shown in the direct order and the dependently originated states in the reverse order? It is to show the immediacy of that condition from which those dependently originated states are arisen.

It is impermanent (aniccam): it is not permanent; it is not eternal. *It is formed (saṅkhatam)*: made (*katam*) by conditions after having united together (*samecca sambhūya*). *Dependently originated (paṭiccasamuppannam)*: it is arisen together properly, having depended on condition which deserves to be condition. *Subject to destruction (khayadhammam)*: having individual nature of destruction. *Subject to fall (vayadhammam)*: having individual nature of falling. *Subject to fading away (virāgadhammam)*: having individual nature of detachment; having individual nature of breaking up. *Subject to cessation (nirodhadhammam)*: having individual nature of ceasing. The remaining which should be told here will be told later.

4. (571) *Here (ettha)*: in these *suttas* which are just quoted. *A brief account (saṅkhepo)*: summary of the meaning.

5. *With birth as condition (jātipaccaya)*: owing to the condition called birth. An ablative case is used in the sense of cause. *There remains just that element (thitāva sā dhātu)*: the conditionality of aging-and-death namely “with birth as condition there is aging-and-death (*jātipaccayā jarāmarañā*)” is element. This is individual nature. Conditionality was unknown before appearance of and after Perfect Ones. It was known at the middle, not created by Perfect Ones. On the contrary there is arising of aging-and-death through the condition of birth forever. Therefore [the element] just exists. The Perfect One is called the master of *dhamma* because he realized it with his own knowledge, and it is announced “This *dhamma* is discovered by the Perfect One”, not because of creating something new. Therefore it is said, “There remains just that element (*thitāva sā dhātu*).” In the expression ‘With birth as condition there is aging-

and-death' [the element] exists because of trueness of cause or of this individual nature which is known in this manner due to absence of hallucination. Therefore that element is *the state of existence of nature (dhammatthitatā)*. Or birth is called the state of existence of nature (*dhammatthitatā*) as it has state of existence through the state of generating aging-and-death, etc., because it is the condition of arising, occurrence, accumulation, bondage, impediment, origin, causality, and conditionality of aging-and-death.⁴⁴⁶ Thus the teacher implicitly speaks of a cause only referring to result.

Or alternatively nature (*dhamma*) is so called because it is held (*dhāriyati*) by conditions. *Thiti* is that wherein the fruit remains owing to arising by depending on it. Therefore the existence of nature is *dhammatthiti*. Or *dhamma* is cause; condition is the meaning. Individual nature of existence of condition is *dhammatthiti* because there is no other individual nature apart from condition. Thus individual nature of existence of condition (*dhammatthiti*) refers to condition (*paccayo*). Thus it is said, "Understanding in realization of conditions is knowledge in individual nature of existence of condition."⁴⁴⁷ Individual nature of existence of condition (*dhammatthiti*) itself is *dhammatthitatā*. The same element is called *regularity of states (dhammaniyāmatā)* because there is decision, determination owing to non-otherwise-ness of cause or of this individual nature, such as, "With birth as condition there is aging-and-death", and owing to absence of knowledge, such as, "Without birth as condition there is aging-and-death." Or *dhammatthitatā* (*relatedness of states*) is an existence of cause which is *dhamma*, such as, when there is birth there arises aging-and-death that is the result. *Dhammaniyāmatā* is fixation of *dhamma*, such as, when there is no birth, there does not arise aging-and-death. In this way the teacher explains the cause through result. *Tam* indicates specific conditionality which is referred to by words, beginning with, "There remains that element (*thitāva sā dhātu*)."⁴⁴⁸ *Discovers it (abhisambujjhati)*: he knows it with personal experience; he penetrates it correctly. *He penetrates (abhisameti)* is its synonym. *He announces it*: telling first, he reveals – this is the meaning. [*He*] teaches

⁴⁴⁶ Though Ps gives nine *thitis*, here in *ṭīkā* only eight are given; *nimittatthiti* is dropped. Nine *thitis* are: "uppādatthiti ca pavattatthiti ca nimittatthiti ca āyuhanatthiti ca samyogatthiti ca palibodhatthiti ca samudayatthiti ca hetutthiti ca paccayatthiti ca" (Ps. 50).

⁴⁴⁷ Ps. 1.

⁴⁴⁸ S. ii. 25; 26.

(*deseti*) it with the same conclusion. *Makes it known (paññapeti)*: he informs in different ways by pointing out significance as it is preached. *Establishes it (paṭṭhapeti)*: while establishing in different ways only. *Exposes, expounds it (vivarati vibhajati)*: by re-explaining the significance as it is taught. *Explains it (uttānīkaroti)*: making the meaning which is made open and classified by showing cause and examples.⁴⁴⁹ *'See'*, *he says (passathāti cāha)*: while making [the meaning] clear, by concluding having made it directly experienced in that way

(572) *It has the characteristic of being the conditions (paccayalakkhaṇo)*: characteristic of the state of condition, or it should be marked as condition. *Its function is to continue the process of suffering (dukkhānubandhanaraso)*: through function of causing someone to join with suffering of existence. *It is manifested as the wrong path (kummaggapaccupatṭhāno)*: it is the opposite way to the way leading to nibbāna.

6. *So panāyaṃ* indicates this dependent origination (*paṭiccasamuppādo*). *Neither less nor more (anūnādhikeheva)*: there arises the fruit by means of those entire conditions due to which the fruit deserves to be produced. There is no need of conditions other than that. Just like there is arising of the eye-consciousness by the eye, visible data, light, and attention, by this the teacher shows *reality (tathatā)*, that is, devotion of the totality of conditions in generating respective fruits.⁴⁵⁰ *Concord (sāmaggiṃ)*: meeting together, combination – this is the meaning. *Because there is no non-producing (asambhavābhāvato)*: as there is absence of non-producing. For when there is combination of conditions, if the fruit does not arise, there may be unreality of combination of conditions. *With another state's conditions (aññadhammapaccayehi)*: with conditions belonging to the fruit other than the particular one. *Because there is no arising of another state (aññadhammānuppattito)*: because there is no arising of other fruit than the particular one. For there never arises the ear-consciousness by the eye, visible data, light, and attention, if so, there would be otherness of combination of conditions. But that does not exist. Therefore it is said, “*not otherness (anaññathatā)*”.

⁴⁴⁹ Here the reading, *hetudhāraṇadassanehi* is not suitable. *Hetūdāharaṇehi* in Thai ed. is suitable in this context.

⁴⁵⁰ The reading *taṃtaṃphalanipphādane* given in Sinhalese edition is better than the reading *taṃtaṃphalanipphādanena* given here.

Because there is condition (paccayato): because there is the state of being condition.
Because there is a total of conditions (paccayasamūhato): here also the same method should be applied.

7. (573) *That-conditions itself is that-conditionality (idappaccayā eva idappaccayatā):* here by the suffix *tā*, the form is extended, but there is no difference in meaning just as god himself is a deity (*devo eva devatā*). Or the total of that-conditions is total specific conditionality (*idappaccayānaṃ vā samūho idappaccayatā*): the meaning of the total is indicated by the suffix *tā* just as group of people is mankind (*janānaṃ samūho janatā*). And as there is canonical quotation “If, *Ānanda*, you are asked: “Is there a condition for aging-and-death?” you should answer: “Yes”. If asked: “What conditions aging-and-death?” you should answer: “Aging-and-death is conditioned by birth”,⁴⁵¹ the word *idappaccaya* (that-condition) is treated to be *kammadhāraya* compound because the same case is used for the words *idaṃ* and *kiṃ* as the same case of the word *jāti* and the word *paccaya*. In this *sutta* defining thus – “conditions for those (*imassa paccayā idappaccayā*)”, the question should not be about arising of aging-and-death (*jarāmarana*) through the cause of aging-and-death or of the other. [Why?] Because it has been known and it is impossible. Actually it should be a question about the cause of aging-and-death. And because the word *idaṃ* has the same case as the word *paccaya* in the reference, the question should be about cause defining thus – “from this condition (*imasmā paccayā*)”. And the state of the same case is obtained even in *bahubbhīhi* type of compound. *Kammadhāraya* type of compound is found when there is no desire to refer to significance of the third word.

You may say that there is not the state of the same case-relationship in *chatthī tappurisa* compound, therefore there is no reason of not being the *kammadhāraya* compound.⁴⁵² It should not be questioned like this. Because there is a special reason to say so. It desires to refer to *paṭiccasamuppādo* in the following expression “*idappaccayatā paṭiccasamuppādo*”. In the expression, “Is there a condition for aging-and-death?”, it is

⁴⁵¹ D. ii. 55.

⁴⁵² Ven. Mahāsi points out that it should be *na kathañci kammadhārayasamāsāsambhavoti* instead of *na kathañci kammadhārayasamāsasambhavoti* given here.

a question on the mere condition of aging-and-death. Therefore an option for the compound should be made here [in the word *paṭiccasamuppādo*] as well as there [in the quotation from sutta] just as the word *idaṃ* stands for an adjective of the word *paṭiccasamuppāda* and for an adjective of the word *paccaya* which is to be asked. Therefore occurrence of another compound does not mean rejecting the *chaṭṭhī tappurisa* compound. But if someone asks ‘Why is *kammadhāraya* compound not desired here?’ ‘The cause of the effects which are produced from a cause is dependent origination (*hetuppabhavānaṃ hetu paṭiccasamuppādo*)’. This significance is not possible in *kammadhāraya* compound. And “*idappaccaya* means the condition which is suitable for the fruit which is also suitable for its own condition.” This significance is desired. But here significance taken from the word *idaṃ*, is described through the word aging-and-death expressed in the sacred word “Is there a condition for aging-and-death?” Thus the word *idaṃ* having been slipped from the reference to *paṭiccasamuppāda*,⁴⁵³ is applied to *paccaya* only as there is no other possibility. Therefore there it is *kammadhāraya* compound. But here there is no reason for abandoning *paṭiccasamuppāda* on the part of the word *idaṃ*, therefore it is *chaṭṭhī tappurisa* compound only. Similarly if someone argues ‘The state of dependent origination cannot be accomplished through that-conditionality because *idappaccayo* itself cannot be *idappaccayabhāvo*’, there is nothing wrong, because it is already pointed out that there is no special meaning of the suffix for abstract noun (*tā*).

Or alternatively it may be accepted that *idappaccayabhāvo* is *idappaccayatā*. And here *bhāvo* means existence (*satvaṃ*) of cause towards unavoidable fruit. Moreover the word *idappaccaya* is conventionally used for such conditions as birth, etc. And ‘existence of *idappaccaya*’ is not different from ‘*idappaccaya*’. If it would be something other than that, that would be non-existent. For there is nothing existing other than existence. Further *satvaṃ* is indeed *saṃ* (being together), the state of *satvaṃ* cannot be *saṃ*. For the state of *saṃ* is not the *satva*. It is because the state of *saṃ* is different from *satva*. Therefore the statement ‘the state of existence is *satva* (*sato bhāvo satvaṃ*)’ is not logical. And *asaṃ* does not become *saṃ* just by combination of *saṃ*. Of course it does

⁴⁵³ The reading *paṭiccasamuppānato abhassitvā* is not suitable here. Ven. Mahasi suggests the reading *paṭiccasamuppānato bhassitvā* which is relevant here.

not become *saṃ* by the combination of *asaṃ*.⁴⁵⁴ And grasping of *sat* in *asat* is wrong. Therefore *saṃ* is not proved just by grasping. The state of individual nature of *saṃ* does not belong to something non-existent just like lion-ness doesn't belong to the boy in the context of similarity. As the state of *idappaccaya* is *satvaṃ* as it is already told, not *asatvaṃ*, the existence of *idappaccaya* is also not *asaṃ*. Therefore *idappaccayabhāvo* which is *idappaccayasarūpaṃ* is referred to as *idappaccayatā* having defined 'such and such nature belongs to such and such (*imassa ayaṃ*)' in order to show withdrawal from the other nature.⁴⁵⁵ Thus *paṭiccasamuppādadabhāva* is not impossible to accomplish through *idappaccayatā*.

Dependent origination (*paṭiccasamuppādo*) is that which arises (*samuppajjati*) from such and such [cause] after having depended (*paṭicca*) on it. As *paṭiccasamuppādo* has the state of sense of the cause, the state of being pre-eminent of the cause should be applied to the words, beginning with, *jāti*,⁴⁵⁶ because they describe the state of the cause. For it is said, the cause (*hetu*) of those arisen from a cause (*hetuppabhavānaṃ*) is dependent origination (*paṭiccasamuppādo*). Moreover the significance is shown only by the following passage from *Sīhanādasutta* as "The *Tathāgata*, *bhikkhus*, endowed with the ten powers and the four confidences claims the Place of the Bull; he roars the Lion's Roar among the congregations; he turns the divine Wheel. Thus 'this' being, 'that' becomes. Such is the ceasing of this entire mass of suffering."⁴⁵⁷ Venerable *Assaji*, when asked, "What doctrine does the preceptor hold, what does he preach?" replied, "*Tathāgata* preaches the cause of those states which are arisen from the cause. And he preaches their cessation, the great ascetic holds this doctrine."⁴⁵⁸

⁴⁵⁴ Pageva *saṃ-sambandhena* in VRI edition is wrong.

⁴⁵⁵ Ven. Mahāsi suggests that *sabhāvantarehi vinivattabhāvadassanattamaṃ* should be *bhāvantarehi vinivattabhāvadassanattamaṃ*.

⁴⁵⁶ In Sinhalese version, the word is *dhātuāditathatāpadānaṃ* instead of the word *jātiādi padānaṃ*. Though Ven. Mahāsi says that word *dhātuāditathatāpadānaṃ* is better, it seems to me that Burmese reading is more suitable in this context.

⁴⁵⁷ This is *Dasabalasutta* (S. ii. 27), not *Sīhanādasutta*. And in this passage, many sentences are omitted, therefore the sign of abridgment 'pe' should be inserted as follows: "*dasabalasamannāgato, bhikkhave, tathāgato catūhi ca vesārajjeḥ samannāgato āsabhaṃ thānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti, ... pe ... imasmiṃ sati idaṃ hoti, ... pe ... evametassa kevalassa dukkhakkhandhassa nirodho hoti*"ti.

⁴⁵⁸ Ap. 25.

By this it is known that the cause of those which are arisen from a cause is *paṭiccasamuppādo*. Here the rest that should be told will occur later.

8. (574) *Having depended (paṭicca)*: depending on respective cause. *A right [arising] (sammā)*: not incorrect arising of impermanent [effect] from impermanent [cause]. For arising of the effect from permanent cause is incorrect. Therefore there is the sentence, “Disregarding such causes conjectured by sectarians as the Primordial Essence (*Prakṛti*) World Soul (*Puruṣa*), and so on (*titthiya ... pe ... nirapekkho*).” Their intention is – arising is one aspect which has the characteristic of condition already told in “from condition, from moment (*paccayato khaṇato*)”, different from the characteristic of being formed, such as, “Arising is known (*uppādo paññāyati*).”⁴⁵⁹ With relation to that intention, they say that causes of birth, etc., are birth, etc. This is just their own view, because there is no such arising apart from the characteristic of production. Therefore there is the sentence, beginning with, “That is untenable (*taṃ na yujjati*).” It admits of no profound treatment (*gambhīranayāsambhavato*): because profound methods are not possible. It is ungrammatical (*saddabhedato*): it destroys the rules of grammar, it does not accord with grammatical rules.

9. *There is no sutta (suttaṃ natthi)*: no words of *sutta*, beginning with, “*paṭiccasamuppādaṃ vo bhikkhave desessāmi*”⁴⁶⁰ describe [the dependent origination] as simple arising. For this meaning which is aforesaid is being explained here also. That (*taṃ*): mere arising (*uppādamattaṃ*). *I abide (vihārāmi)*: when I was abiding just after enlightenment – this is the implication. Or optionally ‘*I abide (vihārāmi)*’ is used through informality of tense, when I abode – this is the meaning. *There (tatra)*: in abiding in one part of that. *In the vision of mode of conditions (paccayākāradassanena)*: in seeing the aspect of condition, the aspect through which the cause (*paccayadhamma*) conditions the effect (*paccayuppanna*). The aspect of condition means the state of conditions (*paccayabhāvo*). Here especially the state of condition of feelings is intended. Therefore there is the sentence, beginning with, “*I understood feeling with wrong view as its condition (micchāditthipaccayāpi vedayitaṃ)*.” For in seeing condition of only

⁴⁵⁹ S. iii. 38-40; A. i. 152; Ps. 108; Kv. 60.

⁴⁶⁰ S. ii. 1; 2.

feelings, abiding aforesaid becomes a partly abiding because it is abiding of one who sees only a part of dependent origination. The newly Enlightened One's abiding is the bringing to mind the whole conditional-relation with infinite method. Some teachers take it as seeing of mode of conditions entirely. [Any one who asserts that dependent origination is mere arising] *involves himself in conflict with the Padesavihāra Sutta (padesavihārasuttavirodho āpajjati)*: as it explains contemplation on the condition of feelings.

10. The world arises from this, thus it is called *the origin of the world (lokasamudayo)*, unity of conditions, beginning with, ignorance, etc. It does not mean mere origination of the world. Therefore it is said, "*dependent origination in forward order (anulomapaṭiccasamuppādo)*". *It is not (natthitā)*: complete absence, destruction without continuity,⁴⁶¹ annihilation – this is the meaning. Wrong view of annihilation is intended by the word *natthitā* because that view is associated with annihilation (*natthitā*). *Non-ceasing of conditions (paccayānuparamo)*: non-cutting of conditions. Just as a group of five causes exists like the group of present five results depending on the group of past five causes, similarly group of future five results will exist depending on group of the present five causes.⁴⁶² Therefore there is the sentence, "*Because the result is not ceased when condition is not ceased (paccayānuparame phalānuparamato)*".

11. *That (taṃ)* indicates profundity. *There is no profundity in mere arising (uppādamatte natthi)* because it has not got the state of individual nature. As the methods, beginning with, oneness can be known in the state having individual nature, nothing can be known in mere arising. Therefore it is said, "*There is no need of any such tetrad of methods in mere arising (nayacatukkaṃ uppādamatte natthi)*."

⁴⁶¹ Ven. Mahāsi says that instead of the reading *naranvayavināso ucchedo* here, the reading *niranvayavināso ucchedo* in Thai version will be better. It means destruction as not to have existence of mind and matter in a new life. According to *Sutta*, however, *uccheda* does not refer to mind and matter but always to *attā*. Therefore the reading *naranvayavināso ucchedo* is also suitable here as it is. It means destruction of lineage of human being. I adopted Burmese edition.

⁴⁶² For detailed explanation, see Vis. XVII. 291 onwards.

12. *With same subject (samāne kattari)*: when there is a single subject, the subject of action of arising itself is the subject of *paṭicca* – this is the meaning. As we have an example, “He eats after having bathed; he sleeps after having eaten.” [*When it is construed] as past (pubbakāle)*: this is told because a word ending in suffix *tvā* mostly indicates past action, not because the word *paṭicca* is in the sense of preceding tense. For the example “having depended on the eye (*cakkhum paṭicca*)” would be consistent with the word [*paṭiccasamuppāda*] to be pointed out. Or optionally here [in the word *paṭiccasamuppāda*], simultaneity of both actions may be accepted because the action of dependency is not possible before the action of arising. Still the action of cause may be referred to as if prior to the action of fruit. In this way here classifications of cause and fruit are clear. Therefore the word “as past (*pubbakāle*)” is told having taken past tense accomplished indirectly. *It brings about accomplishment of the meaning (atthasiddhikaro)*: it makes the meaning of a sentence to be known. For here in the word ‘*paṭiccasamuppāda*’ understanding of the sentence meaning (*vākyatthāvaśodho*) implies accomplishment of the meaning (*atthasiddhi*). *When it is construed [with the word uppāda] (payujjamāno)*: having brought the word “owing to absence” of the same subject with the word *uppāda*, the word *paṭicca* should be construed. Because the following is the meaning here – in the sentence, such as, “Having depended on the eye and visible objects, eye consciousness arises (*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇam*)”⁴⁶³ *viññāṇa* is the only subject of both actions depending as well as arising. Thus the state of the same subject is obtained.

But here in the word “*paṭiccasamuppādo*” mere action is told because the meaning of *uppāda* is established through action (*bhāva*). Hence the grammatical rule which has the characteristic of the same subject will not be possible. Therefore it is said, “*There is a breach of grammar (saddabhedam gacchati)*”, there is wrong usage – this is the meaning. And here *parāvarayogo*⁴⁶⁴ is not applicable as, “The mountain is situated without having reached the river; the river is situated on the other side of the mountain.” The use of sign and cause also is not applicable as, “There is fear to see a lion; power

⁴⁶³ M. i. 111; 259; iii. 281; 282, 285; 286; S. ii. 72; 74; iv. 32; 33; 67; 86; 87; 90; 166; Nd1. 276; Kv. 330; 334; 425; 427; 428; 430; 495; 496.

⁴⁶⁴ *parāvarayoge ca* (Pāṇinī 3. 4. 20).

arises due to ghee; a stick fell down with the sound ‘*dham*’.” Here [in the word *paṭiccasamuppāda*], there is no breach of grammar. In word of great sages who were there after having directly experienced what should be known by all, as it were, *Āmalaka* fruit which is put on the palm, there is no scope for confused talk of the grammarians. Let there be a scope for confused talk of grammarians, because the words can be accomplished through sentence meaning like “departure after having bathed; sleep after having eaten”, etc. Still no meaning can be accomplished if *paṭiccasamuppāda* is explained as *uppāda*. Even if individually a word has got the meaning, the sentence meaning is not possible in the word *uppāda*. Therefore it has no meaning due to the state of grammatical non-relationship just like a sentence *dasadālīma*,⁴⁶⁵ and so on.

13. The verbs, such as, “*atthi, hoti, vijjati*” which are not actually used after utterance of a noun, having brought, should be construed. Thus regarding this grammatical maxim it is said, “*We shall construe it with the verb ‘hoti’ (hotisaddena saddhiṃ yojayissāma).*” *In this (imesu)*: in the context of the word *paṭiccasamuppāda* told by way of proposition, question, and example, of teaching, which are already told. This is just for an example. In other references also, such as, “One brings well to mind dependent origination (*paṭiccasamuppādameva sādhuṃ yoniso manasi kāroti*),⁴⁶⁶ namely the conditioned nature of things, dependent origination (*yadidaṃ idappaccayatā paṭiccasamuppādo*),⁴⁶⁷ profound is this dependent origination, *Ānada, (gambhīro cāyaṃ ānanda paṭiccasamuppādo)*”⁴⁶⁸, the word *paṭiccasamuppāda* is not construed with the verb *hoti* in any single instance. [*The word hoti (comes to be)*] is not added (*yogaṃ na gacchati*): as it is not uttered with relation like that. *And there is [no such expression as] ‘arising comes to be’ (na ca uppādo hoti)*: this is uttered with regard to dissociation of the word *uppāda* from the characteristics of arising, because it has not got individual nature. For as there is no destruction of destruction, similarly there is no arising of arising like destruction. If there were, arising has an arising by arising; and that also has an arising.

⁴⁶⁵ *Dasa* means ten that is plural in number; *dālīma* is the name of a fruit, but it is singular in number. Thus this utterance has no meaning.

⁴⁶⁶ S. ii. 65; 70-71; 95-96.

⁴⁶⁷ D. ii. 37; M. i. 167; S. i. 136.

⁴⁶⁸ D. ii. 55; S. ii. 92.

Thus there would occur the contingency of absence of finality (*anavaṭṭhānaṃ*) – this was already told. Therefore there is the sentence, beginning with, “*if there were (sace heyya)*”.⁴⁶⁹ If it is so, how can you explain the sentence ‘There is origin (*samudayo hoti*)’? This is not a fault, because there is not the intention of arising. In this way there comes into existence origin, appearance, of aggregate of suffering. Thus this is the meaning here. But here in the expression ‘There is dependent origination (*paṭiccasamuppādo hoti*)’, it clarifies the arising of that *uppāda*.⁴⁷⁰ Therefore there might have been clarification of arising by taking *hoti* (to be) in the sense of *jāyati* (to be born). With this intention it is said, “There is no [such expression as] arising comes to be (*na uppādo hoti*).”

14. (576) The word *idappaccaya* is explained as the conditions of these formations, etc., namely ignorance, etc.; their abstract essence is *idappaccayatā*. The sentence, beginning with, “*What is called ‘abstract essence’ is (bhāvo ca nāma)*” is uttered in order to give a reply to the question, ‘what is that abstract essence?’ The following is the meaning of that sentence – there is the mode by which ignorance, etc. become the cause of the appearance of formations, etc.; when there is that particular mode in the way of occurrence of ignorance, etc., the term *paṭiccasamuppāda* is used for an alteration in formations. *That (taṃ) opinion of those (tesaṃ) who preach [like this, is, however, wrong]. Because [they themselves] are called causes (hetuvacanato): they are called as having the state of causes.*

15. (577) *Here (ettha):* in the word *paṭiccasamuppāda*. *Paṭiccasamuppāda* is a cause (*hetu*) with capability that is to be known through the word in which *samuppāda* is major. But for those who do not know this correct meaning, because elsewhere the word *samuppāda* is found as an action noun, here also *paṭiccasamuppāda* is declared as a mere arising as it sounds (*byañjanacchāyāya uppādayevāyaṃ*), not as a cause. Thus such a notion which arises (*sā saññā uppajjati*) should be got rid of, after having

⁴⁶⁹ In the Vis, the reading is “*sace bhaveyya*”, instead of “*sace heyya*” given here. In Thai edition, it is *sace bhaveyya*.

⁴⁷⁰ Ven. Mahasi suggests that the word *codanā* in *atthibhāvacodanā* should be *jotanā*.

understood the meaning of *this (imassa) paṭiccasamuppāda* in the manner which is just told here.

Double ways (dvedhā): the following is summary of this verse – a totality of effect which occurs through its own cause is called *paṭicca* as it is to be believed; and that is *samuppādo* as it arises together; or depending (*paṭicca*), not neglecting the unity of causes, it arises together only. In this way the word *paṭiccasamuppādo* is to be known in two ways. Therefore even the cause of the effect is referred to as *paṭiccasamuppāda* through effect figuratively.

16. *From the [total] conditionality (paccayatāya)*: from the collection of conditions. *Occurred (pavatto)* means produced (*nibbatto*). *The total of states (dhammasamūho)*: group of states produced from conditions. *When it is arrived at (paṭiyamāno)*: when it is approached by direct confrontation by means of knowledge; when it is penetrated to (*abhisamiyamāno*) – this is the meaning. *It leads to welfare and bliss (hitāya sukhāya ca)*: it leads to supramundane welfare and supramundane bliss. *It arises together with (saha uppajjati)*: because of absence of single arising any time. *It arises rightly (sammā uppajjati)*: because it does not arise without cause or from improper cause. *It arises together with (saha uppajjati)*: it arises together (*ekajjham uppajjati*), because at least eight states⁴⁷¹ arise together. *Not regardless [of them] (na paccakkhāya)*: not disregard, not without a multitude of states in the form of its own conditions. *For that (tassa)*: for the total of states produced from conditions referred to as “*paṭiccasamuppāda*”, ignorance, etc are the total of causes for that. *Because it is a condition for that (tappaccayattā)*: by this expression, the teacher shows that the designation *samuppāda* is in the context of conditions of *paṭiccasamuppāda*. Therefore there is the sentence, beginning with, “*as in the world (yathā loke)*”. For just as in worldly expressions, such as, “Churned buttermilk is bile; curds is wine; cucumber is fever; molasses is phlegm; ghee is long-life” condition is referred to under the name of effect, similarly *paṭiccasamuppāda* is referred to under the name of the effect.

⁴⁷¹ It is said with reference to material and immaterial group. For material group there are eight inseparable units and for immaterial group there are eight states arising together.

17. (578) While showing that the word *paṭi* in the word *paṭicca* has the sense of direct confrontation, the word *icca* has the sense of movement, it is said, “*facing its counterpart (paṭimukhamito)*”. Among three questions, namely, ‘(1) approaching to what?; or (2) by whom is it approached?; or (3) who is approaching?’, the expression “*the sum of causes (hetusamūho)*” is referred to, while replying the last one. For when the last one is replied as the sum of causes (*hetusamūho*) is indeed the collection of conditions (*paccayasāmaggi*), the earlier two questions are also replied, that is, approaching each other, and approached by each other – this is the meaning. *Associated (sahite)*: united, not divided. *That*: total of causes. It is referred to as co-arising (*samuppādo*) – in this way it should be construed.

18. *For the manifestation (pātubhāvāya)*: for arising [of formations]. It is granted that in *Pāḷi* ignorance alone is referred to as condition, such as, “With ignorance as condition there are formations (*avijjāpaccayā saṅkhārā*).”⁴⁷² Even then not ignorance alone is condition, on the contrary the states like co-born states, basis, object, etc., wise attention, etc., and craving, clinging, etc., become co-operative causes of ignorance in arising of formations accordingly. Similarly when formations, etc. produce consciousness, etc., they also become the co-operative causes of consciousness, etc. Therefore it is said, “*The total of causes which is indicated severally under the heading of each cause, beginning with, ignorance (avijjādiekekahetusīsena niddiṭṭho hetusamūho)*.” *In the sense that they produce common fruit (sādhāraṇaphalanipphādaṭṭhena)*: as the states of causes included in that total of causes produce common fruit. *In the sense that none can be dispensed with (avekallaṭṭhena)*: in the state of being not less. For in the total of causes if a fruit is uncommon to some causes, it would be produced by some causes. Then all those conditions have not got mutual expectation. Thus due to absence of face to face approaching the meaning of *paṭicca* would not be fulfilled. *Of the factors in the combination (sāmaggiāṅgānaṃ)*: of the factors of collection of conditions, of those which have a group – this is the meaning. This is the genitive case in the sense of fixation. Togetherness of states of fruits indeed will not appear separately; they have not got mutual expectation like the states of cause. Therefore it is said, “*the states that*

⁴⁷² M. i. 261; iii. 63; S. ii. 1; 17; 20, etc.

occur in unresolved mutual interdependence (*aññamaññam avinibbhogavuttidhamme*)". Here inclusion of the word 'unresolved (*avinibbhoga*)' is in order to cover the material states also. Otherwise the word 'associated states (*sampayuttadhamme*)' would have been used.

19. (579) *This total conditionality (paccayatā)*: this group of conditionality, such as, ignorance. Mutually (*aññoññam*): interdependently. *Paṭicca* means depending upon (*nissāya*), obtaining co-operative causes. *Equally (samam)*: not-unequally, without deficiency. Together with (*saha*): together (*ekajjham*). *States (dhamme)*: the states produced from its own conditions. As it causes to arise, *from that (tatopi)* means 'therefore'. In this way *paṭiccasamuppāda* is spoken of by the Blessed One, the sage – thus it should be construed. *Not without depending on (na apaṭicca)*: while showing the significance of emphasis (*evakāra*), such as, depending on only (*paṭicceva*), in the verse the word *eva* is considered as being lost.

20. *Piecemeal (ekekadesam)*: each part of a multitude of fruits, part by part – this is the meaning. *Successively (pubbāparabhāvena)*: by sequence. This entire is told in the context of arising of material group (*rūpakalāpa*) and immaterial group (*arūpakalāpa*). *By one skilled in the use of words in conformity with the sense (atthānusāravohāra kusaleṇa)*: skilled in the use of words that conforms to the state of ultimate sense.

21. (580) The word first (*purimena*) should be construed with component (*padena*). *Eternity, and so on (sassatādīnam)*: the state of eternity, etc., or the theory of eternalism, etc. For doctrines associated with eternity are also called eternity, etc., (*sassatādayo*), just as "Preaching on suffering is referred to as suffering." *Annihilation, etc. (ucchedādi)*: here also the same method should be applied. *Annoyance (vighāta)*: destruction (*vināso*), rejection (*pahāna*) – this is the meaning. *True way (ñāyo)*: the middle way bereft of two extremities.

22. *Of the states which occur (pavattidhammānam)*: of the states in the process of occurring, of the round of existence of defilements – this is the meaning. *The doctrine of*

Eternalism (sassatavādo): it occurs through the maxims, such as, “Eternal is the self as well as the world.”⁴⁷³ *The doctrine of No-cause (ahetuvādo)* occurs through maxims, such as, “There is no cause, there is no condition, for the defilement of beings.”⁴⁷⁴ *The doctrine of defective cause (visamahetuvādo)* asserts that the world is originated from Primordial Essence (*pakati*), atoms (*anu*), time (*kāla*), and so on. *The doctrine of a Power-wielder (vasavattivādā)*: doctrine of maintaining the existence of an Overlord (*issara*), or of a World-soul (*purisa*), or of *Pajāpati*. Here the doctrine of Nature (*sabhāva*), Fate (*niyati*), and Chance (*yadicchā*) should be regarded as included under the doctrine of No-cause. Some, however, say that the view, such as, “The eye is the cause of the eye”, is the doctrine of defective cause. The doctrine of maintaining the existence of an Overlord is to be included under the doctrine of No-cause. They say that the view, such as, “States occur owing to their own individual nature” is the doctrine of the Power-wielder. For ‘What is the need of combination of conditions?’ – this is the implication. It is shown (*paridīpito hoti*) by the word origination (*samuppādo*) – in this way it should be construed.

23. The sentence “*Since these states occur when their conditions combine (paccayasāmaggiyaṃ dhammānaṃ uppattito)*” is told in order to show the correct reason of pointing out [that states are not eternal]. *Killed (vihata)*: refuted (*abbhāhata*). “*Each conditioned by its predecessor (purimapurimapaccayavasena)*”: by this word the teacher shows continuity of cause and fruit that occur without interrupting, and that refutes wrong view of Annihilation. Therefore it is said, “*How can the doctrines of Annihilationism be possible? (kuto ucchedo)*” And here just by telling non-existence of Annihilation, Annihilationism also should be understood as not proved.

24. *Of any given combination of conditions (tassā tassā paccayasāmaggiyā)*: when there is respective unity of root-conditions. *Without interrupting the continuity (santatiṃ avicchinditvā)*: not interrupting continuity called ‘continuity of cause and fruit’ (*hetuphalapabandha*). Since *any given (tesaṃ tesaṃ)* states produced from conditions are produced, not accepting two extremities called Eternalism and

⁴⁷³ D. i. 14.

⁴⁷⁴ D. i. 53.

Annihilationism, arising of corresponding fruit from respective conditions is here intended as the middle way. As the round of deed (*kammavatta*) and the round of the result (*vipākavatta*) have different individual natures, and as they have different timings, [the expression *paṭiccasamuppāda*] rejects 'He who acts is he who reaps (so *karoti so paṭisaṃvedetīti vādappahānaṃ*)'. For there is reference to the performer regarding occurrence of the aggregate of the profitable and of the unprofitable, there is reference to the experiencer regarding occurrence of the aggregate of the result. The doctrine, 'One acts while another reaps' is [also] rejected (*añño karoti añño paṭisaṃvedetīti vādappahānaṃ*) as fruit is produced in that continuity in which deed is produced. For what is done is not destroyed, or there is no occurrence of what is not performed. Such terms as 'woman', 'man', etc., are "day-to-day references (*janapadanirutti*)".⁴⁷⁵ Because even wise men in the world, not saying, "Bring the five aggregates", or "Let the mentality-materiality come," utter just 'woman' and 'man'. Therefore the inclination, "This is a woman; this is a man" occurs within them who have not fully understood the *dhamma*. But since this is a mere concept with regard to the states that occur in that manner, there is no inclination in ultimate sense for the wise who knows the dependent origination. Therefore it is said, "not insisting on the day-to-day reference (*janapadaniruttiyā anabhiniveso*)". Normal usage (*samaññā*): a common appellation. Not going against (*anatidhāvanam*): not transgressing. For when "a being" is spoken of, instead of making an analysis like this, "What is the being here? Is it materiality? Or feeling?", etc., one who is not going against current usage should express a worldly thing according to a common appellation as those in the world do.

Another method –

Paṭicca is so called because it deserves to be penetrated (*paccetumarahati*). For one who penetrates, realizes it, it leads him to pacification of suffering absolutely. It causes to arise rightly and together with, thus it is *samuppāda*. For the condition (*paccayadhamma*), while producing its own fruit, produces it fully, not defectively. When it produces the effects, they are produced all together, not separately. Therefore that which is *paṭicca*, is *samuppādo*, thus it is *paṭiccasamuppādo*. Or optionally having

⁴⁷⁵ Ven. Mahasi suggests that instead of the reading "*itthī, purisā*" *ti vohārena janapadanirutti* given here, the reading "*itthī, purisā*" *di vohāro janapadanirutti* will be better.

depended (*paṭicca*), making face-to-face approach (*paṭimukhaṃ itvā*), without neglecting the unity of causes, it produces [effects] together. Therefore it is *paṭiccasamuppādo*. Face to face approach means producing of fruit by condition through the factors of the unity of causes. *Having not rejected (appaṭikkhipitvā)*: with the unity of causes, without having reached to the state of factors, it alone does not produce – this is the meaning. By this word a plurality of causes is pointed out. The expression “*being together (sahite)*” shows a plurality of states produced from conditions. By both expressions,⁴⁷⁶ the topic, beginning with, “One fruit is not produced from one cause (*ekam na ekato*)”⁴⁷⁷ is taught which will be explained later.

Or optionally *paṭiccasamuppāda* is explained as follows – *paṭicca* means having approached to condition that deserves to be arrived at; in its absence, arising of the related [effect] is not possible. And here the word *paṭiccasamuppādo* should be understood as a cause with capacity that is to be known through the expression in which the word *samuppādo* is prominent. When the word *paṭicca* is uttered, ‘depending on what?’ is to be told. Therefore [condition] which deserves to be arrived (*paccetabbam*) is referred to. Taking *paccetabbam* to be the state of conditions, it is called *paccaya*. Now the meaning of the word ‘having depended on (*paṭicca*)’ is expressed by the word ‘having approached (*paṭigantvā*)’. It means ‘having reached to obtainment of the cause by existence of cause’.⁴⁷⁸ How [fruit] does not arise in absence [of cause]? There is an arising of its fruit in existence of conditions only, not otherwise. As there is cessation of its fruit in absence of conditions, this cause is the meaning of the word *paṭicca*. The words “When it exists, due to arising of it (*imasmiṃ sati imassuppādā*)”⁴⁷⁹ refer to the cause of the effect which is indicated by the word ‘*idaṃ*’, through its capacity to which the effect is related. They are expressed in locative and ablative-case. The effect is related to the cause; and it is related to the latter verbs ‘*hoti*’ and ‘*uppajjati*’. Similarly the word *paṭicca* refers to the cause of the effect which is the subject of *paṭicca*, which is to be known by another word described as *gantvā* through its capacity to which the

⁴⁷⁶ They refer to words *appaṭikkhipitvā* and *sahite*.

⁴⁷⁷ Vis. XVII. 105.

⁴⁷⁸ Ven. Mahasi says that here *kāraṇassa sabbhāvena* of Sinhalese version will be better than *kāraṇassa sabbhāvena* given here.

⁴⁷⁹ The reading *imasmiṃ sati imassuppādo* given here should be *imasmiṃ sati imassuppādā*.

effect is related. The effect receives the cause; it is related to the cause; it is related to the latter verb *samuppāda*. Therefore the passage, beginning with, “Ignorance is condition, formations are effect (*avijjā paṭicca, saṅkhārā paṭiccasamuppannā*)” is referred to in the *Paṭisambhidāmagga*.⁴⁸⁰ *Capacity (samatthata)*: here it means the state of the cause, etc. That is just existence with reference to the effect which arises not without the cause. *Of the related one (sambandhassa)*: of that which is produced from conditions like aging-and-death, etc., which is related to birth, etc., as proper relation. *Arising (uppādo)* means action of arising (*uppajjanam*). If it is so, how the usage of the word *paṭicca* is to be explained? Is such usage of the word not found in the sense of past tense (*samānakattukānam pubbakāle*) for the verb having the same subject? This is true in the expressions, such as, “He goes after having eaten; he sows after having ploughed.” But this usage is to be seen mostly when actions take place simultaneously or subsequently. It is also seen when the performer is not the same.

“This is the instance for simultaneous actions –

Dispelling darkness the sun has arisen;

Shining with splendour of complexion and wisdom, He has arisen.”

But some give an instance as, “One sleeps with mouth open; one sees with rolling eyes.” Another ones give an example as, “He studies in sitting position; he narrates while standing.”

In that context there exists the priority referring to the actions of opening and rolling, and the posteriority referring to the actions of sleeping and seeing. Priority and posteriority (*pubbuttarakālata*) of which characteristic can not be differentiated, are not noticed by anybody as different. In the example “He studies in sitting position; he narrates while standing”, even though there is the state of simultaneity, sitting and standing take place before studying and narrating. Therefore it is possible to know the state of being subsequent. Thus the former examples only are proper. For dispelling of what should be dispelled is simultaneous to rising. “Having closed the door, he enters;

⁴⁸⁰ Ps. 51.

having closed it, he goes out” is the example for the actions taking place at different periods. But some give another example – “The stick falls with the sound *ḍak*.” Here the sound produced out of dash, is at the same time with the falling of the stick because it is co-born with impact. Therefore here also the former instances are proper. Through the desire to refer to the priority only there is the desire to refer to the states of mark (*lakkhaṇa*) or cause (*hetu*) belonging to the actions of marking or cause. Thus due to the state of mark this is the preceding verb only. Therefore accomplishment of the word “dispelling (*nihantvāna*)” is desired. Similarly action of depending is preceding verb of the action of arising, therefore the word *paṭicca* is accomplished. If someone asks that in the context of the instance about the sun, the same subject is proper because the performer is seen directly, but in the word *paṭiccasamuppāda*, the same subject is not proper because the performer is not seen directly, this is not the fault, because even here it is proved through inference. There are subjects like aging-and-death as we find such expressions as “There is a fall owing to action after having known.”⁴⁸¹ Surely such usage of words with the subject to be inferred to is desirable. When the performer is not the same we have following examples as, “Fear takes place after having seen goblin; cankers get destroyed after having seen with one’s own wisdom.”⁴⁸² In this example seeing goblin is the activity of an individual, similarly here also *paṭicca* is the activity of cause, namely, producing its own fruit. And that is existence, arising only. Thus the word *paṭicca* which is inferred because the verb *paṭicca* is the cause of arising, such as, “When there is the condition, due to arising of condition (*paccaye sati, paccayassa uppāda*)” is proved even though the same subject is not available – thus it should be known. If arising of effect is *paṭiccasamuppāda*, how will condition be *paṭiccasamuppāda*? This meaning is already explained above. Moreover, those states produced from conditions (*paccayuppannā dhammā*) are expressed through the word *samuppāda*. Cause with capacity is expressed by the word *paṭicca*. The cause faces towards *samuppāda*; and its basic nature is knowable through the main word *samuppāda*. Therefore the cause is referred to as *paṭiccasamuppāda*.

⁴⁸¹ Ven. Mahasi says that there should be a full stop after the word *evamādipayogadassanato*.

⁴⁸² M. i. 160; 175; 204.

What is the reason that the cause of arising should be known through the word [*paṭiccasamuppāda*] in which arising is the main word, and not the arising having the cause? It is to be replied – because condition of suffering which is experienced is explained by pointing out its cause. How? It is told as following –

“In this religion, *bhikkhus*, a pondering *bhikkhu* ponders. – This diverse and manifold suffering that arises in the world as aging-and-death. What is this suffering based on; how comes it to pass; what brings it forth; what causes it? What being there, does aging-and-death come to be? What not being there, does aging-and-death not come to be? He, while pondering, comes to know that this diverse and manifold suffering, that arises in the world as aging-and-death, is based on birth”, and so on.⁴⁸³

In the Discourse of Pondering (*Parivīmaṃsasutte*) the cause of suffering which is experienced is told. It also should be understood that knowing of suffering lies in its cause.⁴⁸⁴ Moreover it is uttered –

“And to me, *bhikkhus*, before I was enlightened, while I was yet unenlightened and *Bodhisatta*, there came this [same] thought. – Alas, this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an escape is not known, even from aging-and-death. O when shall escape from this suffering, even from aging-and-death, be revealed? ... Then to me thinking according to law came to pass comprehension of insight – let there be birth, then there is aging-and-death. Aging-and-death is conditioned by birth.”⁴⁸⁵

Through these discourses, reference is made to pondering and penetration of condition of suffering which is experienced. For condition should be known. Moreover knowing an escape from suffering depends on penetration of condition, thus that which is to be known, is to be declared. Therefore the word *paṭiccasamuppāda*, as this suffering which is experienced, which is explained by the word *samuppāda*, depends on condition and not otherwise, is told to signify condition in this way. For there is, through the state of

⁴⁸³ S. ii. 81.

⁴⁸⁴ Ven. Mahasi says that instead of the reading *pajānanañca nidānampi viññātabbanti* given here, it should be *pajānanañca nidānamhi viññātabbanti*.

⁴⁸⁵ S. ii. 10; 104.

desire to know and to declare, description of even the prominent thing as the state of something that is not prominent, owing to some special aspect to be known just like “Who is a stream-enterer? One whose three fetters are abandoned. Who is *Devadatta*? One whose house is higher.” Similarly here also condition is implicitly referred to by the word *paṭicca* through the state to be known because it is being depended by its own fruit through its own special power when there is description in the sense of declaring condition.⁴⁸⁶

And this description, beginning with, “With ignorance as condition there are formations,” is explained in order to know conditions of entire mass of suffering from the root. Even at the end, having shown suffering directly by the word *evam*, such as, “Thus there is arising of entire mass of suffering”, having made so-called conditions facing to its arising, conditions are concluded.⁴⁸⁷ In ‘the Discourse of the Way’ (*Paṭipadāsutta*), “With ignorance as condition, ... there is arising” is followed by “This is, *bhikkhus*, called wrong way.”⁴⁸⁸ Here suffering that is described as the effect, is not *micchāpaṭipadā* (wrong way), on the contrary, conditions in the form of the origin of suffering are *micchāpaṭipadā*. Furthermore as preaching causes to know factors and knowledge, such as, “Fivefold perfect concentration, the fivefold knowledge of right concentration”⁴⁸⁹ factors and knowledge are declared through the words in which the term ‘right concentration (*sammāsamādhi*)’ is prominent. Similarly here also conditions are declared through the word in which *samuppāda* is prominent.

25. The words ‘but this (*yā panāyaṃ*) [which occurs at the beginning] should be construed with the word ‘sacred text (*taṇṭi*)’. *Set forth (nikkhittā)*: set up (*thapitā*), preached (*desitā*) – this is the meaning. It is called text (*taṇṭi*) because it elaborates the meaning which is implied. It refers to the text (*gantho*). As the Elder, when asked, “What is the doctrine maintained by the Fully Enlightened One?” replied, “O great king, His doctrine is *vibhajjavāda* (the doctrine which analyses)”, the disciples of the Fully

⁴⁸⁶ Ven. Mahasi suggests that instead of *paccayapaccayanapavedanaṭṭhena* the reading *paccayapavedanaṭṭhe* given in Sinhalese edition is better.

⁴⁸⁷ Here *samugghātāṃ* does not convey the meaning, it should be *sammukhaṃ*.

⁴⁸⁸ S. ii. 4.

⁴⁸⁹ D. iii. 277.

Enlightened One are called Analysts (*vibhajjavādin*). For they follow what was told by the preceptor after having analyzed the *venayika*, etc.;⁴⁹⁰ happiness, etc., that should be felt and otherwise; and robe, etc., which should be used and otherwise.⁴⁹¹ Or they tell after having analyzed doctrine of eternity and of annihilation. As they set aside the points to be set aside, such as, “Eternal is the self and the world”,⁴⁹² and as they tell eternity of destruction of passion, etc. and complete cutting off of bodily misdeeds characterized by passion, etc., they are called analysts. [They are called thus] not because they reply the questions to be solved after having divided only after having abandoned three types of questions like a question that can be answered with certainty (*ekamsabyākaraṇīyo*), and so on. *The circle of the Analysts* (*vibhajjavādimāṇḍalaṃ*): group, gathering of analysts. Or even they say that *vibhajjavādimāṇḍala* means the assembly of the Blessed One who is an analyst. Or as the Blessed One has preached dependent origination in the form of the middle way, having avoided both extremities of eternity and annihilation, and as his disciples followed it, the Blessed One and his disciples are called Analysts. The rest should be understood as aforesaid.

Having entered (*otaritvā*): having plunged into, having become an analyst – this is the meaning. For one being not Analyst, cannot be described as one entered into the assembly of Analysts just by taking position among them. *Not misrepresenting the teachers* (*nābbhacikkhantena*): by showing wrong meaning that is not told by teachers. *Not deviating from [one's own standpoint]* (*avokkamantena*): one deviates from one's own view by saying that ignorance becomes the root condition of meritorious *kamma*-formations (*puññābhisamkhārā*) and of imperturbable *kamma*-formations (*āneñjābhisamkhārā*), and by maintaining an individual (*puggalavāda*), etc. in ultimate sense, which is refuted in *Kathāvatthu*.⁴⁹³ In this way one does not deviate from one's

⁴⁹⁰ A. iv, 182: *atthi sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya* – ‘*venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vineṭṭi*’ti -- *pe* -- *katamo ca, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya* – ‘*venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vineṭṭi*’ti? *ahaṃ hi, sīha, vinayāya dhammaṃ desemi rāgassa dosassa mohassa; anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi. ayaṃ kho, sīha, pariyāyo, yena maṃ pariyāyena sammā vadamāno vadeyya* – ‘*venayiko samaṇo gotamo, vinayāya dhammaṃ deseti, tena ca sāvake vineṭṭi*’ti.

⁴⁹¹ D. ii. 278.

⁴⁹² D. i. 14.

⁴⁹³ Kv. 1.

own standpoint. *Not striving [to find fault] (anāyūhantena)*: avoiding activity of imposing fault with standpoint of others (*parasamayam*). Someone explains it as not adding standpoint of others by saying, “This *sutta* also should be included.” *Not distorting [suttas] (apaṭibāhantena)*: there is distorting of *suttas* while saying, “As I understand the *Dhamma* taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another”,⁴⁹⁴ in that manner one does not distort them. *Agreeing with [vinaya] (anulomentena)*: one goes against *vinaya* while saying as follows – “As I understand the *Dhamma* taught by the Blessed One, those things called obstructions by the Blessed One are not able to obstruct one who engages in them;”⁴⁹⁵ committing in a dream one becomes guilty.” Claiming not like this one agrees with *vinaya*. For while disagreeing with it, distorting specific *kamma*, going against the nature, how will he follow the removal of defilement? *By one who looks to (olokentena)* the four Principal Authorities (*Mahāpadese*) told in *sutta*, and Principal Authorities of *sutta*, *suttānulomā* (following *sutta*), *ācariyavāda* (traditional teaching), and *attanomati* (one’s own view) told in *Aṭṭhakathā*. For while looking to them one becomes firm in *sutta* and *vinaya*, and does not transgress.

The law (dhammam): the sacred text regarding dependent origination. *The meaning (attham)*: the meaning of that. Or they are cause and effects of cause. Here this cause is the law (*dhammo*), here this fruit is the meaning (*attho*). Or *the law* is regularity (*dhammatā*). Now some, misinterpreting the meaning of the *sutta* passage, “Whether Perfect Ones arise or do not arise, there yet remains that element”,⁴⁹⁶ wrongly explain the dependent origination as a “permanent dependent origination”. Not presenting in this manner, one presents the individual nature which is defined for a cause (*kāraṇa*), referring to its own fruit, according to the method already stated. Furthermore some misinterpret the meaning of the dependent origination thus, “without cessation, without arising (*anirōdham anuppādam*)”. Not assuming in that way *one takes the [unequivocal] meaning (atthamsaṅgāhantena)* in the way stated. *By means of other methods (aparehipi pariyāyehi)*: such as, “ignorance in the context of beginning

⁴⁹⁴ M. i. 256.

⁴⁹⁵ M. i. 130.

⁴⁹⁶ S. ii. 25.

point”,⁴⁹⁷ after having changed method, such as, “ignorance in suffering”. *Describing (niddisantena)*: “Formations are called becoming by this method; craving is called clinging by this method”, etc. – thus they say. *By nature (pakatiyā)*: without considering the method as aforesaid, it is entirely [difficult to comment on the dependent origination].

Truth (saccam): the four truths. *A being (satto)*: emptiness of a being. Thus they say – with regard to formations in which there is void of a being, there is reference to a being and accomplishment of function of a being.⁴⁹⁸ *The structure of conditions (paccayākārameva ca)*: this is to be analyzed as *paccayākāro eva ca*. The syllable *ma* is a conjunct consonant. Conditions have the state of condition towards its own fruit; the state of condition is *paṭiccasamuppāda* – this is the meaning.

Therefore (tasmā): as commentary on the meaning should be done according to the method already told; and as it is difficult. *I find no footing for support (paṭiṭṭham nādhigacchāmi)*: I don’t get that method in the form of support by means of my own power of knowledge so that commentary becomes easy – this is the meaning. While narrating the support, there is the sentence, beginning with, “*the dispensation here (sāsanam panidam)*”. Here *dispensation (sāsana)* is *Pāli* or dependent origination only. For it is adorned with different methods of preaching, such as, straight forward (*anuloma*) and backward (*paṭiloma*), and it is current even today without break. Therefore it becomes support. *Path followed by the former teachers (pubbācariyamaggo)* called commentary on dependent origination.

26. In the expression, “*taṃ suṇātha samāhitā*”, there is created respect and enthusiasm. If some one asks ‘what is the purpose of that?’, while replying that question there is the sentence, beginning with, “*for this has been said (vuttañhetam)*”. *Alertly (aṭṭhi katvā)*: it is explained as *attham katvā* (making benefit). Alertly, as it were, making the discourse joined to one’s bone so that it will not be lost. Former and future (*pubbāpariyam*): the state belonging to the later period with respect to the earlier period. *Special [knowledge]*

⁴⁹⁷ Dhs. 190.

⁴⁹⁸ Ven. Mahasi says that *sattakiccasiddhi* will be better, instead of *sattatthakiccasiddhi*.

(*visesam*): he obtains excellence in knowledge moment by moment beginning from the first attempt, and excellence in destruction of defilements.

27. (582) *As different kinds of teaching (desanābheda)*: as special knowledge of teaching. *As to meaning, character, singlefold etc., (atthalakkhaṇekavidhā)*: as to the meaning, characteristic, etc., singlefold, and so on. *And as to defining of the factors (aṅgānañca vavatthānā)*: by showing definition of twelve factors, beginning with, ignorance.

Ignorance is the root of the dependent origination because it is the root-cause of the round of kamma, defilements, and results, and because it is referred to at the first. Just like taking away of the creeper very from the root when one sees the root of the creepers, there comes to be the preaching of the dependent origination from the root when the root of the dependent origination is seen – in this way simile should not be applied. For the divisions, such as, ‘The Blessed One has seen this only; he has not seen that’ should not be made, because He has seen everything. But just like taking away of the creeper from the root, preaching of the dependent origination from the root is done – this is intended as common here. Or commonness of seeing of the root, etc. should be applied through the state of being awakened according to the intention of the trainer.

30. There is the expression, “*Bhikkhus*, when he grows up and his faculties mature, the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye. On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is displeasing. He abides with mindfulness of the body unestablished, with a limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unprofitable states cease without remainder. Engaged as he is in favouring and opposing, whatever feeling he feels – whether pleasant or painful or neither-painful-nor-pleasant – he delights in that feeling, welcomes it, and remains holding to it.”⁴⁹⁹ *Of him (tassa)* who is told in this way.

⁴⁹⁹ M. i. 266.

Similarly it should be understood with regard to the ear-door. *When he rejoices in that [feeling] (abhinandato)*: delighted with presence of craving associated with happiness. *When he welcomes (abhivadato)*: while declaring “I, mine” through strong craving which causes verbal utterances, such as, “O pleasant, o pleasant”. *When he remains engrossed in that (ajjhosāya tiṭṭhato)*: because he is not able to leave that craving stronger than that [craving of *abhivada*]. Even stronger than that craving of *ajjhosāya* is craving in the form of clinging (*upādānabhūtā taṇhā*), namely delight (*nandī*). Here craving is told with reference to rejoicing, etc. Fourfold grasping of which cause is craving also should be understood through the state of delight, through non-separation from that, and through the state of rejoicing craving (*taṇhābhinandanabhāva*) and wrong-view (*diṭṭhābhinandanabhāva*).

31. And the expression ‘*with birth as condition, aging-and-death (jātipaccayā jarāmaraṇaṃ)*’, etc. are told there in the Greater Discourse on the Destruction of Craving (*mahātaṇhāsaṅkhasutta*).

32. The sentence, beginning with, “*There four nutriments have craving as their source (cattāro āhārā taṇhānidānā)*”, is told with regard to contact, etc., which arise at the time of rebirth and continuity which are in the form of the round of result, and with regard to the nutritive essence produced by *kamma*. But even other conditions supporting the round of existences, cannot exist if these nutriments originated from craving do not exist. Therefore *the source in craving (taṇhānidānā)* is referred to as the round of existences.

33. (583) *From any one of [the four starting points] (tato tato)*: from this and that preaching among fourfold preaching. *It leads to the penetration of the proper way (ñāyappaṭivedhāya saṃvattati)*: here *ñāyo* is the way (*maggo*), or that itself is the dependent origination, as there is the sacred word, “The noble path is well seen to him through wisdom.”⁵⁰⁰ For, as it is wholly beneficial, and as it is to be penetrated, it leads

⁵⁰⁰ S. ii. 71; v. 389; A. vi. 182, 184.

to penetration itself through different teachings. *By achieving the fourfold profundity (catubbidhagambhīrabhāvappattiyā)*: as he has got the state of being established through obtainment of support among fourfold profundity of law, meaning, teaching and penetration.

34. The state of being wholly beneficial and the obtainment of skill in teaching are the common cause for four kinds of teaching, but the teacher desires to tell their specific cause. Therefore it is said, “*in particular (visesato)*”. *Of that (assa)* is the teaching of that Blessed One, or teaching of the dependent origination – in this way it should be applied. *The analysis of the causes of the process [of becoming] (pavattikāraṇavibhāgo)*: individual nature of ignorance, etc., is not divisible; or *pakati*, etc., which are assumed to be the cause, have got the state of being non-cause [but] ignorance, etc., have got the state of being a cause. In this point some confused people assume non-cause to be cause; some do not understand anything as cause. Thus, *in order to show arising (pavattisandassanattham)* of formations, etc. carried on according to its own proper causes; in order to show the process of the round of rebirths – it is the meaning. *And for the purpose of showing the order of arising of process (uppattikkamasandassanattham)*: ignorance that conceals danger in the process of continuity is the beginning point; from that ignorance formations arise; afterwards consciousness arises. In this way there is sequence of arising of process. Or in order to show the sequence of arising of individual in different lives from the point of view of womb-born being, etc., teaching in direct order (*anulomadesanā*) is employed. Even if other three teachings have not got the same significance, they are not for this only, because they have another significance. But this teaching in direct order has got this significance only, therefore that significance belongs to teaching in direct order only.

When he sees (anuvilokayato): before enlightenment, former penetration called understanding of various effects, took place; in order to show the cause like birth, etc., of aging-and-death, etc., which were known to him accordingly following that [former penetration], the Blessed One employs his teaching of it backwards. Or when he sees, the teaching in reverse order (*paṭilomadesanā*) was employed – in this way the sentence

should be construed. For while teaching, the Blessed One after having seen the world as fallen upon trouble, taught in order to show the causes of the various kinds of suffering, beginning with, aging-and-death, which he discovered himself in the early stage of his penetration. Nutriment, craving, etc., belong to the present extent; formations and ignorance belong to the past extent. Thus with this intention there is the sentence, “[Succession of cause and fruit] extends back into the past course (*yāva atītaṃ addhānaṃ atiharitvā*).” Or nutriment which is to be produced from craving belongs to the future extent; craving, etc. belong to the present extent; formations and ignorance belong to the past extent. Having shown the fruit which is present, it is proper to show the series of cause and fruit by way of showing the cause of the fruit. Therefore nutriment belongs to the present extent as they are produced out of prior craving; craving, etc., belong to the past extent; formations and ignorance belong to more ancient extent. This is told in order to show the beginninglessness of the round of rebirths. *Up to the past course (yāva atītaddhānaṃ)*: up to the more ancient extent – this is the meaning. Or the four nutriment is those which cause appearance of future rebirth, as there is the sacred word, “I am not saying [someone] feeds on. If I were saying so, to that the question would be a fit one. But I am not saying so. And I not saying so, if you were to ask me, ‘For what now, lord, is nutriment of consciousness?’, this were a fit question. And the fit answer to it is, ‘The consciousness-nutriment is the cause of renewed becoming of rebirth in the future’.”⁵⁰¹ [It is] because contact and volition are associated with consciousness and because physical nutriment is the cause of continuity of consciousness. For there is collection of *kamma* consciousness of one whose body is supported by physical nutriment and who desires it.⁵⁰² For it is said that physical nutriment conditions faith, etc., and greed, etc. Therefore those nutriment which are covered under the round of *kamma* belong to present extent. Hence in this optional explanation, only former meaning is told.

From the past course (atītaddhato pabhuti): while presenting the cause of nutriment directly available, without going back for those who do not understand the series of

⁵⁰¹ S. ii. 13.

⁵⁰² Ven. Mahasi suggests that instead of reading *tañca icchantassa kāmaviññāṇāyūhanaṃ hoti* given here, *kammaviññāṇāyūhanaṃ hoti* given in Sinhalese version will be better. Because *viññāṇa* is classified into two, that is, *kamma* and *vipāka*. VbhAṬ. 87 also reads *tañca icchantassa kammaviññāṇāyūhanaṃ hoti*.

cause and fruit in the past and after that, such as, “So thus *bhikkhus*, with ignorance as condition, there are formations”,⁵⁰³ this teaching is employed in order to show it – this is the meaning. *From the arising of causes for [rebirth] in the future (anāgataddhahetusamuṭṭhānato pabhuti)*: beginning from the arising of causes for future becoming. *In order to show the future period (anāgataddhasandassanattham)*: having shown the present cause directly visible for those who do not see, who do not penetrate into the future period, in order to show the future time through the series of cause and fruit – this is the meaning. Here teaching, starting from beginning up to the end and from the end up to the beginning, has twelve factors. Only for that reason there are three links and four divisions.⁵⁰⁴ Teaching starting from the middle up to the beginning has eight factors, two links, and three divisions. But teaching starting from the middle up to the end has six factors, two links, and three divisions. Teaching starting from the middle up to the end has one link and two divisions because of the expression, “In him, *bhikkhus*, who contemplates the enjoyment in things which are liable to fetters, craving grows. With craving as condition, there is grasping.”⁵⁰⁵ Similarly this teaching of the dependent origination has many factors. The teaching of the dependent origination is obtained even through one factor also.

It is told – “Herein, *bhikkhus*, the well taught noble disciple gives his mind thoroughly and systematically to the dependent origination – this being, that comes to be; from the arising of this, that arises. This not being, that does not come to be; from the cessation of this, that ceases. *Bhikkhus*, with contact leading to pleasure as condition, there arises pleasant feeling.”⁵⁰⁶

For here in the expression ‘*phassapaccayā*’, *paṭiccasamuppādo* is referred to as having only one [factor]. Therefore it is known that “*paṭiccasamuppādo* has single factor.”

There *When this exists, this comes to be (imasmim sati idaṃ hoti)*: when there is this condition, such as, ignorance, etc. there is the fruit, such as, formation, etc. *Owing to*

⁵⁰³ M. i. 261; S. ii. 4, 12.

⁵⁰⁴ For detailed explanation, see Vis. XVII. 289.

⁵⁰⁵ S. ii. 86; 89.

⁵⁰⁶ Ibid. 96.

this, this arises (*imassuppādā idaṃ uppajjati*): owing to arising of this condition, such as, ignorance, etc. there arises this fruit, such as, formation, and so on – this is the meaning. When this does not exist, this does not come to be; owing to cessation of this, this ceases (*imasmim asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati*): by saying non-existence of formation, etc., in the absence of ignorance, etc., and cessation of formation, etc., owing to the cessation of ignorance, etc., the certainty is described in the earlier causality, such as, “when this exists only, not otherwise; owing to its arising only, not otherwise.” Therefore this characteristic with certainty is told as belonging to *paṭiccasamuppāda*.

Cessation (nirodho): non-arising, non-occurrence in future by obtaining detachment from ignorance, etc. For it is told, “owing to complete detachment and cessation of ignorance”. Arising is opposite to cessation; cessation is referred to as, “Owing to cessation of this, this ceases” through the state being opposite to the arising. Therefore he shows that non-cessation is indeed arising, and the same is referred to as the state of existence. While saying the expression “When this exists, this comes to be” as “Owing to arising of this, this arises”, having the same characteristic in optional way, the former is qualified by the latter. Therefore “when this exists (*imasmim sati*)” is told not referring to existence only. On the contrary it is known that there is the state of non-cessation by means of the path. By saying cessation of which characteristic is pointed out in double way, such as, “When this does not exist, this does not come to be; owing to cessation of this, this ceases”, only cessation is told, such as, “owing to complete detachment and cessation of ignorance, formations cease.” Therefore non-existence is also cessation only, hence the state of existence opposite to non-existence is seen as non-cessation. Therefore arising (*uppādo*) is qualified by the state of existence called non-cessation. Hence *uppādo* is not implied as mere obtainment of individuality. On the contrary it is the state of existence called non-cessation – thus this meaning is explained. Therefore reference to the pair of characteristics is meaningful through the state of qualification and qualified mutually.

What is this non-cessation which is referred to as the state of existence and arising? If someone asks, it should be replied that it is the state of non-abandonment and the

capacity to produce the fruit through the state of having not yet produced the effect and through the state of being worthy of non-abandonment. It is the state of non-uprooting of those unprofitable states that are to be abandoned by the noble path.⁵⁰⁷ And it is the state of non-destruction of those fetters regarding the profitable and indeterminate states that are not to be destroyed, within people whose cankers are not exhausted. Arising of aggregates with fetters through the state of defilements not uprooted is the dependent origination. For there is the sacred word, beginning with,

“The ignorance, *bhikkhus*, wherewith the fool, whose body is so wrought, is cloaked, the craving whereto he is tied, that ignorance the fool has not thrown off, that craving is not withered away. How is that? The fool has not lived the divine life for the right withering away of ill, therefore the fool at the breaking up of the body is on his way to another body. He being on his way thither is not set free from birth, nor from aging-and-death.”⁵⁰⁸

For those whose fetters become destroyed, there do not arise formations due to absence of ignorance; there do not arise clinging and becoming due to absence of craving and clinging. Thus cutting off of the round of rebirths is known. Therefore there is the sacred word, beginning with,

“And, friends, by the utter fading out and cessation of the six spheres of sense, there is cessation of contact.”⁵⁰⁹

From attainment of the highest path up to the *nibbāna* there is not non-arising of the sixfold base, etc. On the contrary the state which can be referred to by the word *natthitā* (the state of non-existence) and *nirodha* (cessation) is the state of destruction of fetters – thus cessation is told.⁵¹⁰ Moreover *kamma* committed before long time also is worthy

⁵⁰⁷ Ven. Mahasi says that the words *ye tehi pahātabbā akusalā dhammā* should be *ye hi pahātabbā akusalā dhammā*.

⁵⁰⁸ S. ii. 24.

⁵⁰⁹ *ibid.* 37.

⁵¹⁰ Ven. Mahasi suggests that the words *natthitā* and *nirodhasaddavacanīyatā* are to be joined as one word.

of producing the effect because it has not yet produced the effect and its capacity to produce the effect is not abandoned. But *kamma* which has already produced the effect, and even *kamma* whose capacity to produce is abandoned through the path are not worthy of producing the effect. Thus capacity to produce the effect on the part of ignorance, formation, etc., which are the causes of arising of the fruits, is to be understood as non-cessation. Similarly the cause without which the effect does not take place, even if it belongs to past, is referred to by the expression “when this exists (*imasmim sati*)” owing to non-cessation. Because of that, the arising of cause which does not reach the state of non-appearance for one who has not observed the religious life, is referred to by the expression “owing to arising of this (*imassuppādā*)”, not considering the time divisions due to the state of not turning back. Or optionally there is the state ready to produce the effect on the part of even the cause – which is not present like the cause which is present, – when other causes are gathered, needless to say the cause which is present. That state ready to produce the effect is referred to by the expression ‘*imassuppādā*’. From that cause the effect arises, thus the cause at the moment of producing effect is manifested, come into appearance, due to producing the effect. The cause which does not belong to the moment of producing effect, even if existing, does not come into appearance. Therefore the state belonging to the moment [of producing effect] is called arising (*tadavatthatā uppādo*).

Saying the conditionality as mere existence [of cause] through the word “when [this] exists (*sati*)” the teacher shows that *paṭiccasamuppāda* has no attempt [to produce the effect]. Describing arising (*uppāda*) as the state of having nature of arising, as the state of not omnipresent, and as the state of facing to produce the effect, the teacher points out the impermanence of the dependent origination. Through the word “when [this] exists, [but this] does not come to be when [this] does not exist, owing to arising [of this], [but this] does not arise owing to cessation (*sati, na asati, uppādā, na nirodhā*)”, the teacher points out that *paṭiccasamuppāda* has got the state of cause, origin, birth, and source known through locative and ablative cases in the sense of cause (*hetu*). Here [out of locative and ablative cases] the state of sense of *hetu* in the locative case should be known through arising of effect in the cause. Through existence of cause the existence of effect is marked. Just as, “When property was not given to those needy,

poverty became ripe,”⁵¹¹ and when crop thrives there will be abundance of food. The state of sense of *hetu* in the ablative case also should be known through arising of effect in its source and origin, just as “From *kalala*, there is *abbuda*, therefrom *pesi*⁵¹² grows,”⁵¹³ and “The *Gaṅgā* has the origin in *Himavat*; sound is originated from horn.” Through the existence of the ignorance, etc., the existence of formation, etc., which necessarily take place when there is cause, is marked; and from ignorance, etc., formation, etc., are produced and originated. Thus ignorance, etc., are their source and origin. Therefore in order to show this significance the descriptions of locative and ablative cases in the sense of *hetu* are employed as “*imasmim sati imassuppādā*”.

There is analytic explanation, beginning with, “With ignorance as condition, there are formations”, for the dependent origination explained briefly, “When this exists, this comes to be, owing to arising of this, this arises.” Thus the state of existence and arising are known as the causality of such and such effects. There is no other causality apart from the state of existence called the state of non-cessation and arising called the state of having not turned back or called the state of moment of arising. [Here] they are described through the word ‘*eva*’ included in the expressions, such as, “only when this exists, but not, when this does not exist, owing to arising only, but not, owing to cessation (*satiyeva, na asati, uppādā eva, na nirodhā*).” Therefore the state of existence and arising are to be known as the causality. For even the twenty-four conditions, beginning with, root-cause (*hetu*) mentioned in *Paṭṭhāna* are the special marks of the conditionality. Similarly the meaning of the cause (*kāraṇattho*) mentioned through the following synonyms also is included here: condition (*mūla*), root-cause (*hetu*), cause (*nidāna*), origin (*sambhava*), source (*pabhava*), etc., condition of arising (*uppādatṭhiti*), condition of occurrence (*pavattatṭhiti*), condition of cause (*nimittatṭhiti*), condition of accumulation (*āyūhanatṭhiti*), condition of bondage (*saṃyogatṭhiti*), and condition of impediment (*palibodhatṭhiti*).

⁵¹¹ D. iii. 65, 68.

⁵¹² These are names of foetus belonging to the first stage in the formation of the foetus during the first month.

⁵¹³ S. i. 206; Kv. 494.

36. (584) Referring to the original word *kāraṇaṃ*, ‘*na akāraṇaṃ*’ is used in neuter gender; [ignorance is not] causeless (*akāraṇaṃ*) – this is the meaning. If it were causeless, *sutta* may be rejected. In order to remove doubt, *sutta*, beginning with, “*With the arising of cankers (āsavasamudayā)*” is quoted.⁵¹⁴ In a figurative way (*pariyāyo*) it is described as the cause (*kāraṇaṃ*). *The state of the head in the exposition of the round of rebirths (vaṭṭakathāya sīsabhāvo)*: the state of cause of even *kamma* that is the cause of the round of rebirths. There ignorance is the cause of craving for becoming. As craving arises towards becoming, of which danger is concealed by ignorance, ignorance is specifically the head. Therefore it is said, “*the root-cause (mūlakāraṇaṃ)*”.

37. As due to absence of arising, the first beginning point is unknown, permanence may be assumed. Thus there is the sentence, beginning with, “*while it is said thus, bhikkhus, (evaṃ cetam bhikkhave vuccati)*”.⁵¹⁵ Therefore there is no state of being first arisen formerly. It is said that the first beginning is not made known because it is unknown – thus the teacher points out this meaning.

38. In the effect that should be told according to the order of causes of ignorance and craving, the word “*that which leads to happy and unhappy destinies (sugatiduggatigāmino)*” is for non-contradiction with the grammatical rule. For the honorable person should be placed first in *dvanda* compound.

39. (585) It is said that savages kill a cow, purged, swollen, having flesh unstuck to the bone, after having heated, having beaten, having given hot water again and again in order to cause flesh unstuck to the bone. Therefore there is the sentence, beginning with, “*burning with fire (aggisantāpa)*”. In this simile the cow to be slaughtered drinks the hot water as it was told, because she is overpowered by ignorance, similarly an ordinary man performs *kamma* leading to the unhappy destiny as it was told. But as the same cow having seen danger in drinking hot water, starts drinking the cool water through her craving, so the ordinary man, as his ignorance is not so powerful, having seen danger in *kamma* leading to the unhappy destiny, performs *kamma* leading to the happy destiny

⁵¹⁴ M. i. 54.

⁵¹⁵ A. v. 113.

through craving. For in the case of suffering, craving follows ignorance; in happiness, ignorance follows craving.

41. (586) *In some instances (katthaci): in some sutta. Teaching based on a single state (ekadhammamūlikam desanam):* it has only single state as a root among ignorance and craving, thus it is ‘based on a single state’. The Blessed One teaches *Dhamma* of the dependent origination making only single state as the root – this is the meaning. Cause (*upanisā*) is that wherein the fruit lies, namely cause (*kāraṇam*). Ignorance is their cause. Therefore it is said, *having ignorance as cause (avijjūpanisā)*. *In one who dwells seeing enjoyment (assādanupassino):* in one whose habit is seeing pleasure and happiness, so called enjoyment. As it is to be enjoyed towards the objects in the state of three planes which are provocative of clinging. *For the fool (bālassa)* through association with characteristic of the fool due to ignorance not abandoned. The word *eva* is used because it is enveloped with ignorance and it is associated with craving. *This body (ayaṃ kāyo)* is the body with consciousness, being perceived directly as belonging to me and belonging to you, namely group of five aggregates. It refers to the cause of contact because of the expression, “With sixfold bases there is contact”,⁵¹⁶ or sixfold bases. *[This body] arises (samudāgato):* it arises (*uppanno*). *Externally mentality-materiality (bahiddhā ca nāmarūpaṃ):* other’s body with consciousness, namely group of five aggregates or sixfold bases. *Thus this (itthetam)* is resolved as *ittham etam*. The five aggregates of oneself and others, twelve bases are determined through the state of the door and object, making a pair – this is the meaning. *Due to this pair there is contact (dvayaṃ paticca phasso):* elsewhere contact of the eye, etc. are told due to the pair, namely, the eye and visible data, but here internal and external bases are told. This is said as the great pair. Here this is the implication – elsewhere contact of the eye, etc. are told due to the pair mentioned as the eye and the visible data ... the mind and the mind object, such as, “Depending on the eye and visible data, eye-consciousness arises. The meeting of the three is the contact.” But here “this body” is referred to, after having made the rest of *dhammas* that are the supports of the eye, etc. as based on the eye, etc. Having taken the body like eye, etc., together as the internal bases, the object like the

⁵¹⁶ D. ii. 32; M. i. 261; iii. 63; S. ii. 1, 60-61; 104; 114; 116; 126; A. i. 176; v. 184; Ud. 1.

visible data, etc. mentioned as “externally mentality-materiality” together is referred to as external bases. Thus depending on internal and external bases contact is told. Therefore this is the great pair.

Therefore this meaning should be explained through one’s own five aggregates as well as other’s aggregates and through six bases. Eye, etc. together with base mentioned as ‘this body’ are one’s own five aggregates; the visible object, etc., mentioned as ‘externally mentality-materiality’ are other’s aggregates. Similarly ‘this body’ refers to one’s own six internal bases; ‘externally mentality-materiality’ refers to other’s six external bases. Otherwise ‘this body’ is said only to refer to mere internal bases. Only internal bases are one’s own aggregates. Thus the explanation through one’s own aggregates as well as other’s aggregates will not be possible. *Six bases only (saḷevāyatanāni)*: six causes of contact. The fool touched with contact – arisen through bases that are the causes, – experiences pleasure and suffering. Through the word *etc. (ādi)* the sacred words, such as, “*etesam vā aññatarena. avijjānīvaraṇassa bhikkhave paṇḍitassa taṇhāya sampayuttassa*”⁵¹⁷ should be connected. For in this *sutta* the Blessed One showed the special cause of the feeling after having made formations dependent on ignorance and craving only, having included consciousness, mentality-materiality and six bases by grasping the body, having made contact of six bases dependent on that body. He preached for the fool and the wise the dependent origination starting from past ignorance and craving, ending in feeling. Again while showing the difference between the fool and the wise the Blessed One preached –

“The ignorance, *bhikkhus*, wherewith the fool, whose body is so wrought, is cloaked, the craving whereto he is tied, that ignorance the fool has not thrown off, that craving is not withered away. How is that? The fool has not lived the divine life for the right withering away of ill, therefore the fool at the breaking up of the body is on his way to another body. He being on his way thither is not set free from birth – I say he is not set free from suffering.”⁵¹⁸

⁵¹⁷ S. ii. 24.

⁵¹⁸ Ibid.

The Blessed One preached the dependent origination according to the both roots starting from arising of present causes while showing birth, etc., such as, “He is on his way to another body” after having shown craving along with ignorance, of which the source is feeling, and having made clinging and becoming dependent on craving. In reverse order dependent origination backwards having both roots – starting from destroying of present cause – is taught for the wise.

43. (587) *To fulfill (pūretum)*: to increase, to accumulate – this is the meaning. “*It finds what ought not to be found (avindiyam vindati)*” is said as it is the special cause of *kamma* leading to the unhappy destiny. Similarly “*It does not find what ought to be found (vindiyam na vindati)*” is said as it is not the special cause of what should be undergone. Base (*āyatanam*): appearance, arising, of the eye-consciousness, etc., after having made them dependent on itself. *It causes not to understand (aviditam karoti)*: as it is contrary to the realization due to delusion. *It drives on [beings] in the endless round of rebirths (antavirahite javāpeti)*: according to the fivefold rules of derivation through adding of the letter, changing of the position, alteration from vowel to consonant, omitting, and extra meanings, having taken the letters *a*, *vi*, and *ja*, omitting other letters, and adding one more *ja* to the letter *ja*, *avijjā* is told. The sentence, beginning with, *moreover (apica)* is said in order to show the meanings of nature, after having told meanings of words. One is not able to know the physical bases and objects of the eye-consciousness, etc., as “This is physical base; this is object” through ignorance. Hence ignorance is referred to as that which conceals the physical bases and objects. Because it conceals the individual nature of the physical bases and objects only, because it conceals ignorance, etc. as the cause and because it conceals aging-and-death, etc. as the effect, concealing of the dependent origination and dependently-originated states should be understood.

44. *Not disregarding (apaccakkhitvā)*: without abandoning, without rejecting. *The meaning of the paccaya is the meaning of ‘help’ (upakāraṇaṭṭho paccayaṭṭho)*, as food, etc. are helpers of the body.

They form the formed (saṅkhatamabhisaṅkharonti): they form as the result will come into existence. *Formations given in the texts with the word 'formations' (saṅkhārasaddena āgatasāṅkhārā):* formations referred to by the word *saṅkhārā*. Even if the word 'Formations with ignorance as condition (*avijjāpaccayā saṅkhārā*)' is referred to by the word *saṅkhāra*, they are the main *dhamma* of this teaching, thus they are taken separately. Therefore in the word 'twofold (*duvidhā*)' here among formations given with the word formations, except the formation consisting in the act of *kamma*-forming (*abhisaṅkharanaṅkasaṅkhārā*), the remaining formations described with the word formations should be applied. Or *Formations given in the texts with the word 'formations' (saṅkhārasaddena āgatasāṅkhārā):* the origin is referred to. Here a part of them taken through the state to be commented, is *avijjāpaccayā saṅkhārā*. Therefore twofold formations are referred to according to the formations to be commented and inclusion of all formations. In the expression, such as, "First the verbal formation ceases",⁵¹⁹ states like applied thought (*vitakka*), sustained thought (*vicāra*), exhalation (*assāsa*), inhalation (*passāsa*), perception (*saññā*), feeling (*vedanā*), verbal formations (*vacīsaṅkhārā*), etc. are told, but volition, etc. which are told in 'formations with ignorance as condition (*avijjāpaccayā saṅkhārā*)' are not told here.

The formations consisting of the formed (saṅkhatasaṅkhārā) is so called because they are formed through their own respective causes. Even though all states produced from causes have the state of the formed, the state of the formed is well known in resultant consciousnesses of the three planes and *kamma*-produced matters because they are produced from *kamma* as if facing towards there "This fruit is mine." Thus with this idea, in *Aṭṭhakathā* the state of the formation consisting of the formed (*abhisaṅkhatasaṅkhārā*) is referred to for the *kamma*-product. In *Pāḷi* however as there is no instance that they are found separately, there is the sentence, "They are also included in the passage 'Formations are impermanent'. But there is no instance in the texts where they are found separately (*tepi ... pe ... ettheva saṅgahaṃ gacchanti*)."
Through the expression, 'Formations are impermanent (*aniccā vata saṅkhārā*)', all things produced from heat, etc. are referred to. *It is called the formation consisting in*

⁵¹⁹ M. i. 302.

the act of kamma-forming (*abhisankharanākasankhāroti vuccati*) because they create their own effect. Bodily energy (*kāyika vīriyam*): energy producing bodily action. Of the impetus (*abhisankhārassa*): of energy of action.

47. Verbal formation (*vacīsaṅkhāro*) is so called because it prepares speech. Bodily formation (*kāyasaṅkhāro*) is so called because it is made with body. Mental formation (*cittasaṅkhāro*) is so called because it is made with consciousness, or it creates consciousness. In short, all states make and are made accordingly, therefore they are called *saṅkhāro*.

48. It is said (*vuttam*): the meaning of formations and of condition, etc., is told.

It bends (namati): it bends towards an object as it has the object absolutely. *It thirsts (paritassati)*: it thirsts (*pipāsati*). Or it is tormented due to burning through craving.⁵²⁰ *It clings (paritassati)*: it grasps firmly. *It becomes (bhavati)*: this refers to the rebirth-process. *It makes become (bhāvayati)*: this refers to the *kamma* process becoming. Death of aggregates is called death (*marañam*), thus it is said, “By means of it they die (*maranti etena*).” After having divided painful feelings into pain at the time of arising and pain in presence, it is said, “It consumes in two ways (*dvedhā khaṇati*).” Despair (*āyāso*): fatigue (*parissamo*), depression (*visādo*).

50. It shows the method described (*niddiṭṭhanayadassanam*): it shows the progress as explained. The word *kevala* signifies ‘being pure (*asammissa*)’ in the expressions, such as, “pure hill-paddy”, and it signifies completeness (*niravasesa*) in the expressions, such as, “the whole *aṅga* and *magadha* country.” Thus twofold meaning is told. *Unmixed (asammissassa)*: void of happiness. For here there is nothing bereft of arise and fall. *Entire (sakalassa)*: that belonging to the all becoming, etc., and that belonging to all periods.

⁵²⁰ Ven. Mahasi suggests that instead of reading *taṇhāparitāpatāya* given here, the reading *taṇhāparitāsātāya* given in Sinhalese version will be better.

51. (588) Here the word *etc.* (*ādi*) in “as to characteristic, singlefold, etc., (*lakkhaṇekavidhādito*)” should be construed with each individually. To show this we have the sentence, “as to characteristic, etc. (*lakkhaṇādito*)”. Its function is to confuse (*sammohanarasā*): since it causes delusion in the associated states or individuals endowed with it. It is manifested as concealing (*chādanapaccupatthānā*): concealing the nature of the object, it is perceived. Its proximate cause is cankers (*āsavapadatthānā*) because of the sacred word, “Due to arising of cankers, there is arising of ignorance.”⁵²¹ Its function is to attempt (*āyūhanarasā*): since formations attempt (*byāpāraṃ karonti*) to produce rebirth. Or *āyūhanam* means accumulation (*rāsikaranam*). It is manifested as volition (*cetanapaccupatthānā*): it is perceived as a volition since it has the nature of volition. Its function is to go before (*pubbaṅgamarasam*): since it functions as the forerunner of mentality and materiality. It manifests itself as rebirth-linking (*paṭisandhipaccupatthānam*): joining together with previous life, it is perceived. Its function is to associate (*sampayogarasam*): since it is associated with consciousness and mutually with consciousness concomitants. Associated (*sampayogo*): it is associated with the [four] aspects equally.⁵²² Inseparability (*avinibbhogo*): it has no separate existence. Its function is to be dispersed (*vikiraṇarasam*): since the materiality do not have association, it gets scattered. That is why when rice grains, etc. are pounded, they get scattered and reduced to powder. It is manifested as indeterminate (*abyākatapaccupatthānam*): it is said in order to differentiate from mentality, because mentality sometimes has the state of profitable, etc. Like the expression “having no volition, indeterminate (*acetano abyākato*)”,⁵²³ the state having no object is to be understood as the state of indeterminate. The characteristic of actuating (*āyatana-lakkhaṇam*): characteristic of attempt, or characteristic of stretching consciousness and consciousness concomitants (*āyas*). Its function is to find (*dassanarasam*): since it finds, that is, it grasps its own respective object. But the word ‘Its function is seeing, etc. (*dassanādirasa*)’ occurs in *Sammohavinodani*.⁵²⁴ It is manifested as physical basis and door (*vatthudvārabhāvapaccupatthānam*) of consciousness and mind-consciousness elements accordingly – this is the implication.

⁵²¹ M. i. 54.

⁵²² Arising together, passing away together, having an equal effect, and having equal basis.

⁵²³ Vis. XI. 48.

⁵²⁴ In the text it is *dassanādirasa*, but here in *ṭīkā* it is taken as *dassanarasa*.

And here the word ‘physical basis (*vatthu*)’ is to refer to the five, beginning with, the eye. *It is manifested as pleasure and pain (sukhadukkhapaccupaṭṭhānā)*: it is told since equanimity associated with unprofitable resultant is included in pain owing to undesirable state; equanimity associated with the other is included in pleasure owing to desirable state. *Craving has the characteristic of being a cause (hetulakkhaṇā taṇhā)*: since it produces pain. *Its function is to delight (abhinandanarasā)*: because of the sacred word, “It delights in this and that.”⁵²⁵ *It is manifested as insatiability (atittabhāvapaccupaṭṭhānā)*: it is perceived as discontent of consciousness or of an individual towards visible data, and so on. *Its function is not to release (amuñcanarasam)* through inclination of craving and wrong view. *It is manifested as strong craving and as false view (taṇhādāḷhattadiṭṭhipaccupaṭṭhānam)*: clinging arising from sense-desires is manifested as strong craving; others are manifested as wrong view. The characteristic, etc. of becoming should be applied according to the *kamma*-process becoming and the rebirth-process.

52. (589) *According to delusion, and so on (mohādibhāvato)*: the word, etc. (*ādi*) here includes ‘not-knowing [the truth]’, and so on. *Non-practice (appaṭipatti)* due to ignorance about suffering, etc. *Wrong practice (micchāpaṭipatti)* due to perverted perception of what is foul, etc. as beautiful, etc. Or ignorance dissociated with wrong view is *appaṭipatti*; that associated with wrong view is *micchāpaṭipatti*. *Regarding the doors and objects (dvārārammaṇato)* is explained as *dvārato*, *ārammaṇato*, because it arises at six doors and six objects. This division is not only for ignorance, but also the immaterial states of other factors of the dependent origination have this division. Therefore it is said, “even in all (*sabbesupi*)”.

53. *As the states with nature of result, and so on (vipākadhammadhammādi-bhāvato)*: the word, and so on (*ādi*) here includes ‘neither-trainer-nor-non-trainer’, ‘states that are favourable to fetters’, and so on. *[Formations] as leading to the four kinds of generation (catuyonisamvattanato)*: because of producing life-existence belonging to the four kinds of generation.

⁵²⁵ M. i. 48; 299; iii. 250; 288; Ps. 39; 147; Kv. 487; 489.

54. *As classified into the mundane, etc. (lokiyavibhāgādhāvato)*: the word *etc.* here includes 'indeterminate', 'with cause', 'formed', and so on. *As with root-cause and without root-cause, etc. (sahetukāhetukādito)*: the word *etc.* includes divisions, such as, 'prompted and unprompted'.

55. It is granted that mentality-materiality is said as belonging to present. Still as it belongs to present, it also belongs to the past and future. Thus state belonging to two courses also should be taken implicitly. Therefore it is said, "*It is threefold according to past, and so on (atitādito tividham).*"

56. *As the place of origin and meeting (sañjātisamosaraṇaṭṭhānato)*: according to the place of arising and continuity of consciousness and those associated with it. The reading *bhūtaṭṭhānato* (as sensitivity of primary elements and as consciousness) is proper, but they read *viññāṇādito* (as consciousness, etc.). When there is inclusion of external bases also by way of *ekasesa* ('the remainder of one'), the word *etc.* includes the external bases. *Object that is neither-contiguous-nor-non-contiguous (nabhayagocara)*: it refers to the mind-base. For immaterial states do not have nearness and farness according to the location because they are non-substances. Therefore the object of the mind-base cannot be described as contiguous or non-contiguous to the mind-base. *Of the contact, and so on (phassādīnampi)*: here contact is singlefold as the individual nature of touching; mundane; subject to cankers, and so on. It is twofold as contact by impingement (*paṭighasamphassa*) and analogical contact (*adhivacanasamphassa*); and with root-cause, and so on. It is threefold as belonging to three kinds of becoming; association with three kinds of feeling; and without cause, two causes and three causes. It is fourfold according to the four kinds of generation, and fivefold according to destinies.

Feeling (vedanā): it is singlefold as the characteristic of experiencing; mundane; subject to cankers, and so on. It is twofold as the five doors and the mind door. It is threefold as pleasure, and so on. It is fourfold as the four kinds of generation, and fivefold as destinies. It is sixfold as the six objects.

Craving (taṇhā): it is singlefold as the cause of the world. It is twofold as that associated with wrong view and dissociated with it. It is threefold as craving for sense-desire, craving for existence, and craving for non-existence. It is fourfold as that to be eradicated by means of the four paths. It is fivefold as delighting on visible objects, and so on. It is sixfold as craving for visible objects, sounds, odours, tastes, bodily impressions, and mental impressions.

Clinging (upādānaṃ): it is singlefold as strong seizing. It is twofold as craving and wrong view. It is threefold as decisive support for the three kinds of becoming. It is fourfold as grasping for sense-desire, and so on. It is fivefold as that leading to the five destinies.

Becoming (bhavo): it is singlefold as mundane; subject to cankers, and so on. It is twofold as *kamma*-process and rebirth-process. It is threefold as sensual existence, and so on. It is fourfold as the causes of four graspings. It is fivefold as leading to the five destinies. It is sixfold as sensual *kamma*-process, and so on.⁵²⁶ It is sevenfold as seven stations of consciousness. It is eightfold as *kamma*-process becoming caused by four graspings, and so on.⁵²⁷ It is ninefold as sense-desire becoming, and so on.⁵²⁸

Birth (jāti): it is singlefold because it arises first in this and that life. It is twofold as materiality aggregate and formations aggregate. It is threefold as threefold becoming. It is fourfold as the four kinds of generation, and fivefold as destinies. The singlefoldness, etc. of aging-and-death, etc. should be understood in this way too.

57. (590) Factors should be limited as “twelve only” when there is contingency of multiplicity of factors because of inclusion of sorrow, and so on. For sorrow, etc. are not said as the factors, but they are referred to in order to show the cause, that is, ignorance which is the root-factor by means of fruit. For they are produced in the fool afflicted by

⁵²⁶ *Kammabhava* and *upapattibhava* have three divisions each, that is, *kāma*bhavo, *rūpa*bhavo and *arūpa*bhavo. Thus they become six.

⁵²⁷ *Kammabhava* and *upapattibhava* each caused by four kinds of grasping, become eight.

⁵²⁸ This ninefold is explained in the description of *upapattibhava* in Vis. XVII. 253.

aging-and-death. Thus sorrow, etc., are said to have aging-and-death as the cause. But in *sutta*, such as, “touched by painful bodily feeling”, suffering caused by aging-and-death is included, hence this *sutta* is not said to prove the arising of sorrow, etc., caused by bodily pain in the case of person afflicted by aging-and-death. As sorrow, etc. are put in same group with aging-and-death, it is proper to say that they have birth as their cause. If sorrow, etc. have aging-and-death as cause, they would be grouped together with ignorance. But with birth as condition there is aging-and-death and sorrow, and so on. Herein aging-and-death is definitely taken as the factor, but sorrow, etc., being inconclusive due to non-arising in corporeal becoming, etc., are taken in order to show ignorance, etc. through fruit which is very much evident. Through this [fruit] when there is birth in future, after that, ignorance that is the cause of formations [that is, cause of *paṭisandhi*] is seen, thus non-breakage of the wheel of becoming is explained. And this *sutta* should be understood to prove only this meaning that sorrow, etc. have ignorance as their cause, not that sorrow, etc. have aging-and-death as mere cause in the case of the fool. The expression “the untaught ordinary man” explains that ignorance is the cause of sorrow, etc., but not that suffering caused by aging-and-death only is suffering.

Another method – aging-and-death is also the cause, otherwise twelve factors are not fulfilled. Of which is it the cause? It is of sorrow, and so on. If it is so, why is it said that, “With birth as cause, there is aging-and-death and sorrow, etc.” instead of saying, “With aging-and-death as cause, there is sorrow, etc.”? As they arise to the person touched by other painful state also, hence it is not certain that sorrow, etc. have aging-and-death as cause in the case of the person whose fetters are not abandoned. Therefore they are told to have birth as cause. Or optionally rebirth-process becoming is included by grasping of aging-and-death. For decay of aggregates which are the effect of *kamma*, decrease of life-span, decay of faculties, is called aging; their break is death. When there is rebirth-process becoming, *kamma* done, accumulated in that life or former *kamma*, is called *kamma-process becoming (kammabhavo)*; when there is manifestation of *kamma*, etc., immediately after death, they produce rebirth. Thus *rebirth-process becoming (upapattibhavo)* is the cause of birth. Therefore aging-and-death is also *paṭiccasamuppāda* as the cause of [future] rebirth. As rebirth-process becoming, being

the cause of birth, is included here in the expression, “With becoming as condition there is birth”, and due to inclusion of aforesaid way, it is not said, “With aging-and-death as condition there is birth.” In this way aging-and-death is also *paṭiccasamuppāda* as its causality is proved. Thus twelve factors are defined. Therefore there is the sentence, beginning with, “*twelve only (dvādaśeva)*”. “*This much is (ayaṃ tāva)*” is said referring to the explanation of the meaning mentioned, such as, “as different ways of teaching”.

**Commentary on explanation of
the clause ‘With ignorance as condition, formations’
(avijjāpaccayāsāṅkhārāpadakathāvaṇṇanā)**

58. (591) Referring to the explanation of the meaning that will be told, it is said *but this (ayaṃ pana)*.⁵²⁹ According to the *Suttanta method (suttantapariyāyena)*: this is said because ignorance about four instances is referred to in the *suttas*, such as, “Which is, *bhikkhus*, ignorance? Non-understanding of suffering.”⁵³⁰ As ignorance about eight instances from the point of view of function and birth-place occurs in *Nikkhepaṇḍa*,⁵³¹ even though it is said about four instances in *suttas*, in order to explain its meaning, having begun with “according to *Abhidhamma* method”, it is said “*For this is said (vuttaṇhetam)*”, and so on. For *Abhidhamma* method is the classification of what should be classified without omitting.⁵³² It should be construed with the phrase “non-understanding of eight instances” after having quoted it.

59. *About remaining instances (sesaṭṭhānesu)*: about suffering, its origin, and about the past, and so on. *As object (ārammaṇavasena)*: as making them its object. *Here (idha)*: in this *Pāḷi*, such as, “non-understanding of suffering”. *That (sā)*: ignorance. *When arisen (uppannā)*: arisen due to non-uprooting, needless to say about ignorance present. *It*

⁵²⁹ Ven. Mahasi says that the word *ayaṃ* is nominative case and the word *vakkhamānaṃ* is accusative, so *vakkhamānaṃ* cannot be the adjective of *ayaṃ*. Therefore we expect words, such as, “*aṭṭhasamvaṇṇānaṃ sandhāya āha*”.

⁵³⁰ S. ii. 4; S. iv. 256.

⁵³¹ Dhs. 190.

⁵³² Ven. Mahasi says that *vibhajitabbam*, *vibhajanaṃ* should be joined as one sentence as given in Sinhalese version. The word *vibhajanañhi* should be two separate words as *vibhajanaṃ hi*.

prevents penetration of the true individual function and characteristic [of that truth] (*yāthāvasarasalakḥaṇam paṭivijjhitaṃ na deti*): this is told in order to show the manner of concealing mentioned as “having concealed”. *Rasa* is individual nature that is to be penetrated; its own individual nature is *saraso*; its own individual nature as it is (*yathābhūto*) is *yāthāvasaraso* which is referred to, such as, “the meaning of oppression”.⁵³³ The past, etc. are also the divisions of the truth of suffering. As its own individual nature as it is, should be marked, it is said *the true individual function and characteristic [of that truth]*. It prevents to know it directly.

Both of these together (tadubhayam): beginning and future, five aggregates of the past and of the future. Or the middle part being the present is the past and future because it has formal part and latter part. *This is ignorance and these are formations (ayaṃ avijjā ime saṅkhārā)*: explanation of the aspect of knowing directly regarding the dependent origination and the dependently arisen states. *Here (ettha)*: in this suffering, and so on. Even though ignorance arises in suffering by way of object also, it is not able to make cessation and path as its object, thus while arising as concealing them to the person desirous to know them and while arising as condition for assuming what are not cessation and path to be cessation and path, it prevents to penetrate as they really are. In this way it should be understood regarding suffering, and so on. Therefore there is the sentence, “It is only intended as concealment.” *Non-understanding (aññāṇam)* is that which makes one blind about the objects of suffering, etc.⁵³⁴ It is the cause of attachment, etc., which make one blind, that is, causing not to see.

60. (592) *Merit, and so on (puññādayo)*: formations of merit, and so on. It is merit because it cleanses one’s own process against demeritorious effect and against defilement of suffering. One gets merit through inclination towards the good and happiness, thus it fulfills inclination of the doer by producing the good and happiness; or it is merit because it makes the life honorable. Therefore *puñña* should be understood as that which fulfills, and that which causes honorable life, according to the etymology. *Formations of merit (puññābhisankhāro)*: it is merit as well as formations in the sense

⁵³³ Ps1. 118. Ven. Mahasi suggests a full-stop after “*pīḷanaṭṭho*” *tiādinā vutto*.

⁵³⁴ The reading *dukkhādivisaye* given in Sinhalese version is better than *dukkhādivisayo* given here.

of making its own effect. *Formations of demerit (apuññābhisāṅkhāro)*: it should be understood in opposite way because demerit is contradiction of merit. *Formations of the imperturbable (āneñjābhisāṅkhāro)*: it does not shake as it is far from the enemies of concentration; it prepares unshakable life. *Bodily formation (kāyasāṅkhāro)*: it is produced by the body; or it arises from the body; or it is formation of the body. The same method should be applied to the verbal formation and mental formation. There the first three are known through the Discourse on Examination (*Parivīmaṃsanāsutta*), etc. For there it is said, “If he prepares an act of merit, consciousness becomes associated with merit.”⁵³⁵ The other three are known through the Discourse on Analysis (*Vibhaṅgasutta*). For there it is said, “These are, *bhikkhus*, three formations. What are three? The bodily formation, verbal formation and mental formation.”⁵³⁶

The sentence, beginning with, *but in detail (vitthārato pana)* is explanation of the formations of merit, etc. according to category and division. [The sentence], ‘*occurring through development of meditation only (bhāvanāvaseneva pavattā)*, not through giving and virtue’ shows the object of act of merit available there. Therefore volitions of the immaterial sphere are also referred to, “*occurring through the development of meditation only (bhāvanāvaseneva pavattā)*”. Some, however, say that through the word ‘only’ belonging to the word “through development of meditation only”, volition connected with direct knowledge is excluded. That is not proper, because it is caused by ignorance. Like that, it is desirable to be the formations of merit. Otherwise mind and mental states with direct-knowledge would not be included in the object of the act of merit. It is also not proper to say, “It is profitable, but it is not the object of act of merit.” *Killing living things, and so on (pāṇātipātādi)*: the word, *and so on (ādi)* includes not only the rest of the course of unprofitable actions, but also it includes the whole of unprofitable actions.

61. *In the other (itaresu pana)*: in the bodily formation, and so on. The formations of merit, etc., when occurring, occur through these doors. Therefore it is said *in order to show that they occur in these doors (dvārato pavattidassanattam)*. Why is it said, “the

⁵³⁵ S. ii. 82.

⁵³⁶ M. i. 54; S. ii. 4; 43; 59; S. iv. 293.

same twenty volitions”? If profitable and unprofitable volitions that produce bodily and verbal intimations are called bodily formation and verbal formation respectively, that being so, volition connected with direct-knowledge, being profitable, producing verbal intimation, also should be called as verbal formation. Thus regarding this question it is said, “*volition connected with direct-knowledge (abhiññācetanā)*”, and so on. *Here (ettha)*: in the case of bodily and verbal formations, or in the case of bodily and verbal volition. *It is not included (na gahitā)*: it is not mentioned in *Aṭṭhakathā* with the intention, “Volition connected with direct-knowledge is not the condition of consciousness.” Why is it not? Is it not that it is profitable and it has the nature of producing effect? It is true, but in the process rooted in craving and ignorance which are not cut,⁵³⁷ it is said to be profitable and to have the nature of producing effect as it arises with activity, but it is not said that it produces effect. But when it produces effect, it may produce the effect of the fine-material sphere. For *kamma* of one plane does not produce effect of the other plane. It may produce the effect of the three planes having same objects with itself. For it is said in *Cittuppādaṇḍa* that the effect of the fine-material sphere has the same object of *kamma*. But the effect of the fine-material sphere does not have the object, such as, limited (*paritta*). Volition connected with direct-knowledge has the object, such as, limited. Therefore it does not produce effect – thus it should be known. Direct-knowledge is benefit of concentration of the fourth *jhāna* arising towards *kasīna* objects. As there is the expression, “in this way when his mind is calmed down”,⁵³⁸ direct-knowledge looks like the effect of concentration; it does not produce the effect. Like an obtainment of cause which is benefit of giving and virtue in this life, it does not produce the effect.

And like direct-knowledge volition, so also volition connected with agitation is not included (yathā ca abhiññācetanā, evaṃ uddhaccacetanāpi na hoti): it should be examined having taken up separately the states associated with agitation, as there is the expression, “Knowledge about result of those unprofitable states is the discrimination of

⁵³⁷ Ven. Mahasi suggests that instead of the word *anupacchinnatanāhāvijjāmāne* given here, *anupacchinnatanāhāvijjāmāle* will be better. In VbhAṬ. 95, however the reading is *anupacchinnatanāhāvijjāmāne*.

⁵³⁸ D. i. 13; 14, etc.

meaning.”⁵³⁹ That has been already examined above in the explanation of the unprofitable states in the description of aggregates, so it should be known through the method as examined only. And herein some teachers (*eke*) having analyzed say – even though ordinary men and learners do not have seeing (*dassana*) and development (*bhāvanā*),⁵⁴⁰ they will have them. At the time of arising of seeing and development in them, those unprofitable states which can be eradicated by them are told as ‘What should be abandoned by seeing, what should be abandoned by development (*dassanena pahātabbā, bhāvanāya pahātabbā*)’. But as ordinary men do not have development, they have no consideration of ‘what should be abandoned by development’. Therefore even if unprofitable states which arise within them can not be eradicated by seeing, they are not told as states to be eradicated through development. If it is said so, some of the unprofitable states to be eradicated by seeing⁵⁴¹ sometimes would be the condition of some of the states to be eradicated through development through object condition, object-predominance condition and decisive support condition. And in *Paṭṭhāna*, states to be eradicated by seeing are not said as condition of states to be eradicated by development through any condition. But the unprofitable states existing in the learners can be eradicated through development, thus they are called, ‘to be eradicated through development (*bhāvanāya pahātabbā*)’. Therefore states to be eradicated by seeing of the learners are not to be tasted and delighted because they are to be given up, vomited, renounced, abandoned, foreshaken, thrown up. Being causes of happiness and being causes of non-distraction, as unprofitable states are eradicated, they do not produce grief and agitation. Therefore states to be eradicated by seeing do not reach the state of object and object-predominance, and the state of natural decisive support (*pakat-upanissaya*) for the states to be eradicated through development. Depending on the eradicated states, the noble person does not produce defilements like attachment, and so on.

For it is said, “One does not come again, return back, come back to those defilements

⁵³⁹ Vbh. 295.

⁵⁴⁰ Seeing refers to the first path; development refers to the remaining three paths.

⁵⁴¹ Ven. Mahasi suggests that the word *kenaci* should be *keci* in the sentence *kesaṇci kenaci kadāci ārammaṇārammaṇādhipatiupanissayapaccayehi paccayo bhavēyyum*. Thus it is the adjective of *dassanenapahātabbā* which is nominative case. VbhAT. 95 also reads *kesaṇci keci kadāci*.

eradicated by the path of stream-entry.”⁵⁴² And it is possible to say that mental defilements within the ordinary men, which can be eradicated by seeing, do not become the condition of others through any condition. For wrong-view and doubt are said to be the object condition of agitation in the expression, such as, “One tastes, takes delight in wrong-view, owing to that there arise greed, wrong-view, doubt, and agitation. Owing to doubt, there arise doubt, wrong-view and agitation.”⁵⁴³ Because wrong-view and doubt are said to be object condition for agitation. Here the word agitation is said with reference to mind associated with agitation. Therefore in the explanation of predominance condition, it is said only this much, “Honoring wrong-view, one tastes, delight, honoring it, greed arises, wrong-view arises”,⁵⁴⁴ and it is not said that, “Agitation arises.” Therefore even if it is not said that mental defilements eradicated by seeing and development according to the past, etc., among those defilements that are to be kept in the nature of non-arising through seeing and development, defilements arising within the ordinary men, which can be eradicated by seeing, referring to the future seeing, are called ‘to be eradicated by seeing’. Those defilements arising in the learners, which can be eradicated through development referring to the future development are called ‘to be eradicated through development’.

Out of these two, defilements to be eradicated through development, being bereft of companion, do not produce an effect, therefore volition to be eradicated through development is not said as *kamma*-condition acting from a different time (*nānākkhanikakammappaccaya*). However, it is not possible to reject producing an effect of lustful desire, etc., for one’s own property, which are devoid of seeing and development which should be referred to, which arise within the ordinary men; and to reject producing an effect of mind associated with agitation, which arises within ordinary men, companion of which is not yet ceased owing to non-cutting of three fetters and defilements existing together with them. Thus the result of the states associated with agitation is told in *Vibhaṅga*. If it is so, unprofitable states which are devoid of seeing and development which should be referred to, would be ‘to be

⁵⁴² Nd1. 202.

⁵⁴³ Ptn. 309.

⁵⁴⁴ Ptn. 90.

eradicated neither by seeing nor through development (*nevadassanena-nabhāvanāyapahātabbā*).⁵⁴⁵ In this way if someone argues, it will not be so, because there is the expression, “States not to be eradicated are said as *nevadassanena-nabhāvanāyapahātabbā*.”⁵⁴⁶ Unprofitable states have the nature of opposite to the states not to be eradicated.

If some one argues that even then in this triad those unprofitable states would be said as “not-so-classifiable (*navattabbā*)”, they will not be so. Because twelve unprofitable consciousnesses mentioned in *Cittuppadakaṇḍa* are included by two words.⁵⁴⁷ As all formed-states are included according to the nature, in triad of *uppanna* (states that have arisen) even though the states of the past are not included, they are not said to be “not-so-classifiable”. Because there is no ‘not-so-classifiable’ in the states obtained as mind and matter. Similarly here also [among unprofitable states] mentioned in arising of mind, it should be understood that *navattabbatā* is not referred to because there is no *navattabbā*. In the place where some mind and mental properties are definitely not told, in that place they have the fourth portion. Therefore like other triads, in that place also having classified the mind and mental properties which should be put together, the Blessed One caused them to be included through the expressions, such as, “*siyā navattabbā parittārammaṇā*”.⁵⁴⁸ As there is not the fourth portion in the triad of ‘states that have arisen’, here also they are not said like that.

Or optionally three primary matters⁵⁴⁹ in the fine-material sphere are said to be the matters that are with impingement (*sappaṭighā*), as they have the same nature of matters that are with impingement. As it is said, “In beings having no perception, depending on one primary matter that is with impingement except the visible object, there are two primary matters; depending on two primary matters, there is one primary matter”, in this way the states arising within the ordinary men, having the same nature of the states to be eradicated through development are to be said as the states to be eradicated through

⁵⁴⁵ Ven. Mahasi suggests that the word *navattabbatā* after *nevadassanenanabhāvanāya-pahātabbatāya* should be *vattabbatā*.

⁵⁴⁶ Ptn. 17.

⁵⁴⁷ *Dassanena-pahātabbā* and *bhāvanāyapahātabbā*.

⁵⁴⁸ Dhs. 239.

⁵⁴⁹ Earth-, fire-, and air-element.

development.⁵⁵⁰ Therefore there is no contingency of ‘not-so-classifiable’. If it is so, lustful desire, etc. for one’s own property, arising even within the ordinary men, which are to be eradicated through development, are the decisive-support condition of lustful desire, etc. in other’s property. Greed is predominance condition for greed and wrong-view – this meaning is obtained. But three primary matters, being not tangible in the fine-material sphere are not said to be the matters that are with impingement in the ultimate sense. Likewise lustful desire, etc., in one’s own property, arising within the ordinary men, which are devoid of development which is to be referred to, are not the states that are to be eradicated through development in ultimate sense. Therefore the states that are to be eradicated through development are not said as *kamma*-condition acting from a different time. And it is not said that the states that are to be eradicated by seeing are the condition of the states that are to be eradicated through development through any condition. For those defilements, the cause of which is the states that are to be eradicated by seeing, never arise after arising of the path of stream-entry. The consciousness associated with agitation is made away from mere companion through the path of stream-entry, even though it has the cause of *dassanena pahātabbā* (to be eradicated by the path of stream-entry). Any nature of the consciousness associated with agitation is not made as non-arising through the path of stream-entry. Thus consciousness associated with agitation is definitely said as *bhāvanāya pahātabbā*. Therefore the statement that consciousness associated with agitation arising within them produces an effect when there is companion, and the statement that it does not produce the effect when there is no companion, are not contradictory.

Others said that all that is mere pageantry. Why? Because the consciousness associated with agitation is definitely the state to be eradicated through development. For it is told by the Blessed One, “Which are the states that are to be eradicated through development? Consciousness associated with agitation.”⁵⁵¹ For if the meaning [of *eke*] is necessary here, it would have been told, “Consciousness associated with agitation may be eradicated through development, it may be not-so-classifiable (*uddhaccasahagato siyā bhāvanāya pahātabbo, siyā na vattabbo*)” after having told,

⁵⁵⁰ Ven. Mahasi suggests that the interrogation mark is not needed here.

⁵⁵¹ Dhs. 237.

“Definitely there are no states that are to be eradicated through development”, just as it is told after having classified, “Definitely there are no states that have the future as their object”⁵⁵² in the triad of the states that have the past as their object. The application given through the word, such as, “if it were said (*yadi vucceyyum*)” in order to prove the word, is not logical. Why? The states, such as, greed, wrong-view, doubt, and agitation, the object of which is to be eradicated by seeing are desired to be eradicated by seeing only. But in *Pāli* through the word agitation, the consciousness associated with agitation is referred to. Having said thus, in order to prove it in the explanation of predominance condition, observation was made that agitation is not mentioned. That observation is also not proper because in *Paṭṭhāna* we find passage of the text left out. For in *Vibhaṅga* knowledge of penetration of minds is obtained as follows: “The state that is the past is the condition of the state that is present, the state that is the future is the condition of the state that is present, through the object condition.” In *Vibhaṅga* of this word, “The state that is the present is the condition of the state that is the present”, even though [knowledge of penetration of minds] is obtained, but it is not mentioned. Referring to producing an effect of the state to be eradicated through development, the state to be eradicated by seeing should be examined to become a companion. Is the state to be eradicated by seeing a companion of the state to be eradicated through development like ignorance, etc. are the companions of giving, virtue, etc., by making them capable to produce an effect at the time of their arising only, or like defilements are companions of *kamma* in producing an effect of rebirth-linking? Here something else should be told – if the former case, the state of which *dassanappahātabba* is abandoned, would be known as indeterminate state of *bhāvanāpahātabba* arising within a learner just like giving, etc., arising within [*Arahatship*] in whose continuity ignorance, craving and conceit are abandoned. If the latter case, even the state to be eradicated through development would be known as the state to be eradicated by seeing because the individual nature of that leading to the state of loss can not transcend. Therefore according to the way examined before only, with regard to producing an effect of consciousness associated with agitation exposition of the meaning should be known through non-contradiction of *Pāli* and *Aṭṭhakathā*.

⁵⁵² Dhs. 241.

That also (*sāpi*): volition of agitation. As a condition for consciousness (*viññāṇassa paccayabhāve*): as a condition of full resultant consciousness.⁵⁵³ If it should be excluded, why is it said, “the same twenty volitions”? In order to show the reason, it is said, “However all these have ignorance as their condition (*avijjāpaccayā pana sabbāpetā honti*).” The teacher points out that volition connected with direct-knowledge also has the state of condition. If it is so, it is to be said as twenty-one together with volition connected with direct-knowledge. It is not so, because of aforesaid reason for not saying so. That is also the reason for not the other case, that is, volition connected with agitation. Therefore while not saying volition connected with direct-knowledge having the same nature, volition connected with agitation also is not said by the same reason referring to which volition connected with direct-knowledge is not said. *This triad (ayaṃ tiko)*: triad of bodily formation. *The former triad (purimattikaṃ)*: the triad of formations of merit. *It is included (pavisati)*: in which way is it included? For, formation of merit divided according to the eight volitions of sense-sphere, sometimes becomes bodily formation for one abstaining from bodily misconduct, and sometimes becomes verbal formation for one abstaining from verbal misconduct. Thirteen volitions arising at the mind-door, however, become formation of merit and mental formation. The formation of demerit also when arising through bodily misconduct, sometimes becomes bodily formation, when arising through verbal misconduct, sometimes becomes verbal formation, and when arising at the mind-door leaving two doors, becomes mental formation. And formation of the imperturbable becomes like that. Thus the latter triad is included in the formal triad only. Therefore it is said, “So far as the meaning is concerned, ignorance can be understood as condition simply for formations of merit, and so on (*atthato puññābhisaṅkhārādīnaṃyeva vasena avijjāya paccayabhāvo veditabbo*).”

62. (593) *Because they exist when ignorance exists (avijjābhāve bhāvato)*: because formations exist when ignorance exists. When ignorance does not exist, formations never arise. Now while showing the existence of ignorance it is said, “when non-

⁵⁵³ The word *sampunṇassa* means both the resultant consciousnesses, that is, *pavatti* and *paṭisandhi*.

understanding is not abandoned (*aññāṇaṃ appahīnaṃ hoti*)". Therefore the teacher shows that non-cessation through the path is here the existence of ignorance, not its presence only. This meaning has been elaborated before only. "That called as ignorance (*avijjāsāṅkhātā*)": this word excludes the absence of knowledge, and so on. For this letter 'a' in the expressions, such as, "causeless states, a dwelling where there is no *bhikkhu*", etc., is known in the sense of rejecting its association. For here absence is described. The letter 'a' in "states not produced from condition" is known in the sense of rejecting its relation. For that produced from condition is related with condition, but it is not produced from condition, its non-relation is here pointed out.⁵⁵⁴ The letter 'a' in "states that are non-visible" is known in the sense of rejecting that nature. For the state to be seen is 'visible (*nidassana*)'. If the eye-consciousness is visible, it is in the sense of rejecting the object obtained by the eye-consciousness.⁵⁵⁵ Similarly the letter 'a' in "states free from cankers" also is known in this sense. The letter 'a' in "states which are non-impinging, states not aware of object" is known in the sense of rejecting the function of impinging and object. That in "immaterial states, states which are not mental concomitants" is known in the sense of rejecting the state of materiality and mental concomitants. For here otherness is mentioned. That in "non-human" is in the sense of rejecting the mere state of human being. There is no mere nature of human being, others are the same. Thus similarity is here indicated. That in "He is not a recluse, though a recluse in vows,⁵⁵⁶ one who has not got the son" is known in the sense of rejecting admired virtue. For blame is here known. That in "one with little disease,⁵⁵⁷ a girl with little belly" is known in the sense of rejecting abundance. That in "states which are not arisen" is known in the sense of rejecting similarity with 'arisen'. For the states that are the past are proper for 'arisen (*uppannā*)' because they appeared before. The states that will definitely arise are proper for 'arisen' because some start to arise by producing some parts of conditions. The state free from the periods is proper for arisen because it ever exists, needless to say of the states that are present. Thus the state being far from

⁵⁵⁴ Ven. Mahasi suggests that in the reading *appaccayuppannattāti*, 'ti' should be removed, and *tamsambandhitā* should be *atamsambandhitā*. In DhsAT. 28 the reading is also *appaccayuppannattā atamsambandhitā*.

⁵⁵⁵ Ven. Mahasi suggests that the reading '*na passaṭṭi*' is to be removed in this context. In DhsAnuṭ. 28 also that word is not appeared.

⁵⁵⁶ S. iv. 180; A. i. 108; 126; ii. 239; iv. 128; 201; 205; Ud. 52; Nd1. 231; Pg. 27; 36.

⁵⁵⁷ Jā. 532, 542, 569.

that is here described. That in “*asekkhā dhammā*”⁵⁵⁸ is known in the sense of rejecting non-completion. For completion is here described. But because these meanings are not suitable, consequently it should be known that the unprofitable is the state opposite to the profitable, in this way ignorance is opposite to knowledge, therefore non-understanding is the state opposite to knowing.

Assuming it to be pleasant (sukhasaññāya gahetvā): perceiving suffering of the round of rebirths that should be known to be suffering by the wise men as intrinsic suffering, suffering in change, suffering due to formations, to be pleasant. By this word, the teacher shows arising of craving in that suffering of the round of rebirths. *He embarks upon (ārabhati)*: he causes to arise. *The equipment of craving (taṇhāparikkhāre)*: formed, prepared, adorned by craving as pleasant, auspicious, and so on. The fool not knowing that craving is the cause of suffering, prepares bodily formations desiring for them, such as, “Oh, on the dissolution of the body, after death, I might reappear in the company of well-to-do nobles!”⁵⁵⁹ Or *the equipment of craving (taṇhāparikkhāre)*: the surrounding of craving. For formations, after having prepared the eye and visible data, etc., which are the bases of craving, giving them to those possessing craving, supporting craving, are like their surroundings. *In some particular destiny (gativiseṣe)*: in Brahmā world, and so on. *Sacrifice (yañño)*: like *vājapeyya*, etc. which are dreadful because of many hundreds of cattle tied upon there. *Mortification for immortality (amaratapo)*: austerity taken with the idea that it will lead to immortality. Or thinking that gods are immortal, so may I be a supreme god or an ordinary god, thus one is engaged in ritual practice.⁵⁶⁰ Or mortification which causes death owing to suffering is *amaratapo*, like the word ‘unseen’ is to be known in the sense of ‘seen’, and the word ‘immortality’ should be known in the sense of death.

63. The formation of merit is said as similar to falling upon the cliff as it produces suffering that causes falling into the birth, and so on. “*It produces great distress (mahāpariḷāhajanikam)*”: by this word the teacher shows similarity of the fruit of merit

⁵⁵⁸ Dhs. 2.

⁵⁵⁹ M. i. 289.

⁵⁶⁰ Ven. Mahasi suggests that instead of the reading ‘amaro vā’, ‘amaradevāti’ will be better.

with a torch made of dry grass in the sense of burning. The word ‘ca’ in little satisfaction (*appassādatañca*) includes piercing it on a chopping board, breaking up all limbs, and so on. *Its condition (tappaccayam)*: condition of the fruit of happy destiny, the nature of which is suffering in change. The fruit of merit assumed as delightful and enjoyment is similar to lamp’s flame and honey-smeared knife-edge. And the formation of merit in the sense of fruit of merit is said as similar to falling into that flame and licking it. One embarks upon the formation of demerit which leads to disgust and suffering at the moment of present action as well as at the moment of fruit in future. Just as a child would play with filth, thinking that it is an enjoyment of some sense-pleasure without noticing it as inauspicious by imagining it to be pleasant, such as, “Pleasant is the touch of this woman wanderer’s tender soft downy arm!”⁵⁶¹ and a man – who wants to die, having no mastery over one’s own life, being overpowered by anger and weariness because he is overpowered by defilements, – would eat poison. Or the state associated with attachment is similar to playing with filth; the state associated with hatred is similar with eating poison. Results in the immaterial sphere, in which arising and falling are not distinguished owing to non-interruption, changes of which are not being grasped owing to long continuity, and which are suffering due to formations and the suffering-in-change, are the cause of perversion of wrongly perceiving them as eternal, etc., like a goblin city which is dangerous, is the cause of perversion of wrongly perceiving it as pleasant owing to accomplishment of sense-desire. Therefore similarity of goblin city is to be applied to the results in the immaterial sphere and the similarity of going towards it is to be applied to the formations of imperturbable.

64. Formations exist only when ignorance exists, they do not exist in the absence of ignorance. Thus when formations have ignorance as their condition, in order to prove aforesaid meaning with *sutta* through positive and negative assertion briefly, there is the quotation of *sutta*, beginning with, “Moreover this is told (*vuttampi cetam*).” There an ignorant man means the unintelligent. *Possessed of ignorance (avijjāgato)*: a person endowed with ignorance, one whose ignorance is not abandoned – this is the implication.

⁵⁶¹ M. i. 305.

Commentary on explanation of conditions in *Paṭṭhāna*
(*paṭṭhānapaccayakathāvaṇṇanā*)

65. (594) *Thus (tāva)* is an indeclinable particle referring to what will be said. By this word the teacher shows that the statement, “Ignorance is the condition of formations” has been said, but it should be narrated further. The statement, “It must now state” is said referring to a meaning. In order to show that meaning, it is said that the conditioned states are the conditions of states, or they are the conditions in particular mode, thus they are the conditions in many ways because of multiplicity of the both, [that is, states as well as mode]. Thus being doubtful about that point concerning ignorance also, it was asked, “*For which formations and in which way is it a condition? (katamesaṃ saṅkhārānaṃ kathaṃ paccayo hoti)*” Thus many formations are told, such as, formation of merit, and so on. Ignorance is their condition, but not condition of all formations in one way, therefore it is in this way that it is the condition of these formations which should be told – this is the meaning. *There (tatra)*: in that state of condition. Even though the questions, such as, “For which formations is it a condition?” was attempted particularly [in this formation], this is the synecdoche of whole factors by means of part. Thus twelve factors of the dependent origination should be known as having the state of condition of each their own effects. Thus in order to show it or when the state of condition of ignorance was asked, concerning to that in order to show the conditions according the *Pāḷi* method – by the commentator who wishes to answer that all the conditioned states have the state of condition, – there is the sentence, beginning with, “*for by the Blessed One (bhagavatā hi)*”.⁵⁶² There the word ‘by the Blessed One’ is to be construed with the sentence ‘twenty-four conditions are told’. Through twenty-four conditions, ignorance, etc. are to be known as the state of condition – this is the implication.

67. By the word, “It is a root-cause and a condition”, root-causes and the root-cause which is being predominance condition may be referred to, in order to reject it, it is said,

⁵⁶² Ven. Mahasi suggests that instead of the word *visajjetukāmo* given here, *visajjetukāmena* given in Sinhalese edition will be better.

“Being a root-cause it is a condition (*hetu hutvā paccayo*).” Still the fault would arise, therefore again it is stated, “By its being a root-cause it is a condition (*hetubhāvena paccayoti vuttam hoti*).” By this word the teacher points out that by the word *hetu*, states⁵⁶³ are not obtained, but the special capability of the state is obtained. For with regard to the same case-relation of the word *hetu* and the word *paccaya*, it is said, “It is a root-cause and a condition, being a root-cause it is a condition.” Therefore later the state of helping respective state is told through helping respective state of *hetu*, such as, “[Six] roots are the condition, as the root-cause condition, for the states associated with roots and for the matters originated from them”⁵⁶⁴ mentioned in *Pāḷi*. It should be understood that in the commentary of *Abhidhamma*, however, the capability of the state is explained through states only because there is no other capability of the state apart from the state, through the explanation of state as major,⁵⁶⁵ such as, “When a state is indispensable to another state’s presence or arising, the former is a condition for the latter”, and, such as, “The state that helps is a root-cause condition in the sense of a root.” Or here [in *Visuddhimagga*] also the capability of the state is pointed out through state only, such as, “It is a root-cause and a condition.” For the outline, such as, “root-cause condition” is not the expression in which state is major just like an outline of profitable (*kusala*), etc., but it is the expression in which the state of helping state is major.

“The same method (*eseva nayo*)”: through the existence of this cause, the teacher explains the conditioned state in the object condition, etc. as, “It is an object and a condition, thus it is object condition; being an object, it is a condition; by its being an object, it is a condition – it is the meaning”, but not mere a *kammadhāraya* compound.

595) A term for a part of syllogism (*vacanāvayavo*): it is said with reference to the part of reason which leads to a conclusion. For the nature of speech (*vacanasabhāvaṃ*) is establishment of meaning of word (*sāadhanam*). It is well known in the world as

⁵⁶³ Six states are greed, hate, delusion, non-greed, not-hate, and non-delusion.

⁵⁶⁴ Ptn. 8.

⁵⁶⁵ In PtnAT. 168 the reading is *dharmappadhānaniddesena dharmato aññā dhammasatti nāma natthi*, which is suitable in this context instead of the word *dharmappadhānaniddesena* given here.

establishment of meaning of word, because it makes known the meaning unknown to the others. Therefore the logicians say that the reason which makes known has the characteristic of a member of syllogism, and the nature of speech is establishment of meaning of word, and the speeches having members of syllogism are establishment of meaning of word. *With the words proposition, cause, and so forth (paṭiññā, hetūtiādisu)*: proposition, cause, instance (third member of a syllogism), application to the special case in question, and conclusion. The reason which proves what is to be proved because of having the same character with an instance is a cause. In the expression, such as, ‘*virūpo hetu*’, *kāraṇaṃ* has the characteristic of producing something⁵⁶⁶ or the characteristic of causing accomplishment (*sampāpakahetu*). By the word *etc.*⁵⁶⁷ the cause which causes accomplishment should also be included; the characteristic of informing, however, is included by the expression ‘a part of syllogism’. It is granted that the root (*mūla*) also is the cause (*kāraṇa*) having the characteristic of producing,⁵⁶⁸ but here by *kāraṇaṃ*, a causal condition (*paccaya**hetu*) is obtained. By the root (*mūlaṃ*), a root condition is obtained, thus ‘root’ is separately mentioned as it is special cause. The expression ‘it occurs (*vattati*)’ is the explanation of the meaning of *eti* (it comes), and that is the common reference to arising and existence. Therefore it is said, “*Whatever state stands or arises (tiṭṭhati vā uppajjati vā).*” For some conditions assist for existence only just like post-nascence condition, some for arising only just like proximity condition, some for both just like root-cause condition, and so on.

*Characteristic of assisting (upakāra**kalakkhaṇo)*: and it should be understood that the teacher shows the capability of the state that assists through the state. It is called root-cause (*hetu*) as it supports (*hinoti*) here. As the verbal root has many meanings, the root *hi* should be understood in the sense of supporting like the word root (*mūlaṃ*). Or it is called *hetu* because through this nature, being the cause of *kamma*, the fruit having its cause, grows, becomes thriving, like a tree grown up by means of root, brings up the sap. It is called *reason* (*kāraṇaṃ*) as it makes its own fruit. It is called *source* (*nidānaṃ*) as it offers as if showing. It is called *originator* (*sambhavo*) as the effect originates from that.

⁵⁶⁶ Instead of the word *kāraṇalakkhaṇaṃ*, it should be *kāra**kalakkhaṇaṃ*.

⁵⁶⁷ It refers to that which occurs in the sentence “*ye dhammā hetuppabhavā ti ādisu kāraṇaṃ*.”

⁵⁶⁸ Here also *karāṇalakkhaṇaṃ* should be *karā**kalakkhaṇaṃ*.

It is called *producer* (*pabhavo*) as the effect is produced from that. Thus the other words should be known as having the same meaning with the words ‘condition (*paccaya*)’ and ‘root-cause (*hetu*)’. Still while showing that the word *hetu* is the special cause and the word *paccaya* is the common cause, there is the sentence, beginning with, “*in the sense of a root (mūlaṭṭhena)*”. The meaning of *hetu* and the meaning of *paccaya* are described before in detail, while showing them in brief, it is said, “*briefly a state that assists in the sense of a root (saṅkhepato ... pe ... hetupaccayo)*”. As paddy-seeds effect the paddy of respective plants, and substances of splendour of gem having blue-colour effect blue-rays, in the same way root-cause condition establishes the profitable state, etc. in the states associated with itself appropriately. Thus the sentence, beginning with, “*Paddy, etc. (so sāliādīnaṃ)*”, shows this meaning. “*The teachers (ācariyānaṃ)*”: this refers to the teachers of *Revata*. *If it is so (evaṃ sante)*: if root-cause condition establishes the profitableness, etc. When it is so, *it does not establish (na sampajjati)*: it does not prove. As the profitable and unprofitable root-cause are not able to establish the profitableness and unprofitableness in the matter produced from them respectively, similarly the indeterminate root-cause is not able to establish the indeterminateness in the matter produced from it. For that matter is indeterminate by nature. Therefore there is the sentence, “*For it does not establish any profitableness, etc, in them (na hi so tesāṃ kusalādhībhāvaṃ sādheti)*.” And those matters have root-cause condition, therefore it is said, “*Nevertheless it is a condition for them (na ca paccayo na hoti)*.” Now in order to prove this meaning by means of *Pāḷi*, there is the sentence, beginning with, “*For it is said (vuttañhetu)*”. *Without this (vinā etena)*: without this cause (*hetu*) which establishes the indeterminateness. Owing to being root-cause-less consciousness, the indeterminateness is established by nature only – this is the implication.

Because of the words, beginning with, “Profitable states which have not arisen, arise due to wise attention, profitable states which have arisen increase”,⁵⁶⁹ it is proved that the profitableness is bound up with wise-attention, therefore it is said, “*Profitableness is bound up with wise-attention (yonisomanasikārappaṭibaddho kusalabhāvo)*”. By this word, it is pointed out that unprofitableness and indeterminateness also are not bound

⁵⁶⁹ A. i. 13.

up with root like profitableness. Some may think, “Like the unprofitableness of *hetu* having no other *hetu* as its companion, the profitableness, etc. of *hetu* with *hetu* are due to nature only. Profitableness, unprofitableness of those other states associated with *hetu* are bound up with *hetu*.” In order to give answer to that, it is said, “*and if (yadi ca)*”, and so on. *Nōn-greed would be either profitable or indeterminate (alobho kusalo vā siyā abyākato yā)*: if non-greed is profitable by nature, it, being the nature of the profitable, may not be indeterminate. If it is indeterminate, it, being the nature of the indeterminate, may not be profitable, just like the individual nature of non-greed cannot be the state of non-hatred. But because it is both profitable as well as indeterminate, the profitableness, etc. bound up with *hetu*, must be sought for, just as in the associated states, such as, faith belonging to both, not by individual nature. Thus in root-causes also profitableness bound up with others must be sought for, not by nature. Thus the statement, “Profitableness, etc. reside in the associated root-cause by nature”, is not proper. But profitableness, etc., when being investigated, are bound up with wise-attention, etc. Therefore it is proved that the profitableness, etc. are bound up with wise-attention in the associated states like in root-causes, but it is not bound up with *hetu* – this is the implication.

70. *Firm like a tree (viruḷhamūlā viya)*: by this word the teacher shows that roots are like trees. Therefore it is said, “*as establishing stableness (suppatiṭṭhitabhāvasāadhanena)*”. This root-cause condition is explained in seven ways in the Question Section as, “The profitable state is the root-cause condition for the profitable, the profitable state for the indeterminate, the profitable state for the profitable and the indeterminate, the unprofitable state for the unprofitable; the unprofitable state for the indeterminate, the unprofitable state for the unprofitable and the indeterminate, and the indeterminate state for the indeterminate.” But while showing the function of root-cause it is said, “Root-causes are a condition, as root-cause condition, for the states associated with the root-cause and for the kind of materiality originated thereby (*hetū hetusampayuttakānaṃ dhammānaṃ, taṃsamutṭhānānañca rūpanaṃ hetupaccayena paccayo*).”⁵⁷⁰ There the first word *hetu* mentioned in nominative case-ending describes

⁵⁷⁰ Ptn. 1.

condition. By that the teacher shows that the state of assistance being a root-cause is the state of root-cause condition. The second *hetu* is qualifier of the states originated from condition. Through the second *hetu* the teacher shows that root-causes are not a condition for any associated states, but only for the states associated with root-cause. [If someone says,] as the expression ‘associated state’ is concerned with *hetu*, even though the second word *hetu* is not mentioned, it can be known that root-causes are a condition, as root-cause condition, for the states associated with itself, because another concerning state is not mentioned, it is not so. Because it is not known definitely. For when the word *hetu* mentioned in nominative case-ending, being active only in “*hetupaccayena paccayo*”, is obtained, at that time there is no qualifier of the associated states. Thus any associated state bereft of qualifier may be obtained.⁵⁷¹ [If someone remarks,] as it is said, “Immaterial nutriment is for the associated states; immaterial faculties are for the associated states”, even though second nutriment (*āhāra*) and second faculty (*indriya*) are not mentioned, the states associated with nutriment and faculty are understood. In this way here also it may be understood. No; it is not like that. Because there is not the state dissociated from nutriment and faculty. For as there is no state to be avoided, even though second nutriment and faculty are not mentioned, the state associated with it, is surely obtained. Thus that is not mentioned. But here there is state to be avoided, thus the second *hetu* should be mentioned. [If someone remarks,] even so in the statement, “*hetū hetusampayuttakāṇaṃ*”, only the associated root-cause is a condition for the state associated with root-cause, thus because there is no mentioning of the qualifier, any root-cause may be a condition, as root-cause condition, for any root-cause associated state, it is not so. Because *hetu* mentioned in nominative case-ending is again used as the qualifier of the associated state. Therefore even though without second *hetu*, the state of *hetusampayutta* is established, still it is mentioned.

Or optionally when the second word *hetu* is not mentioned, it would be understood that root-causes will be a condition, as root-cause condition, for the state associated with *hetu*, but not for the root-causes. Thus in order to remove it, that is mentioned. By that

⁵⁷¹ Ven. Mahasi suggests that the word *sampayuttāvisiṭṭhā* in *sampayuttāvisiṭṭhā ye keci gahitā bhavēyyunti* should be split into two words as *sampayuttā avisiṭṭhā*. PtnAT. 177 also reads *sampayuttā avisiṭṭhā*.

second *hetu*, it is pointed out that root-causes are a condition, as root-cause condition, for all root-causes that obtain the root-cause associated state, as well as others. Because root-cause, *jhāna* and path are not concerned with other states owing to mere ground, etc., not like nutriment and faculty which are concerned with other states only. Therefore the second word *hetu*, etc. are mentioned in those [*hetu*, *jhāna* and *maggā*] only. But nutriment and faculty are the states to be brought, and to be ruled over only, therefore even without mentioning of second word nutriment and faculty, they delimit the states being nutriment and faculty which are to be brought and to be ruled over and other associated states by themselves only. Therefore there second words are not mentioned. Here [in root-cause condition] there is no performance by mentioning again the second root-cause which is qualifier, because the states originated from condition, which are root-causes associated with root-cause in the form of condition only,⁵⁷² and others, are delimited. Therefore in the Question Section in the statements, such as, “Profitable causes for aggregates associated thereby (*kusalā hetū sampayuttakānaṃ khandhānaṃ*)”, the second *hetu* is not mentioned. Thus it should be understood.

71. (596) *Being an object (ārammaṇabhāvena)*: being an object (*visaya*), being the state to be hung on – this is the meaning. By the word *pi* in the word “*ārabhitvāpi*” the teacher shows this meaning – without stopping at any object, such as, mere visible-data bases, etc., through uncertainty of “contingent upon any state”,⁵⁷³ all visible-data base and all mental-data bases are said to be an object condition. Therefore there is consequently no state among the formed, unformed, and conceptual states, classed as sixfold under visible data, etc., which does not become the object condition. This object condition is already explained above. “*Hanging on (ālambitvā)*”: taking. As the states of consciousness and consciousness-concomitants are absolutely with object, without referring to the object they do not arise. Therefore it is said, “*contingent upon only (ārabheva)*”. This object condition should be known in nine ways, such as, “The profitable state is object condition for the profitable, for the unprofitable, for the indeterminate; the unprofitable state is for the profitable, for the unprofitable, for the

⁵⁷² According to PtnAT. 177 the reading is *idha ca dutiyena hetuggahaṇena paccayuppannānaṃ hetunā paccayabhūteneva sampayuttānaṃ hetūnaṃ*. Ven. Mahasi also suggests that in the sentence given in Pm the comma shown after the word *hetunā* and the word *ca* shown after *paccayabhūteneva* are not needed.

⁵⁷³ Ptn2. 2.

indeterminate; the indeterminate state is for the indeterminate, for the profitable, for the unprofitable.”

72. (597) *In the sense of being foremost (jetthakatthena)*: being the chief. For predominance is the state which is the lord of states dependent on itself. It acts as the chief among others. Zeal, etc. being a leader, being foremost, at the arising of consciousness and consciousness-concomitants, having obtained decisive support of preceding effort, – such as, “What will the person with zeal not accomplish?”, – occur effecting the associated states, making them under the sway of themselves, therefore they are predominance condition. An object of enjoyment, of reviewing and of fruition of the path that are bending, sloping, inclining towards an object, is also a condition, as it were, making them under the sway.⁵⁷⁴ Therefore it, being the lord of the states dependent on itself, should be understood as predominance condition because of assistance.⁵⁷⁵ “*Predominance of zeal (chandādhīpati)*”: predominance called zeal. It is the name of zeal that wishes to do, arisen at the time of arising of consciousness and consciousness-concomitants, making zealous the leader and the chief. The same method applies to the rest also. But why instead of saying, “Predominance is a condition, as predominance condition, for states associated with predominance”,⁵⁷⁶ as in the description of root-cause condition, such as, “Root-causes are a condition, as root-cause condition, for states associated thereby” it is said as “Predominance of zeal is a condition, as predominance condition, for states associated with zeal”? It is because they are not seen at the same moment. For root-causes even two or three, are conditions at the same moment, because the state of assistance in the sense of a root is not given up. But predominance is assistance in the sense of being foremost, and there are not many chiefs at the same moment. Therefore even though they arise together, they have not got predominance condition at the same moment. Hence instead of saying, “Predominance is a condition, as predominance condition, for states associated thereby”, it is said, “Predominance of zeal is a condition, as predominance condition, for states associated with zeal.”

⁵⁷⁴ *Assādana* indicates attachment rooted *citta* and *cetasikas*; *paccavekkhaṇa* indicates *ñāṇasampayuttakāmāvacara kusala* and *kriya cittas*.

⁵⁷⁵ Here *ayaṃ* indicates both *chanda* and *ārammaṇa*.

⁵⁷⁶ Ptn2. 2.

Any state (*yaṃ yaṃ dhammaṃ*): any object. Having given importance (*garuṃ katvā*): giving importance, making serious, making to be obtained, making not to be abandoned as paying respect, paying attention or as an enjoyment.⁵⁷⁷ These states (*te te dhammā*): these states to be made important. For those (*tesaṃ tesaṃ*): for those states that give other states importance. As predominance condition (*adhipatipaccayena*): as object-predominance condition. This predominance condition is briefly of ten types, such as, “The profitable state is a condition for the profitable as co-nascent condition and as object condition, for the unprofitable as object condition only, for the indeterminate as co-nascent condition and as object condition, for the profitable indeterminate as co-nascent condition only – thus four kinds are rooted in the profitable; the unprofitable state is a condition for the unprofitable as co-nascent condition and as object condition, for the indeterminate as co-nascent condition only, for the unprofitable indeterminate as co-nascent condition only – thus three kinds are rooted in the unprofitable; the indeterminate state is for the indeterminate as co-nascent condition and as object condition, for the profitable as object condition, for the unprofitable as object condition – thus three are rooted in the indeterminate.” And here it should be known that co-nascent predominance takes place in seven ways and object predominance in seven ways.

73. (598) That which makes interval is *anataṃ*, intervening – this is the meaning. That having no interval is proximity; that which is a proximity, and a condition is *proximity condition (anantarapaccayo)*. Explanations, such as, “Proximity of state is proximity condition, proximity of time is contiguity condition”, are very diffuse. Unnecessarily they elaborate the text. The absence and disappearance conditions are told to be a condition as specially giving chance to the other state to arise, but proximity and contiguity conditions are not in that way. These are told to be a condition as the cause of certainty. Therefore in order to show the cause of certainty of consciousness, there is the sentence, beginning with, “for this (*yo hi esā*)”. In the statement, *The*

⁵⁷⁷ In Abh-av-nt. 365 the reading is *garuṃ bhārikaṃ* in the sentence *assādanavasena vā garukārikaṃ laddhabbaṃ avijahitabbaṃ anavaññātaṃ katvā*. Ven. Mahasi, however suggests that the word *garukārikaṃ* should be *garuṃ bhāriyaṃ*.

certainty of consciousness begins thus ... mind-consciousness element is [next after mind element] (manoviññāṇadhātūtīādi cittaniyamo), here by the word *ādi*, the teacher points out that determining consciousness is next after investigation, rebirth-linking is next after death. Thus for any consciousness which arises immediately after any consciousness, the certainty of arising immediately after that each preceding consciousness – qualified by cooperative conditions – is established.

75. *Through proximity of dhamma (atthānantaratāya)*: through proximity of any dhamma. *Through proximity of time (kālanantaratāya)*: through proximity of time division. *By teachers (ācariyānaṃ)*: here also it is said referring to the teachers of Revata. *There (tattha)*: in the state of contiguity condition due to proximity of time, or in the contradiction aforesaid. *[The states] being prevented by power of meditative development (bhāvanābalena pana vāritatta)*: such as a tree which is very much able to flower is pierced so that it does not flower; when the piercing-pin is removed, it flowers through its capability, similarly here also the state having ability to produce does not produce owing to being prevented by power of meditative development, and when power of development is removed it produces through its capability – this is the implication. That word also *does not have proximity of time (kālanantaratā natthi)* because there is interval of seven days, and so on. *That only (etadeva)*: “There is interval of time”, thus *we say (vadāma)*. As there is apprehension that someone may say, ‘There is no such thing as time in ultimate sense’, there is the sentence, “*Since their belief is that the contiguity condition depends on proximity of time (kālanantara ... pe ... laddhi)*.”

The difference should be treated as residing in the letter only, not in the meaning (byañjanamattatovettha nānākaraṇaṃ paccetabbaṃ, na atthato): just as in the case of ‘growth’ and ‘continuity’ and ‘terminology dyad’, ‘language dyad’, difference is due to the mere meanings of the word, not due to the state to be applied – this is the implication. Therefore in order to show distinction of the meanings of the word, there is the sentence, beginning with, “*how (katham)*”. There the state of proximity condition is the ability to produce without interval because there is no interval between the cessation of the preceding and the arising of the subsequent. The state of contiguity condition is

the ability to produce by being quite proximate. It brings together the states produced from condition, as it were, to be one with itself owing to absence of any distinction, such as, “That is below, above, or around, that”, because of absence of any such co-presence as in the case of the material groups, and because of absence of co-existence of the condition and the conditionally arisen. It should be understood that because of uninterestedness of all states, when a given state has ceased, or is present, in a given mode, other states come to be possessed of that particular mode, it is that state’s mode that is called as *ability to produce* (*uppādanasamatthatā*). With reference to mere arising of the states, there is conventional usage of time, thus there is no interval of time between the base consisting of neither-perception-nor-non-perception and the fruition attainment consciousness in one who emerges from cessation, and between the earlier death and following rebirth-linking in one who passed away in unconscious sphere owing to non-interval of cessation and arising. For there is not occurrence of immaterial state between them, referring to which there may be the reference to the interval of time. And arising of material state cannot make interval for arising of immaterial state because their individual nature is different. Even though they arise as assisting mutually, they arise separately only. And in one thought-process, any consciousness arising in the midst of preceding and subsequent, can make interval as it belongs to the same process. There is no such state in the midst of the base consisting of neither perception nor non-perception and the fruition attainment consciousness. And nothingness cannot make an interval, due to the state of absence. Therefore the state of quite proximity is the state of non-interval just like impulsion after impulsion and like life-continuum after life-continuum. Thus in such a manner the base consisting of neither-perception-nor-non-perception and death in unconscious sphere also should be understood to have the ability to produce. And here [in twenty-four conditions], the state of condition of proximity condition, etc. for arising is clear, thus ability to produce only is told. But the state of proximity condition, etc., such as, “The state that is past is a condition, as proximity condition, for the state that is present” is told for those states that are present – which are known through delimitation of former and latter, – which do not obtain the word ‘*uppajjati* (it arises)’. Thus it is known that the state of condition is not for appearance only. For the state that is present does not have non-limitation as in the case of the profitable, and so on. As the states possessing mere appearance may be taken,

there is not section of *paṭicca* in the triad of the past.⁵⁷⁸ It should be understood to have seven divisions, such as, “The profitable state for the profitable, the profitable state for the indeterminate, the unprofitable state for the unprofitable, the unprofitable state for the indeterminate, the indeterminate state for the indeterminate, the indeterminate state for the profitable, and the indeterminate state for the unprofitable.”

77. (599) *While arising by making another state arise together with itself (uppajjamānova saha uppādanabhāvena)*: here also it should be known that through the state of condition of arising which is very clear, the state of condition of existence is described. Otherwise the simile of the lamp may not be proper. For the lamp is a condition of existence also, not only the condition of arising. The state of assisting as co-nascence of the conditionally arisen is co-nascence condition. *At the moment of descent [into the womb] (okkantikkhane)*: at the moment of rebirth-linking. For at the moment mentality-materiality arises, as if entering into the womb of the mother, coming from the other world as if descending. Therefore that moment is called the moment of descent. And here *materiality (rūpaṃ)* indicates the heart-basis. For that is the condition for the mentality, and mentality is for the heart-basis, as co-nascence condition. At the time of continuity, *consciousness and consciousness-concomitants (cittacetāsikā)* are the four aggregates, because at the moment of rebirth-linking there are not matters originated from consciousness. *Material states (rūpino dhammā)*: it is said with reference to the heart-basis. Therein even though “mentality and materiality at the moment of rebirth-linking” is referred to before, still this expression is used in order to reject the expression, ‘The heart-basis to be the co-nascence condition at the other moment is not excluded’.⁵⁷⁹ Thus it should be known. *Sometimes (kiñci kāle)*: some (*keci*) matters, sometimes (*kismiñci kāle*) – this is the meaning. By that word, the teacher excludes the co-nascence condition of other matters except the heart-basis for the immaterial states, as there is the statement, “Some matters, being a basis [is a condition] at the moment of rebirth linking”, and he excludes the co-nascence condition of the heart-basis at the time of continuity for the immaterial states, as they are not excluded

⁵⁷⁸ This meaning is not clear. Ven. Mahasi also says that this is difficult to understand.

⁵⁷⁹ The heart-basis is the co-nascent condition at the moment of rebirth-linking only, but not at the other moments.

earlier. Therefore without saying, “*kiñci kālaṃ*” or “*kismiñci kāle*”, – which are to be told in that way, – it is said making informality of case-ending. Therefore in the word *kiñci*, accusative singular is known in the sense of nominative plural when it is construed with “material states (*rūpino dhammā*)”,⁵⁸⁰ and when it is construed with “at the moment (*kale*)” it is in the sense of locative singular. Thus it should be known. Referring to the former statement⁵⁸¹ it may be said that the heart-basis only together with mentality is a condition for the mentality as there is the sacred word, “one aggregate, and the basis for three aggregates”.⁵⁸² Through the other statement,⁵⁸³ he shows that only heart-basis should be said as a condition for the mentality. This co-nascence condition should be known as ninefold, such as, “The profitable state for the profitable, for the indeterminate, for the profitable indeterminate; the unprofitable state for the unprofitable, for the indeterminate, for the unprofitable indeterminate; the indeterminate state for the indeterminate; the profitable indeterminate state for the indeterminate; the unprofitable indeterminate state for the indeterminate.”⁵⁸⁴

78. (600) The state of assistance of assisting itself is the state of mutuality condition. The three sticks of a tripod are referred to to illustrate to mutuality condition. The state of assistance should be known through mutuality only, not through co-existence. For some condition, although being co-nascence condition only, is not a mutuality condition, and without co-nascence condition, there is no mutuality condition. Moreover some condition, being co-nascence condition only, is mutuality condition. If mere state of assistance of assisting itself were mutuality condition, basis and aggregates which are benefactor of assisting through the state of pre-nascent and post-nascent would be mutuality condition.⁵⁸⁵ That is not desirable. Therefore it is said, “The state of assistance should be known through mutuality only.” This should be known as the state that assists for arising as well as existence. But this is known as threefold as, “The profitable state is for the profitable, the unprofitable state is for the unprofitable, and the

⁵⁸⁰ Ven. Mahasi suggests that the full stop after *upayogekavacanāṃ* need not be there, because the word *upayogekavacanāṃ* is to be construed with the verb *jāyati*.

⁵⁸¹ It refers to “*okkantikkhaṇe nāmarūpaṃ*”.

⁵⁸² Ptn1. 53.

⁵⁸³ It refers to the statement “*rūpino dhammā arūpīnaṃ dhammānaṃ*.”

⁵⁸⁴ Ptn3. 85.

⁵⁸⁵ Here basis means six bases, such as, the eye and aggregates mean the four mental aggregates.

indeterminate state is for the indeterminate.”

79. (601) The earth element is benefactor of the other elements, and the eye, etc. are benefactor of the eye-consciousness, etc. in the mode of foundation, as the earth is for trees, etc., and aggregates, etc. are for the aggregates, etc., having their support in the mode of support as canvas is for paintings. For it is with support of the earth element only that the other elements perform their own function like derived matters.

In the mode of foundation (adhiṭṭhānākārena): in the mode of location. Here the mode of foundation is to be known because existence of fruit is dependent on it excessively. Since elements are said to have their place not to be pointed out, it is quite proper that the eye, etc. have the state of assistance in the mode of foundation. For apart from the aforesaid special state of existence depending on it, the eye, etc. do not have the mode of foundation for the immaterial states which have no place. Even though any state arises depending on any state, all of them have the state of existence depending on it. But when eye, etc. become sharp or slow, the eye-consciousness, etc. arise through the mode of such situation only because of special state of condition. Here the special state of condition of support conditions is special aspect known as its own fruit's existence depending on it. For even if they are common as condition, support condition is differentiated from object condition. This method is already described above. *The sixth [instance], however (chaṭṭho pana):* here it is not known that, “Material states sometimes [are a condition, as support condition,] for immaterial states.” But in order to show those states only which are obtained here, – “some material states [are a condition, as support condition] (*rūpino dhammā keci*)”, – the sentence, beginning with, “*the eye-basis (cakkhāyatanaṃ)*” is composed. *Any material (yaṃ rūpaṃ):* it is told with reference to the heart-basis. This support condition is of thirteen kinds. How is it? “(1-3) That rooted in the profitable as co-nascence are three. (4-6) In the same way that rooted in the unprofitable [are three]. (7) But in the case of that rooted in the indeterminates, pre-nascence is obtained. For the indeterminate is condition for the indeterminate as co-nascence as well as pre-nascence; (8) for the profitable as co-nascence only; (9) and in the same way for the unprofitable [as co-nascence condition]. (10) The profitable indeterminate is for the profitable as co-nascence and pre-nascence; (11) for the

indeterminate as co-nascence only. (12) In the same way the unprofitable indeterminate also [is for the unprofitable as co-nascence and pre-nascence; (13) for the indeterminate as co-nascence only].” Thus it is thirteenfold.

80. (602) *Supported by its own fruit because its own fruit's existence is dependent on it (tadadhīnavuttitāya attano phalena nissito)*: having told that any kind of reason is called support (*nissaya*), there strong support is called *decisive support (upanissayo)* – thus it is revealed. *The state that assists by being a strong reason (balavakāraṇabhāvena upakāraṇiko)*: the state that assists by being a strong reason as object, as ability to cause the occurrence of an appropriate consciousness arising immediately after it. Therefore there is the sentence, beginning with, “*that (so)*”.

81. There “*having given a gift (dānaṃ datvā)*”: having offered an offering. Or volition through which it is offered, is the offering. *Having offered (datvā)*: having purified that volition. *Having undertaken the precepts of virtue (sīlaṃ samādiyitvā)*: having undertaken uninterrupted observance of precepts as five factors, ten precepts, and so on. By this word abstinence by observance is shown. But abstinence from the encountered, and abstinence by cutting off by the path are not referred to because they are not known as “virtue” in the world.⁵⁸⁶ Even though they are not referred to, still they are an object condition. There abstinence by cutting off is the object of the profitable in the case of trainers only, not of others. *Duties of the Uposatha (uposathakammaṃ)*: the statement, such as, “I shall not kill living being, I shall not take away what is not given”⁵⁸⁷ is the virtue of Uposatha. *Having given importance to that, he reviews it (taṃ garuṃ katvā paccavekkhati)*: trainers as well as an ordinary man review the aforesaid profitable deed, even *Arahant* reviews it. For even for *Arahant*, the profitable done before is the profitable only. But consciousness through which he reviews is functional consciousness. Therefore, “the profitable for the profitable” is not included in this section. *Former things well done (pubbe suciṇṇāni)*: in the expression, “having offered, having undertaken, having done” the profitable deeds done just before are told, but by

⁵⁸⁶ *Sampatta-virati* is abstaining from evil as occasion arises considering one's birth, age, education, etc. *Samuccheda-virati* is the abstinence of a Noble Disciple by completely eradication of all the roots of evil.

⁵⁸⁷ Sn. 69.

the expression, “former things well done”, it should be known that the profitable deeds are not done just before, or it is said in order to show the remaining profitable things in the sense sphere apart from offering, and so on. *Having emerged from jhāna (jhānā vuṭṭhahitvā)*: having attained, having emerged from *jhāna*. There is such expression as, “*jhānaṃ vuṭṭhahitvā*” in *Pāḷi* [also]. *Trainers [giving importance] to change-of-lineage (sekkhā gotrabhuṃ)*: it is told with reference to the stream enterer. For it is only he that reviews change-of-lineage. *Cleansing (vodānaṃ)*: but this is told with reference to the once-returner and non-returner. For their consciousness is called cleansing. *Trainers (sekkhā)*: the stream-enterer, once-returner and non-returner. *Having emerged from the path (maggaṃ vuṭṭhahitvā)*: having emerged from the path obtained by himself by passing over path, fruit and life-continuum. But there is no reviewing through emerging from pure path only. The word, *etc. (ādi)* includes the expressions, such as, “They see with insight the profitable as impermanent, suffering and no-self.”⁵⁸⁸ Even if object-decisive-support is explained without differentiating, still there is the sentence, beginning with, “*there (tadtha)*” in order to show that this is the difference between object-predominance and object-decisive-support condition.

82. *Of them (nesaṃ)*: there is difference of exposition between proximity condition and proximate-decisive-support condition of the consciousness and consciousness concomitants. As proximity condition is according to indeterminate state, proximate-decisive-support condition is according to the profitable, etc. Thus such a difference of exposition comes to the same thing as regards the meaning (*atthato ekābhāvameva gacchati*), because in all arising of consciousness and consciousness concomitants, both of them are desirable. The sentence, beginning with, “*nevertheless (evaṃ santepi)*” shows difference between proximity condition and proximate-decisive-support condition.

83. The sentence, beginning with, “*for while (yathā hi)*” shows arising of proximate-decisive-support condition.

⁵⁸⁸ Ptn3. 86.

84. *Pakato*: here the letter ‘pa’ is prefix, it describes the state of well done as an ability to produce its own fruit. That is done in one’s own continuity, therefore there is the sentence, beginning with, “one’s own continuity (*attano santāne*)”. Doing is twofold, producing and serving, thus in order to show it there is the sentence, beginning with, “or produced (*nippāditō vā*)”. Of these, producing (*nippādanam*) is producing fruit as combination of root-cause and condition. *Experiencing (upasevanam)*: experiencing enjoyment as sticking to the body, and experiencing object as awareness and perceiving.⁵⁸⁹ Through the word ‘served (*upasevito*)’,⁵⁹⁰ the state of natural-decisive-support of good climate, etc.⁵⁹¹ of future, which will be experienced as enjoyment of object is told, needless to say that of past and present. For the state of natural-decisive-support of the present is known from the sacred word, “With climate, food, dwelling place as decisive support, a man arouses *jhānam*”,⁵⁹² and so on. *By nature only (pakatiyā eva)*: only by its own nature without mixing of other conditions, decisive-support is a strong reason, therefore it is natural-decisive-support.⁵⁹³ *Its division should be understood in various ways (anekappakārato pabhedo veditabbo)*: according to the way mentioned in the Question section. But in Description of Condition (*paccayaniddesa*) –

“The preceding profitable states are a condition, as decisive-support condition, for succeeding profitable states; preceding profitable states for some of succeeding unprofitable states; profitable states for indeterminate states; unprofitable states for unprofitable states; [unprofitable states] for some of profitable states; unprofitable states for indeterminate states; indeterminate states for indeterminate states; indeterminate states for profitable states; indeterminate states for unprofitable states; even an

⁵⁸⁹ In PtnAT. 171 we find the word *upabhogūpasevanam* in the sentence “*upasevanam*” *pana kāye alliyāpanavasena upayogūpasevanam* given in Pm. Ven. Mahasi suggests that instead of the word *upayogūpasevanam*, the word *upabhogūpasevanam* will be better in this context.

⁵⁹⁰ Ven. Mahasi suggests that instead of the word *teneva* given here, the word ‘*etena*’ given in Sinhalese version, indicating *upasevito* will be better.

⁵⁹¹ In PtnAT. 1, the reading is *tena anāgatānampi cakkhusampadādīnam ārammaṇūpasevanena* ([the state of natural-decisive-support] of fortune of the eye, etc. of future, which will be experienced as enjoyment of object is told), which seems to be better.

⁵⁹² Ptn2. 18. 8 (Burmese edition).

⁵⁹³ Ven. Mahasi suggests that this sentence should be completed as “*balavakāraṇānti katvā pakatūpanissayo*” instead of *balavakāraṇānti katvā*.

individual, a dwelling place also is a condition, as decisive-support condition.”⁵⁹⁴

There any preceding state that is a condition, as decisive-support condition, for any succeeding state, are definitely a condition of all of them also, sometimes some of them are not decisive-support condition. Therefore in the case of those states that obtain proximate-decisive-support condition,⁵⁹⁵ the word “some of them” cannot be applied. Therefore it is not said. The preceding states that are a object-decisive-support condition or natural-decisive-support condition for the succeeding states are not decisive-support conditions of all of them definitely. There are not decisive-support conditions for the conditionally arisen states for which conditions that disturb in arising are strong, [but] there are [decisive-support conditions] for others. Among the conditionally arisen states through which conditions become accomplished, some of them have decisive-support conditions – this is the meaning here.

The whole state together with some concept is object-decisive-support condition since concept as *kasīna* is not object-decisive-support condition. The group of consciousness and consciousness-concomitants that were just preceding is proximate-decisive-support condition. The natural-decisive-support condition is fivefold as profitable, unprofitable, resultant, functional, and matter. Thus here is a brief explanation, but it is explained in detail in the commentary on *Paṭṭhāna*.

85. (603) [*Having arisen*] previously (*paṭhamataram*): earlier than the effect. For this pre-nascence condition is known as material state and the effect is immaterial state. Therefore it is said, “a state that assists by being present (*vattamānabhāvena upakārako*)”. The state of assistance which is differentiated from the mode of support, object, etc., is pre-nascence condition as the mode of pre-nascence of base and object which do not reach the state of assistance without the state of pre-nascence. Thus as pre-nascence condition is twofold, namely, basis and object, the sentence, beginning with, “the eye base (*cakkhāyatana*)” is composed according to the basis; and the sentence,

⁵⁹⁴ Ptn2. 3.

⁵⁹⁵ Here *pada* indicates *kusalapada*, *akusalapada* and *abyākatapada*. Profitable states are a condition, as proximate-decisive-support, for profitable states, and so forth.

beginning with, “the visible-data (*rūpārammaṇaṃ*)” is composed according to the object.

“Which matter (*yam rūpaṃ*)” is told with reference to the heart-basis. There “sometimes (*kiñci kale*)”: in the course of existence. “not sometimes (*kiñci kāle na*)”: it is not [pre-nascence condition] at the moment of rebirth-linking.⁵⁹⁶ By showing the object-pre-nascence condition of the eye-consciousness, etc., which do not arise without object-pre-nascence, it is shown that even at the mind-door the whole concrete materiality, being the object, is object-pre-nascence of that consciousness which arises through object-pre-nascence. For it is told in the Question Section, “Object-prenascence: either trainers or ordinary men practice insight into the impermanence, suffering and no-self of the eye”,⁵⁹⁷ and so on. Only three turns are rooted in indeterminate state, such as, “Indeterminate state is a condition, as pre-nascence condition for indeterminate state; indeterminate state is a condition, as pre-nascence condition for profitable state; indeterminate state is a condition, as pre-nascence condition for unprofitable state.”

86. (604) When the effect is accomplished earlier, the cause is post-nascent, thus it is told “[for the material states] which are prenascent (*purejātaṇaṃ*)”. This method is known in the material states only, not in immaterial states, thus it is told “for the material states (*rūpadhammāṇaṃ*)”. If someone asks, ‘If the effects arise earlier, how they become condition?’, in order to answer it, it is said, “by supporting them (*upatthambhakattena*)”. The state of assistance which is differentiated from the mode of dissociation, etc., is post-nascence condition for those states that assist, as the mode of post-nascence condition for *dhammas* which do not reach the condition of non-interruption of process without post-nascence. Thus the state of assistance differentiated from the mode of other condition should be applied for all conditions. Like the volition of appetite for food which assists the bodies of vultures’ young (*gijjhapotakasārīraṇaṃ āhārāsācetanā viya*): by this word the teacher shows that the material group is supported by immaterial states that arise through nutriment of volition. Therefore

⁵⁹⁶ The reading “*kiñci kālena*” should be “*kiñci kāle na*”.

⁵⁹⁷ Ptn3. 89.

instead of saying, “like appetite for food (*āhārāsā viya*)” the word ‘volition (*cetanā*)’ is used. *For the body (kāyassa)*: for the material group called primary and derived matters produced from four conditions. In brief, except material states, immaterial aggregates in general are post-nascence condition. That is to be known as fourfold according to kind, such as, profitable, unprofitable, resultant, and functional.

87. (605) *In the sense of repeating (āsevanattho)*: doing repeatedly what should be done through effort of its own similarity as profitable, etc., or perfuming by making the state similar to itself in individual nature. *Like repeated application (purimapurimābhiyogo viya)*: like repeated experiencing of studying, listening, memorizing, and so on. *Purimā purimā* should be understood as just preceding states in these three states. Some may ask, ‘Why in this repetition condition, description is not made together with different species, such as, “Preceding profitable states are a condition, as repetition condition, for succeeding indeterminate states.” as in proximity condition’? It is not able to cause to obtain its own nature. For states with different species, accomplishing the state of efficiency and strength through power of repetition, are not able to cause the states with different species to obtain its own nature of profitable state, and so on. Therefore without making description along with those states with different species of those which are able to cause to obtain its own nature of profitable state, etc., specified with efficiency and strength through power of repetition called impression, description is made along with those states with same species.

Then why resultant indeterminate is not mentioned? It is because of absence of repetition condition. For resultant indeterminate, having obtained the state of resultant through *kamma*, occurring by being changed by means of *kamma*, having no effort, having no power, being quiet, cannot produce other result after having made other state to obtain its own nature through power of repetition, after having caused to be pervaded. And it does not arise having obtained power of producing result. On the contrary it arises as if being fallen, thrown by energy of *kamma*. Therefore in all aspects there is no repetition in the result, hence it is not mentioned. Even though resultant consciousness arises immediately after profitable, unprofitable, and functional state, it does not obtain the power of repetition because its existence is bound up with its own *kamma*, thus

profitable state, etc. also are not repetition condition for it. Moreover these profitable, etc. are not a repetition condition for it because of different species also. But the state of different species is not known by plane or object. Therefore limited profitable and functional states are a repetition condition for exalted profitable and functional states; and profitable state having formations as an object is a repetition condition for the profitable state having *nibbāna* as an object. It is told as threefold, as “The profitable state is a condition, as repetition, for profitable state; unprofitable state is for unprofitable state; indeterminate state is for indeterminate state.”⁵⁹⁸ Functional states except advertings (*āvajjana*) are included by inclusion of indeterminate.

88. (606) *Exercise of consciousness (cittapayogo)*: action of consciousness, effort – this is the meaning. Just as bodily and verbal action is intimation, similarly action of consciousness is said as volition (*cetanā*). For, that volition, through the same action which is special process, supports resultant consciousness and *kamma*-produced matters which arise when there is unity of the remaining conditions in the continuity specified with action undertaken. For there is arising of resultant consciousness and *kamma*-produced matters owing to arising of that action, not otherwise. But it is needless to say that volition, arising as the state of attempt and action, supports co-born states. *Kamma* is intended as volition only. For *kamma* associated with volition, such as, covetousness is not a *kamma* condition. Volition, even if being a resultant, is co-nascence-*kamma* condition only, because the resultant apart from volition does not have that nature although there is the state of result. This *kamma* condition is told as fourfold according to kind.

89. (607) “*By effortless calm (nirussāhasantabhāvena)*”: by this word the teacher shows the dissimilar nature of the resultant even though it is similar, as having object, to profitable and unprofitable states, which are the states having the nature of producing result, which are with effort. The nature of the resultant is effortless and quiet, as the resultants are not established through effort, and as they are completed by *kamma* performed when other conditions are established by effort. It is not the state of

⁵⁹⁸ Ptn3. 104.

extinction of defilements. Owing to quietness, life-continuum, etc. are hard to be known. For even at five doors, awareness of visible object, etc. are known due to arising of *javana*, but resultants, being mere falling into the object,⁵⁹⁹ receiving and investigation, are hard to be known. For *effortless quiet (nirussāhasantabhāvāya)*: for the state of 'effortless quiet'. Through this word, he shows proper arising as result on the part of material states which although are not result, which have result condition. The sentence, beginning with, *in the course of existence (pavatte)* is composed following the way of the Question Section. But in Section of *Paṭicca*, it is said, "The four immaterial resultant aggregates are a condition, as result condition, for each other",⁶⁰⁰ and so on. Here the method is made according to those of which the resultant consciousness becomes definitely result condition. The resultant consciousness does not become a condition for matter in the immaterial sphere as in sense-desire sphere and fine-material sphere.

90. (608) Even though there is the state of generating, the state of supporting is main function of nutriment, thus it is said, "*by supporting material and immaterial states (rūpārūpānaṃ upatthambhakattena)*". For even if there is the state of generating, there is the state of supporting of mental nutriments and material nutriment producing nutriment-born matters. Even if there is not the state of generating, there is the state of supporting of material nutriment which supports matter produced by four conditions. But when there is not the state of supporting, nutriments do not have the state of generating, therefore the state of supporting is a major. Or optionally even though it generates, it generates while supporting uninterruptedly, therefore only the state of supporting is the state of nutriment. Thus it is said, "*by supporting (upatthambhakattena)*". But some say, "Material nutriment is not a nutriment condition for matter produced by itself, but it is a nutriment condition for matter produced by other", therefore it is said, "*by supporting*". Others do not consent to it, because "that nutriment, being a condition of matter, is not a nutriment condition is contradictory." Here material nutriment is nutriment condition for only material states. Mental nutriments, however, are nutriment condition for material states also. That is not only

⁵⁹⁹ Five consciousnesses, beginning with, the eye-consciousness.

⁶⁰⁰ Ptn2. 5.

for consciousness-born matters, but sometimes for *kamma*-born matters also. Thus in order to show it, there is the sentence, beginning with, “*but in the Question Section (pañhāvāre pana)*”.

91. (609) *In the sense of predominance (adhipatīyatthena)*: here the state of importance, occurring after having overcome the states which disturb arising, is not the sense of predominance like that of predominance condition, but it is the state that causes to be followed (*anuvattanīyatā*) on the part of the eye, etc., through the states having condition of eye, etc., in the respective functions like – in the function of seeing, etc., the state that causes the eye-consciousness, etc. to be followed; in the function of living, the state that causes living that is *kamma*-born matter as well as mind to be followed; in the function of happiness, etc., the state that causes happiness, etc. to be followed; in the function of decision, energy, mindfulness, calmness, and knowing, in the function of knowing (*ājānana*) occurring as “I-shall-come-to-know-the-unknown”, and in the function of realization, the state that causes the states co-born with faith, etc. to be followed. For the eye, etc. are a ruler in these functions, and the states having those conditions arise by following them. But here why is the pair of femininity and masculinity faculty not included? Is it not that the pair makes the mark, etc. to be followed? It is true. It makes them to be followed. But not as condition. Those, for which life and nutriment are conditions, have maintenance, supporting, presence and non-disappearance. The matters of femininity and masculinity do not support mark, etc. in any way. If they may be condition, these matters of femininity and masculinity are said to be the state that makes mark, etc. to follow them and the state of dominating power. Because there is the state of condition of perceiving woman, etc., by mark, etc. which arise depending on only their conditions, owing to non-arising of mark, etc., in the process of matters of sex in other way. Therefore they are not a faculty condition. *The eye, etc. are conditions only for immaterial states (cakkhādayo arūpadhammānaṃyeva)*: here it should be understood that through the word eye, etc. [bodily] pleasure faculty and [bodily] pain faculty are also included.

92. (610) *In the sense of access to musing (upanijjhāyanattho)*: having approached, through the power of applying, the object of applied thought (*vitakka*), etc., in the form

of contemplation of characteristic and object, contemplating which is either seeing or thinking is special activity of only applied thought, and so on. The word “seven *jhāna* factors (*satta jhānaṅgāni*)” is composed in order to reject equanimity and one-pointedness of mind which are not *jhāna* factors, even though it is already told, “leaving out the pair, pleasant and painful feeling, in the case of the two sets of five consciousness”. If it is so, when it is accomplished by the word “seven factors”, why the following phrase occurs as: “leaving out the pair, pleasant and painful feeling (*thapetvā sukhadukkhavedanādvayaṃ*)”? It is told in order to show that the pair of pleasant and painful feeling in five divisions of feeling are definitely not *jhāna* factors, as they are mentioned in the place of *jhāna* factors [in *Dhammasaṅgani*].⁶⁰¹ Or it is told in order to show that even if there is the usage of *jhāna* factor, the two feelings are not *jhāna* conditions definitely. But even if *upekkhā* and *cittekaggatā* are not *jhāna* conditions, it is not that they have not got the state of *jhāna* condition,⁶⁰² therefore it is said, “all the seven *jhāna* factors (*sabbānipi satta jhānaṅgāni*)”. There the word *all* (*sabbānipi*) is in order to include the division of all profitable, etc., but not to include all consciousnesses and consciousness-concomitants. But some have another reading of *Pāli*, such as, “leaving out the three feelings in two sets of fivefold consciousness (*thapetvā dvipañcaviññāne vedanāttayaṃ*)”. For them aforesaid examination should be known according to one-pointedness of mind only.

93. (611) *From whatever it may be (yato tato vā)*: rightly or wrongly. The sentence, beginning with, “but in the Question Section (*pañhāvāve pana*)” is composed in order to show that even if the meaning, [viz. *kaṭattārūpa*] is made known through the expression “[for the materiality] originated thereby (*taṃsamutṭhānaṃ*)” which is in Description of Condition, but in the Question Section, it is directly known. “But these two, namely, *jhāna* and path conditions, should be understood as inapplicable to the two sets of fivefold consciousness and to the consciousness without root-cause (*ete pana dve pi ... pe ... na labbhanti*)”: the rest of words should be understood as “according to order”. In the commentary of *Paṭṭhāna*, however, it is told, “Even the pair of *jhāna* and path

⁶⁰¹ *Jhāna* factors mentioned in Dhs are mental, thus they are dealt with here. But feelings associated with five consciousnesses are not called as *jhāna* factors.

⁶⁰² The word *najhānapaccayabhāvo* should be *na jhānapaccayabhāvo*.

conditions are not obtained in the consciousness without root-cause.” How *Visuddhimagga* is not contradictory to the commentary of *Paṭṭhāna*? According to intention it is not contradictory. This is the intention in the commentary of *Paṭṭhāna* – *jhāna* and path conditions are not obtained in the consciousnesses without root-cause only, not in the consciousnesses with root-cause, therefore it is told in order to show that they are obtained in the consciousnesses with root-cause, but it is not told in order to show that they are not obtained in the consciousnesses without root-cause. When such meaning is known, obtainment of some *jhāna* and path conditions in some of consciousnesses without root-cause is not rejected. Thus it is known. By that word, arising of *jhāna* and path conditions in the consciousnesses without root-cause with *vitakka*, is admitted. With reference to the non-obtainment, through which *jhāna* is not mentioned in Classification and Voidness Section dealing with the mind-element, etc., in *Dhammasaṅgaṇī*, *jhāna* condition is not obtained in the consciousnesses without root-cause. For contemplating activity (*upanijjhāyanabyāpāro*) of applied thought, etc. – which, after having brought, makes co-born states to be one – is strong in the consciousnesses with root-cause, but not like that in the consciousnesses without root-cause. But here even if contemplation is not strong, if there is some contemplation, with it the state of assistance is possible. Thus granting *jhanna* condition in the consciousnesses, without root-cause with applied thought, it is said, “But these two, namely, *jhāna* and path conditions, should be understood as inapplicable to the two sets of five consciousnesses and to the consciousnesses without root-cause.” Description on *paccaya* is based on entire *Paṭṭhāna*, not based on *Dhammasaṅgaṇī*.

94. (612) The state of assistance is the state of association condition as if reaching to unity owing to association with aspects equally, not unequally, rightly or together. What is that association with aspects? In order to answer it, it is said, “namely having the same physical basis, same object, same arising and same cessation (*ekavatthuka-ekārammaṇa-ekuppādeka-nirodhasaṅkhātēna*)”. Those states having the same physical basis are association. If this is said, one may think, ‘Among inseparable matters one primary element is support condition for the remaining primary elements and derived elements, thus those matters have the same basis, or elements that are basis of the eye, etc. have the same basis in the sense that one base is dependent on these elements’.

Thus these states would be the state of association. Hence in order to reject it the word 'having the same physical basis' is used. Those states having the same physical basis and same object are association. If this is said, still receiving consciousness (*sampaṭicchana*) and investigation consciousness (*santīraṇa*), etc. that are close to death⁶⁰³ would be regarded as association. Thus in order to reject it, it is said, 'having same arising'. Those states having the same physical basis, same object, and same arising are association. When there is the examination, such as, "Do the states having cessation at different moment have three characteristics or only the states having same cessation have them?", in order to show that only the states having same cessation have such characteristics, it is said, 'having same cessation'.

Or in reverse order, the states having same cessation are association. If this is said, then material and immaterial states that cease at the same moment would have the state of association. So it is said, "having same arising". Still inseparable matters have same arising and same cessation, thus they may have the state of association. Therefore in order to refute it, it is said, 'having the same object'. The states having same arising and same cessation, after having become same object, are association. This method is available only in the states having the same physical basis, not in the states having different physical basis, thus in order to show it, it is said, 'having the same physical basis'. The states having the same physical basis, same object, same arising and same cessation are association, thus mention of 'having the same physical basis' is applicable to five constituent beings. In immaterial sphere, there is not basis at all. Then how can there be the chance to use the expression 'having the same physical basis'.

95. (613) The state of assistance – by reaching to diversity without mixing as the state of dissociation of those states which are even though being associated as mutual relation – is dissociation condition. This state of mutual relation⁶⁰⁴ should not be understood as the condition and the conditionally arisen mutually like that of association condition. On

⁶⁰³ In a normal thought process, receiving and investigation consciousness can have different objects, but in the last thought process they have the same object. Of course they have the same physical basis, namely, the heart basis. Hence they would be regarded as association condition.

⁶⁰⁴ Instead of the reading *ayaṇca vippayuttatā* given here, it is *ayaṇca yuttatā* in PtnAnuT. 237, which is proper. Ven. Mahasi also suggests the latter reading.

the contrary it should be known only separately [from association condition]. For there [in association condition] the condition and the conditionally arisen have equal function as immaterial states have equal nature, here [in dissociation condition] the condition and the conditionally arisen have different function as material and immaterial states have different nature.⁶⁰⁵ Therefore it is said, “The state of assistance, by reaching to diversity without mixing as the state of dissociation of those states which are even though being associated as mutual relation, is dissociation condition.” For matters which are not related as heart-basis, co-nascence and post-nascence, which assist as object, etc., and which are even though dissociated, have not got dissociation condition. Just like those [condition and conditionally arisen states] mutually related with basis as co-nascence and post-nascence have dissociation condition because of the sacred word, “Physical basis is a condition, as dissociation condition, for the aggregates; co-nascent profitable aggregates are a condition, as dissociation condition, for the materiality originated by consciousness; post-nascent profitable aggregates are a condition, as dissociation, for this pre-nascent body.”⁶⁰⁶ But those which are not mutually related have no dissociation condition. If it is so, why is it not said that matters have dissociation condition for matters? Even though matters have inseparability with matters, they have no dissociation like they have no association. Therefore they do not have dissociation condition. For it is said, “association with four [mental] aggregates, dissociation with four [mental] aggregates”. When there is an association of minds with matters, there will be doubt of association that matters also are associated with minds. Therefore minds and matters are said to have dissociation condition each other. But matters have not got association with matters, therefore they are not said to have dissociation condition.

“Material states [are dissociation condition] for immaterial states, immaterial states also for the material states (*rūpino dhammā arūpīnaṃ dhammānaṃ, arūpinopi rūpīnaṃ*)”: here the word ‘immaterial’ is to be known as four aggregates. For among immaterial states only four aggregates are dissociation condition for matters which are

⁶⁰⁵ According to the PtnAnuT. 237, the word *ubhayaṃ* is there in between *samānajāṭiyatāya* and *samadhuraṃ*, referring to both *paccaya* and *paccayupannadhamma*. Ven. Mahasi also suggests that it would be better if the word *ubhayaṃ* is present there.

⁶⁰⁶ PtnI. 18; 52; 81.

co-nascent and pre-nascent. But as *nibbāna* is not association condition for immaterial states, it is not dissociation condition for matters. For it is said, “association with four aggregates, dissociation with four aggregates”. Therefore among immaterial states only four aggregates are dissociation condition. It is said in the Question Section, “Co-nascent profitable aggregates are a condition, as dissociation condition, for the matter originated by consciousness”,⁶⁰⁷ and so on. *Material states (rūpino dhammā)* should be known as heart-basis only and as the eye, and so on. Among material states only six bases are a dissociation condition for immaterial aggregates. The state of object, such as, visible-data base, etc., which even though have the state of dissociation, do not have the dissociation condition. What is the reason? Because they do not have the doubt of association. For mental aggregates arise as if coming out from inside the basis like the eye, etc. Thus there some doubt may arise, such as, “Do these [mental aggregates] have association with these [six basis] or do they have dissociation?” The objects become mere objects for [mental aggregates] which arise by depending on basis. Therefore in the case of those objects there is no doubt of association. Thus they have not dissociation. Only bases are dissociation conditions due to doubt of association. It is said in the Question Section, “Basis is a condition, as dissociation condition, for the profitable aggregates; basis [is a condition, as dissociation condition,] for unprofitable aggregates; the eye-base [is a condition, as dissociation condition,] for the eye-consciousness-element.” This dissociation condition should be known to be fivefold, such as, “The indeterminate through the profitable as co-nascence and post-nascence; in the same way the indeterminate arises through the unprofitable [as co-nascence and post-nascence]; the indeterminate arises through the indeterminate as co-nascence, pre-nascence and post-nascence; the profitable arises through the indeterminate as basis pre-nascent; in the same way the unprofitable [arises through the indeterminate as basis pre-nascent]. Thus the state rooted in the profitable is one, the state rooted in the unprofitable is one, and the states rooted in the indeterminate are three.”

96. (614) *Characteristic of present time (paccuppannalakkhaṇena)*: the nature of presence. Through this word the teacher rejects the state of presence having

⁶⁰⁷ Ptn3. 108.

characteristic of arising⁶⁰⁸ and apprehending mentioned in the expressions, such as, “I have committed a sinful act, an individual practiced for his own benefit.” Even though there is the state of producing, that in which the state of supporting is main, is the state of assistance as presence, therefore it is said, “in the sense of supporting”. This state of supporting should be known as the state of assistance, as presence, which is common to basis, objects, co-nascent states, and so on. The sentence, beginning with, “*as it is said (yathāha)*” is composed in order to show the meaning mentioned as “*a sevenfold summary is laid down (sattadhā mātikā nikkhittā)*” through *Pāḷi* only. There through the word “*the four immaterial aggregates (cattāro khandhā arūpino)*”, etc. presence condition is described as co-nascent, through “*the eye base (cakkhāyatanaṃ)*”, etc. as pre-nascent, and through “*depending on which material (yaṃ rūpaṃ nissāya)*”, etc. as co-nascent and pre-nascent. In this way *Pāḷi* has come into existence as co-nascent presence condition and pre-nascent presence condition.

97. The sentence, beginning with, “*but in the Question Section (pañhāvāre pana)*” is composed in order to show that in other section, *Pāḷi* is in different way from this. Through this word the state of presence condition is explained according to post-nascent-, nutriment-, faculty condition. In former *Pāḷi*, however, teaching is made with remainder. Nutriment and faculty when arising together with, earlier, and later, the conditionally arisen states that have them as their conditions do not have division of co-nascent, etc., because they do not have the state of co-nascent condition, and so on. Absence of co-nascent should be understood as their nature. This presence condition is thirteenfold, such as, “Through the profitable there arises the profitable as co-nascent; through the profitable there arises the indeterminate as co-nascent and post-nascent; through the profitable there arises the profitable and indeterminate as co-nascent only. Thus those rooted in the profitable are three. The same are those rooted in the unprofitable. Through the indeterminate there arises indeterminate as co-nascent, pre-nascent, post-nascent, nutriment and faculty; through the indeterminate there arises the profitable as basis, object and pre-nascent. In the same way there arises the

⁶⁰⁸ In the sentence *nibbattitūpalabbhamānatālakkhaṇaṃ atthibhāvaṃ nivāreti*, we find the word *nibbattaupalabbhamānatālakkhaṇaṃ* in PtnAṬ. 175. Ven. Mahasi suggests that instead of the word *nibbattita*, the word *nibbatta* will be proper in this context.

unprofitable. The profitable and the indeterminate are condition for the profitable as co-nascence and pre-nascence; the profitable and the indeterminate are for the indeterminate as co-nascence, pre-nascence, post-nascence, nutriment and faculty; the unprofitable and the indeterminate are for the unprofitable as co-nascence and pre-nascence; the unprofitable and the indeterminate are for the indeterminate as co-nascence, pre-nascence, post-nascence, nutriment and faculty.” Not *nibbāna* [is presence condition]. The state which does not assist without the state of presence, has become the state of assistance after having obtained the state of presence, that is presence condition. *Nibbāna* being non-assistant in absence of its own state of presence, does not become the state of assistance even by obtaining the state of presence, for those consciousnesses of which *nibbāna* is their object. The presence condition is the state of assistance to those which have arising, etc. which are opposite to the state of assistance to absence condition. Therefore *nibbāna* is not presence condition.

98. (615) Contact, etc., occurring as touching, etc. on the object, do not have co-arising of many states. When there exists one group of contact, etc., there does not exist the second; when they don’t exist, the second exists. Thus the state of assistance as absence is absence condition. Even though there is absence of earlier consciousnesses, those earlier consciousnesses are not the states that assist through that absence. Through its own presence of immediately preceding, it becomes the state that assists as if giving chance as absence for those which have not got the chance to arise.⁶⁰⁹ Therefore it is stated, “states that assist by giving chance (*pavattiokāsadānena upakāraṇā*)”. The word *paṭuppannānaṃ* is explained as [for the states of consciousness and consciousness-concomitants] which are present (*paccuppannānaṃ*).

99. “They only (*te eva*)”: through this expression the teacher shows that absence and disappearance conditions have no difference according to state. Even so, the state of assistance by giving chance through mere absence is absence condition, while the state of assistance by disappearance of individual nature for those which do not arise by non-

⁶⁰⁹ In PtnAT. 175 we find the word *pavattiokāsaṃ alabhamānānaṃ* for *pavattiokāsaṃ alabhamānaṃ* in the sentence *anantaramēva pana attano atthibhāvena pavattiokāsaṃ alabhamānaṃ natthibhāvena okāsaṃ dadamānaṃ viya upakāraṇaṃ hotīti*.

disappearance of individual nature is disappearance condition. *Absence (natthitā)* is emptiness just immediately after cessation, while *disappearance (vigatātā)* is the state that reached the cessation. This is their difference.

100. *And the same states that are presence condition (atthipaccayadhammā eva ca)*: the word *ca* is in the sense of combination. By that word, he shows the meaning that not only absence and disappearance are not differentiated according to state, but also presence and non-disappearance-condition are not differentiated. Even though these conditions are differentiated according to state, still the state of assistance through presence, as individual nature is remained, is presence condition, while the state of assistance through not-reaching the cessation by non-disappearance of individual nature is non-disappearance-condition. Therefore even though there is no difference according to state, difference in the state of condition is to be understood. The Blessed One having realized correctly all differences of capability of states described twenty-four different conditions. Thus believing in the Master of *Dhamma*, – having caused to arise knowledge consisting in learning, such as, “These *dhammas* have differences in this way”, – the attempt should be made to realize such meaning through knowledge consisting in thinking and development.

And here object-, proximity-, contiguity-, decisive-support-, pre-nascence-, repetition-, association-, absence-, and disappearance conditions are only for immaterial states. Post-nascence condition is only for material states. The remaining fourteen conditions are for material and immaterial states.

Root-cause-, proximity-, contiguity-, repetition-, post-nascence-, *kamma*-, *kamma*-result-, *jhāna*-, path-, association-, absence-, and disappearance conditions are only immaterial states. Pre-nascence condition is only material state. The rest are both except object and decisive-support. These two have the nature of concept also.

Proximity-, contiguity-, repetition-, absence-, and disappearance conditions belong to past only. Object, object-predominance-, and object-decisive-support conditions belong

to three periods and they are free from time.⁶¹⁰ *Kamma* condition belongs to two periods as the past and present. The rest fifteen belong to only present.

Similarly, proximity-, contiguity-, proximate-decisive-support-, natural-decisive-support-, and repetition conditions, *kamma*-condition acting from a different time, absence condition, disappearance condition are only producing conditions, not supporting conditions. Post-nascence condition is only supporting condition, not producing condition. The rest are supporting as well as producing condition. This distinction should be understood.

**Commentary on detailed explanation of
the clause ‘With ignorance as condition, formations’
(avijjāpaccayāsaṅkhārāpadavittthārakathāvaṇṇanā)**

101. (616) *Paccayesu* is the locative-case in the sense of specifying one of many. *Twofold*: in two ways. *In many ways*: seventeen ways as object condition, and so on.

102. *By means of direct-knowledge consciousness (abhiññācittena)*: through consciousness accompanied by direct-knowledge called knowledge of penetration into others’ minds, knowledge of past existence and knowledge of the future. *At the time of knowing a confused mind (samohacittajānanakāle)*: at the time of realizing mind associated with delusion belonging to others as well as oneself. *For the purpose of surmounting ignorance (avijjāsamatikkamatthāya)*: ignorance is the forerunner of arising of the unprofitable, and all failures are rooted in delusion. Thus, by seeing danger in ignorance, by aspiring to cessation of the round of existence – this is the meaning. *Of those two (dvinnampi tesam)*: two formations of merits in the sense-sphere and in the fine-material-sphere. *Because of delusion through ignorance (avijjāsammūlhattā)*: owing to delusion through ignorance that conceals danger of life-existence. *Those same merits (tāneva puñṇāni)*: only those merits for the sense-sphere

⁶¹⁰ *Tikālikā* refers to material and immaterial states, while *kālavinimuttā* refers to *nibbāna* and *paññatti* (concept).

and for the fine-material-sphere aforesaid. It is a condition, as decisive support condition (*upanissayapaccayena paccayo hoti*), in one who effects those merits – in this way it should be construed.

103. *Attachment, and so on (rāgādīnaṃ)*: attachment, wrong-view, doubt, restlessness and displeasure. As attachment, etc. are associated with ignorance, it should be known that they arise depending on ignorance at the time of enjoying attachment, and so on. Enjoying by giving importance [to ignorance] should be explained through ignorance associated with attachment and wrong-view. Enjoyment is attachment, wrong-view always exists with attachment, thus wrong-view is described as that which gives importance to ignorance aforesaid through the word ‘enjoyment’. Through attachment, etc., directly mentioned in *Pāḷi*, the teacher shows that formations associated with attachment, etc. are the object of ignorance. *In one who does not see the danger (anādīnavadassāvino)*: in one who does not see the danger in killing living beings, and so on. “*Whatever (yaṃ kiñci)*” is used in order to include the first impulsion which has not got ignorance as its object, which is not mentioned in the words of object-predominance, proximity, etc., and in order to include all that which is mentioned, [such as, the second impulsion].

104. *Through method aforesaid (vuttanayena)*: through the method aforesaid in the formations of merit as surmounting [ignorance] and aspiring [to the delight of life-existences].

105. (617) This is the intention of the questioner through the sentence which begins with, ‘*but how this? (kiṃ panāyaṃ)*’ – in the expression, ‘With ignorance as condition, there arise formations only’, here limitation of ‘arising only’ is not suitable, because when there is not the unity of other conditions, there do not arise formations. Similarly limitation of ‘formations only’ also is not suitable. Why? Because arising of other effects from ignorance is also needed. As sentence has the result of limitation, even if limitation is understood as, ‘With ignorance only as condition, there arise formations’, there is a fault. Why? Because other conditions, such as, conditions of *kamma*, beginning with, greed, clinging, basis, object, attention, etc. are also known. There ‘*eka*’

means having no companion, not depending on the other condition – this is the meaning. *Other conditions also (aññepi paccayā)*: co-operating conditions. The master said, “What is the [position] here? (*kim panettha*)” because he has known that a questioner will ask, who desires to say that there is a fault. Here what is to be said in the case of absence of other conditions than ignorance and in the case of association with other conditions than ignorance? As your question is not accomplished, you should say something which is left – in this way it is told. *There follows the assertion of a single cause (ekakāraṇavādo āpajjati)*: the possibility of fault is expressed. For the assertion of a single cause is undesirable, because it follows that there would be arising everywhere all the time, and because it follows that all would be the same in nature.

When three aspects, beginning with, ‘*Because from a single cause, there does not arise one fruit (yasmā ekaṃ na ekato)*’, are not possible, when the only fourth aspect is possible, as the rest, such as, ‘only multiple fruits from multiple causes’, there is an advantage in describing one cause and fruit. Therefore it is not improper, it is proper only. It should be construed that from one cause comes neither one fruit nor many fruits, from many cause, one fruit does not come.

Description of one cause and fruit (ekekahetuphaladīpanaṃ): description of one cause, such as, “Depending on ignorance there arise formations”; description of one fruit, such as, “Depending on formations there arises consciousness.” In this way one cause and fruit are mentioned here and there.

107. *To suit those apt to be tamed (veneyyānaṃ anurūpato)*: to suit the idiosyncrasies of those apt to be tamed. Description of one cause and fruit is due to elegance in teaching of the master, or due to idiosyncrasies of individuals susceptible of being tamed. But here the reason in both cases is a basic factor, the state of being most clear and uncommonness, of the meaning to be taught here and there. The *Buddhas*, the Blessed Ones reached elegance in teaching.⁶¹¹ They, having taken the meaning to be taught according to their wish when many ways are available, teach *Dhamma*. This is *the state*

⁶¹¹ Here must be a full-stop.

suitable for elegance in teaching (desanāvilāsānurūpatā). Teaching of those susceptible of being tamed through the same way through which those susceptible of being tamed are taught. This is *the state suitable for idiosyncrasies of those susceptible of being tamed (veneyyajjhāsāyānurūpatā).*

Since feelings are defined according to contacts (yathāphassaṃ vedanāvavatthānato): since pleasant feeling, etc. and feeling born of contact of the eye, etc., are defined according to contact leading to pleasant, etc. and contact depending on the eye, etc., such as, “*Bhikkhus*, depending on contact leading to pleasant, there arises pleasant feeling”,⁶¹² “Depending on the eye and visible data, there arises the eye-consciousness, union of three is contact, depending on contact there arises feeling.”⁶¹³ Since even though the eye and the visible data, etc. are the same, there is no contrariness of pleasant, etc. through contact; since even though attention of visible object, etc. are the same, there is no contrariness of those born of contact of the eye, etc. through impact of the eye, etc.; and since there is no mixing of gross and subtle, etc. of those born of contact of the eye, etc., such as, pleasant through impact of the eye, even though other conditions are the same – this is the meaning. The state of condition, being not contrary, of aforesaid contact for pleasant, etc., is called defining of contacts according to feelings. Or there is decision of the special fruit and cause through the special cause and fruit. Thus in both cases also the determination is mentioned.

Kamma, etc.: *kamma*, nutriment, temperature, etc. are not obvious because disease will be disappeared by curing phlegm. Phlegm only is obvious cause of decreasing of phlegm, and so on. It is to be construed that ignorance is pointed out as the cause of formations.

108. *From the words, ‘Craving increases in one seeing enjoyment’ (assādānupassino tanhā pavaddhatīti vacanato),* craving is said as the cause of formations according to the *sutta*, “*Bhikkhus*, in one seeing enjoyment in states leading to fetters, craving increases; depending on craving there arises clinging; depending on clinging there arises

⁶¹² S. ii. 97.

⁶¹³ M. i. 111; S. iv. 86.

becoming”⁶¹⁴ – this is the meaning. Again it is said, “With the arising of ignorance there is the arising of cankers”⁶¹⁵ in order to show that ignorance is the cause of craving. Or craving is a cause of formation; and canker of sense-desire and canker of wrong-view – being four clingings – are a cause of formation – thus it is obvious.⁶¹⁶ Thus through the both *suttas* ignorance is pointed out as obvious cause of formations. Through the expression, “seeing enjoyment”,⁶¹⁷ it is shown that ignorance which has function of concealing danger in becoming is the cause of craving. Because of ignorance one accumulates formations of merit, etc. Thus since ignorance is obvious cause of formations, only ignorance is said to be the cause of formations of merit, etc. There are no formations in *Arahant* and ignorance is never concerned with *arahant*. Basis and objects, etc. are common cause of the formations of merit, etc. Or ignorance which conceals danger in life, produced by the formations of merit is uncommon cause of formations of merit. This meaning should be understood. But in the phrase, “With ignorance as condition, there arise formations; with formations as condition there arises consciousness”,⁶¹⁸ [the cause] is main, obvious, and not common to all. Thus by the word of answer describing one representative cause and fruit in all cases, such as, “With contact as condition there arises feeling; with feeling as condition there arises craving”, advantage called realization of *dhmma* is to be understood according to idiosyncrasies of those susceptible of being taught.

109. (618) “*It has entirely undesirable fruit (ekantāniṭṭhaphalāya)*”: by this word the teacher shows that ignorance has the opposite state. “*Reprehensible (sāvajjāya)*”: by this word he shows that ignorance has the state of different species. For formations of merit are opposite and different species of ignorance, as they have desirable fruit and they are faultless in their individual natures. The sentence, beginning with, ‘*Why should it not be right? (katham na yujjissati)*’ is the evidence. Through that the teacher shows the inconclusiveness of that description of cause as entirely undesirable fruit, etc. Herein this is the meaning – The question you made through the words, beginning with,

⁶¹⁴ S. ii. 85.

⁶¹⁵ M. i. 55.

⁶¹⁶ Ven. Mahasi says that the word *avijjāhetuka* is not needed here. In VbhAT. 100 also this word does not appear.

⁶¹⁷ S. ii. 85.

⁶¹⁸ M. i. 261; 262; 263; S. ii. 7.

“nevertheless (*evaṃ santepi*)” is proper, if it refers to the result. For the cause that yields undesirable fruit never produces desirable fruit, or the cause that yields desirable fruit never produces undesirable fruit. But because in this dependent origination the law of nature of states having the characteristic of condition for the conditionally arisen is intended, and in that nature there is not such a decision because the law of nature has various modes. Therefore there is the sentence beginning with, “both as opposed (*viruddho ca*)”.

110. There of phenomena (*dhammānaṃ*): of the natures of phenomena. Place (*ṭhānaṃ*): position. Therefore “opposed as to presence (*ṭhānaviruddho*)”: opposed to existence. But some say, “Rebirth-linking, etc. are *ṭhāna*, and so on.” If it is so, the following statement may not be definite, “The preceding consciousness is a condition opposed as to existence, for the succeeding consciousness.” For *bhavaṅga* is proximity condition for *bhavaṅga*, *javana* is for *javana*, and art, etc. have no rebirth-linking as position. Therefore words of that person (*keci*) is not necessary. *Kamma* is [a condition] for materiality (*kammaṃ rūpassa*): knowing and molesting are opposite [as to individual nature]. That with object and that without object are opposite. They are a condition opposed as to individual nature (*sabhāviviruddho paccayo*). Milk, etc. are for curds, etc. (*khīrādīnidadhiādīnaṃ*): because sweet and sour are opposite in nature. Light (*āloko*) which has the function of non-awareness is [a condition] for consciousness that has the function of knowing. Molasses, etc. having the function of non-intoxicating are for the intoxicants having the function of intoxicating.

Ox hair and ram’s hair, etc. in words beginning with, *golomāvilomādi*, are conditions for [the unlike] *dabba* grass; *avi* should be understood as a red sheep⁶¹⁹. Horn (*visāṇa*) is [a condition] for reeds; curds, sesami-cakes and molasses are [conditions] for *bhūtiṇaka* grass. *Sevālaṃ* plant is [a condition] for *taṇḍuleyyaka* plant; male horse and she-donkey are [a condition] for a mule. Thus such things are included by the word *etc.* (*ādi*).⁶²⁰ As they are not just results, therefore ignorance of which result is suffering also

⁶¹⁹ Ven. Mahasi says that *avi* is white sheep.

⁶²⁰ *Goloman* (n.) is a cow’s hair from which *dūrvā* grass is said to spring.

Golomī (f.) is a plant (white *dūrvā* grass). See Sanskrit-English Dic. by Monier Williams.

has the state of condition for formations of merit of which result is *adukkha*. It is not improper.

111. “Both as opposed and unopposed, and both as like and unlike. A state’s conditions may be found” is told in order to reject possibility that ignorance is a condition for only formations of demerits that are similar to ignorance and unopposed to ignorance through the state of being blameworthy, even though they are not the resultant of ignorance. Therefore in order to clarify the meaning there is the sentence, beginning with, “so this ignorance (*iti ayam avijjā*)”.

113. (619) *Instead of taking death thus death in every case is break-up of aggregates (sabbattha khandhānaṃ bhedo maraṇanti cutiṃ aggaṇhanto)*: not knowing correctly thus, ‘Here death is indeed last destruction called death of aggregates, such as, matters in this and that life.’ *Of being (sattassa)*: of being who exists only. *Transmigration to another body (dehantarasaṅkamaṇaṃ)*: meeting with another body.

114. *[Birth is] manifestation of aggregates in every case (sabbattha khandhānaṃ pātubhāvo)*: the first appearance of aggregates in this and that life. *Manifestation of the new body (navasarīrapātubhāvo)*: appearance of the new body belonging to the other world. As some say –

“Just as a person wears other new clothes

Having given up the old ones

One takes a new self happily

Abandoning the old body in this life.”⁶²¹

115. *This being (ayam satto)*: this self who is a master, dweller, doer and experiencer – this is the implication. *A being dies, a being is born (satto marati, satto upapajjati)*: here also the same method applies. In three places also the word *etc. (ādi)* includes the idea like work of god, work of *Brahmā*, and so on.

Viśāṇaka is a species of plant.

Sevāla is a kind of aquatic plant. *Saivāla* plant.

⁶²¹ BG. ii. Verse No. 22.

116. *Specific characteristic (sabhāvalakkhaṇam)*: molesting and experiencing, etc., or nature of hardness, touch, etc. *General characteristic (sāmaññalakkhaṇam)*: the state of being impermanent, and so on. *[One figures] formations as self, belonging to a self (saṅkhāre attato attaniyato)*: [one thinks] some of matter, etc. to be a self and others to be the properties of self.

117. *Or it is a self that knows (attā jānāti vā)*: in this way one thinks, like a follower of Kapila, and so on. *Or [a self] does not know (na jānāti vā)* like a follower of Kaṇāda and Ājīvika, and so on. For Kaṇāda also said that a self does not know by itself. When it is associated with property of intelligence (*mahat*), then only it knows – in this way he desires. *It is he who does and makes others to do (so eva karoti ca kāreti ca)*: one who experiences pleasure and suffering in the next life is the same person who performs merit and demerit and makes others to do in this life, not other person – this is the implication. *Putting into shape (saṅghapentā)*: as producing two atoms, etc. and [causing it to fulfilling] according to wish. *He (so)*: a being called self. *Endowed with faculties (indriyasampanno)*: being endowed with faculties, such as, the eye. By this the teacher shows the appearance of six bases. For all this is said through wrong-view, thus, “Thinking the function of ignorance, etc. that occur according to conditions, to be the activity of soul, the holder of wrong-view is deluded.” *[All beings are] moulded by fate and coincidence and nature (niyatisaṅgati bhāvapariṇatā)*: determination of preceding and succeeding is fate (*niyati*) just as unbroken gem hung by an unbroken thread. Coincidence (*saṅgati*) of fate or only fate which is coincidence is *niyatisaṅgati*. Through this *niyatisaṅgati* one undergoes a change in life, reaching the state of a human being, a *deva*, a bird, and so on. “*Niyatisaṅgati bhāvapariṇatā*”: reaching the different states through fate, coincidence and nature called *bhāva* (life) – this is the meaning according to some.

118. Ignorance, through these thoughts, having made consciousness to be unprofitable, causes beings to arise in some of formations, such as, merit, etc., thus in order to show this meaning there is the sentence, beginning with, “*He is blinded by ignorance (so avijjāya andhikato)*.” *[He] encounters (paṭipajjati)*: he approaches (*upasaṅkamati*).

119. *A person without guide (apariṇāyiko)*: a person bereft of a good friend who makes one attain *arahatta* path, or knowledge of which the end is knowledge of *arahatta* path is *pariṇāyikaṃ*, because it leads beings to *nibbāna* showing the good and the bad. One bereft of knowledge is *apariṇāyiko*. *Having known dhamma (dhammaṃ ñatvā)*: having known *dhamma*, such as, *sutta* which presents the four noble truths through a good person, or having known *nibbāna dhamma* which is the highest of all *dhammas* through knowledge of path only. Even though realization of the other three truths which are concerned with realization of *nibbāna*, is simultaneous, it is said as if it takes place earlier.⁶²² *He will wander in peace (upasanto carissati)*: being peaceful due to pacification of ignorance completely through attaining of *arahatta* path, standing in the element of *nibbāna* having some substratum left (*saupādisesa-nibbāna*), he will wander, making appearance of life existence by practicing the good of beings until reaching *nibbāna* without any substratum. He will live with happy condition in this world (*diṭṭhadhammasukhavihāra*) – this is the meaning.

**Commentary on detailed explanation of
the clause ‘With formations as condition, consciousness’
(saṅkhārapaccayāviññāṇapadavitthārakathāvaṇṇanā)**

120. (620) That consciousness arising due to the condition of aforesaid formation can be the product of *kamma*. Therefore it is said, “*thirty-two mundane resultant consciousnesses are included (bāttiṃsa lokiyavipākaviññāṇāni saṅgahitāni)*.” But all consciousnesses, all contacts and all feelings are included because of the sacred word, “There are states dissociated from consciousness – which is arisen due to formations as condition, – states which are dissociated from contact – which is arisen due to six basis as condition, – and states dissociated from feeling which is arisen due to contact as condition. In how many aggregates ... are these states included? Those states are included by one aggregate except the unformed from aggregate, by eleven bases and by

⁶²² In the sentence *taṃjānanāyattaṃ pana sesasaccattayābhisamayāṃ samānakālampi taṃ purimakālaṃ viya katvā vuttaṃ*, we find in VbhAṬ. 101 *taṃjānanāyattataṃ*, which is proper. Ven. Mahasi suggests that *taṃjānanāyattaṃ* should be *taṃjānanāyattataṃ*.

eleven elements. In how many ... are they not included? They are not included by four aggregates, by one base, and by seven elements"⁶²³ in the description of dyad of the states included and unincluded through dissociation in *Dhātukathā*.⁶²⁴ For here if they were included partially, then its answer would be as "resultant states".⁶²⁵ Therefore there [in *Dhātukathā*] 'With formations as condition, there arises consciousness,' etc. are included according to *Abhidhammabhājanīya* – this implication should be understood. 'With ignorance as condition there arise formations' is told as formations of the four planes and unprofitable formations according to *Abhidhammabhājanīya*. Thus only that formation is obtained in *Dhātukathā*. But becoming (*bhavo*) is not obtained in *Dhātukathā* according to *Abhidhammabhājanīya* in order to show difference between *kamma*-process becoming and rebirth-process becoming. Therefore in *Dhātukathā*, without presenting as, "With clinging as condition, there arise becoming", becoming is presented by the method, such as, "*kamma*-process becoming".⁶²⁶

"It is twenty-twofold (*bāvisatividham hoti*)": this is said with reference to mundane resultant mind consciousness only. By six kinds of consciousness (*chahi viññāṇehi*): by six consciousnesses, such as, the eye-consciousness as combined. But why here only mundane resultant consciousness is included? In order to answer to the question, it is said, "*The supramundane kinds do not belong to the exposition of the round of existence (lokuttarāni pana vaṭṭakathāya na yujjanti)*." If it is so, why in *Dhātukathā* the supramundane resultant consciousnesses are also included in the sacred word, such as, "There states which are dissociated from consciousness originated from formations"?⁶²⁷ That is told according to inclusion of whole resultant states like in the triad of result (*vipākattike*) because teaching of *Abhidhamma* is a discourse as to nature. But teaching of *Sutta* is a discourse as appropriate. Thus in *suttanta* discourse inclusion and exclusion should be shown without mixing. Therefore considering that it is the explanation of the meaning of that, only mundane resultant consciousnesses are included in the exposition of inclusion. Therefore it is said, "[The supramundane kinds] do not belong to the

⁶²³ They are not included in four mental aggregates, one mind base, and seven consciousness-elements.

⁶²⁴ Dhk. 43.

⁶²⁵ Dhs. 1.

⁶²⁶ Dhk. 14.

⁶²⁷ Ibid. 43.

exposition of the round of existence, so they are not included (*vaṭṭakathāya na yujjanfīti na gahitāni*)."

121. *Kamma* done in the way in which it is capable to produce result is called "stored-up (*upacitaṃ*)". Therefore it is said, "When there is no stored-up *kamma* (*upacitakammābhāve*)", while taking formation capable to produce result only. Reason (*hetu*) has negative assertion as major, thus 'absence' is mentioned. Through absence, when there is *kamma*, there is *kamma*-result; when there is no *kamma* there is no *kamma*-result. This meaning is intended here. Just as the state of condition of formations on the part of consciousness is not clear, the state of the result is not like that. But the state of the result is clear, therefore it is said, "For this is *kamma*-result (*vipākaṃ hetuṃ*)." By this word it is proved that consciousness, as the state of result, has formations as its condition. In order to prove the state of the result, it is said, "Because there is no *kamma*-result when there is no stored-up *kamma*." Thus while explaining it, there is the sentence, beginning with, "and *kamma*-result (*vipākaṃ*)". If [the result] arise (*yadi uppajjeyya*): if without referring to *kamma*, the result would arise. Of all (*sabbesaṃ*): within beings who approach the life of *Brahmā*, who stay in the place where there is no scope for such resultant states as the nose-consciousness, etc., and [eight kinds of] great resultant consciousnesses. *Vipākāni* occurs in neuter-gender, referring to the consciousness, all types of *kamma*-resultant consciousnesses – this is the meaning.

122. Formations are many because volitions are divided into twenty-nine, and consciousnesses are many as they are thirty-twofold. But all consciousnesses do not arise from all formations, therefore it is said, "If someone asks that which kind of consciousness has which kind of formation as its condition? (*katarasaṅkhārappaccayā kataraviññānanti ce*)" "Consciousness (*viññāṇaṃ*)": this is told taking consciousness in general. It is granted that these consciousnesses are explained in the description of aggregates,⁶²⁸ but that is too brief, and there the state of condition of their formations is not explained. Thus to show it in detail according to the mode of arising of formations

⁶²⁸ Vis. XIV. 81.

in becoming in the course of existence as well as at rebirth-linking, there is the sentence, beginning with, “Conditioned by the sense-sphere formation of merit (*kāmāvacarapuññābhisāṅkhārapaccaya*).” In the case of mind consciousness (*manoviññāṇe*): it is the locative-case in the sense of specification. Eight kinds of resultant (*mahāvīpākāni*): it occurs in neuter-gender, referring to consciousness. But in oral tradition, *mahāvīpākā* occurs, thus it should be construed, after having referred to mind-consciousness elements.

126. (621) *With which formations as condition (yaṃ saṅkhārapaccayā)*: through the state of condition of such and such formation. *Yaṃ viññāṇaṃ*: there is such and such consciousness.⁶²⁹ In this way in both cases, the elision of repetition should be understood. “*It is (hoti)*”: through this word, mere existence of consciousness, – when there is a cause, – is explained, but not a special arising. Thus showing this meaning, it is said, “*One should understand how [consciousness] arises (evaṃ pavatti veditabbā)*.” Unprofitable resultant eye-consciousness, etc. sometimes arise even in *Brahmās* when undesirable visible data, etc. come into focus. Therefore it is said, “*These thirteen occur only in the course of an existence in the five-constituent kind of becoming (imāni terasa ... pe ... pavattanti)*.” That in which there is expansion of five aggregates (*pañcannaṃ khandhānaṃ vokāro etthā*) is *pañcavokāra*. That itself is a becoming (*so eva bhavo*), in this five-constituent kind of becoming (*pañcavokārabhāve*). For there is the compound which refers to the third meaning (*aññapadatthasanāsa*) of the words in which grammatical case-relation is different just as “one who has hair on the breast (*urasilomā*)”. Or optionally it is *pañcavokāra* because it is varied with five aggregates that arise according to conditions. That itself is becoming. All are like earlier.

127. The sentence, beginning with, “*how (kathaṃ)*” is composed in order to elaborate the meaning said in brief, namely, “These [thirteen] occur only in the course of existence.”

⁶²⁹ *Yaṃ yaṃ viññāṇaṃ*.

129. “Usually at the end of impulses associated with greed (*yebhuyyena lobhasampayuttajavanāvasāne*)”: some say that this is told because consciousness associated with happiness does not arise immediately after consciousness associated with aversion, doubt and agitation. This is not acceptable. Because there is the word, “It relishes, rejoices the eye, depending on it, attachment (*rāga*) arises, wrong-view (*diṭṭhi*) arises, ... doubt arises, agitation arises. When the unprofitable is ceased, then there arises the resultant state as registration.” If the object is desirable, there arises registration accompanied by happiness. The others say that it is told referring to registration accompanied by happiness, which occurs immediately after impulse accompanied by happiness, when registration is decided by impulse. That is to be examined because registration accompanied by happiness is possible immediately after profitable and unprofitable impulses accompanied by equanimity.⁶³⁰ Registration accompanied by happiness is not possible immediately after functional impulse accompanied by equanimity only.⁶³¹

Because at the end of impulse with three root-causes, sometimes there arises registration without root-cause, therefore it is said, “mostly (*yebhuyyena*)”. Because object of impulse has life-span of one conscious moment, at that time only one registration arises in that object, therefore it is said, “once, or (*sakim vā*)” – thus say some. But the others say that registration has the function of experiencing the object of impulse. It does not arise in the object having one conscious moment, similarly [it does not arise] in the object which is about to fall down. Therefore “once, or (*sakim vā*)” is said by way of stylistic expression like two-three days, etc. But registration arises twice. For here in the word, ‘two-three days (*dirattatiratta*)’, because of absence of the word ‘*vā*’, *diratta* is properly taken by way of mere euphemism. But the word

⁶³⁰ Registration occurs only after twenty-nine types of impulse belonging to the sense sphere. Among these impulses, after six types of impulse, namely, four functional consciousnesses accompanied by equanimity and two unprofitable consciousnesses rooted in hate, there always arises registration accompanied by equanimity. After five types of impulse, namely, four functional consciousnesses accompanied by joy and one mind consciousness accompanied by joy (*hasituppādacitta*), there always arises registration accompanied by joy. And after eighteen types of impulse, any kind of registration can arise.

⁶³¹ Functional impulse accompanied by equanimity occurs only within *Arahat*. Therefore after that consciousness, there does not arise registration consciousness accompanied by happiness, because the mind of *Arahat* does not change.

‘or’ – here in “or in order to show three days continuously” – is used in the sense of special idea. Thus “*sakim vā*” is said referring to arising sometimes only once – thus it should be understood. For in *Sammohavinodanī* it is said, “Two turns of consciousness are postulated with respect to registration in all doors in the counting of arising (*cittapavattigaṇanayaṃ*)”,⁶³² while describing the examination regarding arising of registration only once.

There [in the *Sammohavinodanī*], the counting of arising of consciousness is said referring to counting of arising of consciousness, which is mentioned when the object, such as, visible data is a vivid one in the ‘exposition of the resultant state (*vipākakathāyaṃ*)’.⁶³³ For in the ‘exposition of the resultant state’, turns of arising registration are said to be two only. Referring to that, here also [in *Visuddhimagga*] it is said, “Two turns of consciousness are postulated with respect to registration in the commentary on *Abhidhamma* (*abhidhammatthakathāyaṃ pana tadārammaṇe dve cittavārā āgatā*).” In the commentary on *abhidhamma* without referring to door, it is said that they arise, becoming variable as to object, place and function.⁶³⁴ That word is used with the idea to have similar explanation of aforesaid resultant consciousness with root-cause that will be referred to immediately after. For two consciousnesses without root-cause, etc. that are in the form of life-continuum⁶³⁵ are themselves a door, and the same two *ahetukas* that are in the form of death and rebirth-linking do not arise through the door called life-continuum and through other door. Thus it is not possible to say that they have door either invariable or variable.

130. Two consciousnesses without root-cause in the form of investigation and registration obtain door, and that door is variable. Thus while including that, it is said, “*These two are variable as to door, object, position, and function (aniyatadvārārammaṇatthānakiccā hutvā pavattanti)*.” Therefore here in the resultant consciousness of the sense sphere also the word “door” is obtained since the resultant consciousnesses of the sense sphere in the form of registration obtain door.

⁶³² VbhA. 227.

⁶³³ It refers to the chapter in *Aṭṭhasālinī*.

⁶³⁴ Ven. Mahasi says that in *Sammohavinodanī dvāra* is referred to.

⁶³⁵ Two investigation consciousnesses.

132. The resultant consciousness in fine-material sphere, arising within one being, arises in the object, such as, earth *kaṣiṇa*, etc. It does not arise in another object. Therefore the resultant consciousnesses in fine-material sphere are said to be invariable as to their object. *Others (itarāni)*: the resultant consciousnesses in the immaterial sphere. *Certainly they occur without heart-basis (niyatāvatthukāni)*: invariably they have no heart-basis. *They are invariable as to object (niyatārammaṇāni)*: as they arise in the objects, such as, space, etc. only after removing *kaṣiṇa*. *There (tatra)*: in the course of existence. *Of it (assa)*: of thirty-two kinds of the resultant consciousness. *Those formations (te te saṅkhārā)*: formations, such as, aforesaid formation of merit, and so on. *As kamma condition (kammappaccayena)*: as *kamma* condition acting from a different time. *As decisive-support condition (upanissayapaccayena)*: as natural-decisive-support condition.

133. (622) Having shown arising of consciousness in the course of existence, in order to show it at the moment of rebirth-linking, there is the sentence, beginning with, “*but what was said (yaṃ pana vuttaṃ)*”. *As a rebirth-linking appropriate [to itself] (anurūpāya paṭisandhiyā)*: as the function of rebirth-linking appropriate to it. But the suitability will be told by the teacher himself. Re-linking of one becoming with another becoming is called rebirth-linking, and the rebirth-linking takes place in one without consciousness also. Therefore having made a question, “How many kinds of rebirth-linking are there?”, a question was made, “How many kinds of rebirth-linking consciousness are there?” *Through which, in which (kena kattha)*: through which consciousness?; in which becoming?

134. *There (tattha)*: among those nineteen rebirth-linking consciousnesses. The word ‘by the profitable resultant (*kusalavipākāya*)’ should be construed with the word ‘root-cause-less mind-consciousness element (*ahetukamanoviññādhātuyā*)’. As there is no causeless-rebirth-linking among gods, the expression “*in the human world*” is used. The word *etc.* in the expression ‘the sexless, etc.’ includes stammering, and so on. Some say that some people who have causeless-rebirth-linking with full faculties are of the nature of a little thinking only. Such people also should be included here by the word *etc.* *In*

brief (saṅkhepato): briefly (*samāsato*). Division, such as, ‘This rebirth-linking consciousness has this object’ is not made – this is the meaning.

135. *Of the rest (sesānaṃ):* fine-material sphere is five, the first and the third immaterial sphere are two, thus [the object] of these remaining seven rebirth-linking consciousnesses that are aforesaid [is ‘not-so-classifiable’]. *There is no death consciousness with a present object (paccuppannārammaṇaṃ cuticittaṃ nāma natthi):* because it arises only in the object of rebirth-linking. *In two objects (dvīsu ārammaṇesu):* in two objects as a past or as a ‘not-so-classifiable’.

136. (623) *Those (tāni) kammās done in the past. Of it (assa):* of the individual person near death. *They cover (olambanti):* they present, come into manifestation in his mind like shadow of the summit of the big mountain covers the earth in the evening. *When it is ceased (tasmīṃ niruddhe):* as soon as death consciousness is ceased, viz. after cessation of death consciousness. *That only (tadeva):* only that object of cognitive series of impulses aforesaid. *Kamma*, etc. are manifested only when defilements like ignorance, craving, etc. are not cut off, and depending on the object [of *kamma*, etc.] process of consciousness inclines towards next life. Therefore it is said, “being driven by the force of defilements that have not been cut off (*anupacchinnakilesabalavināmitaṃ*)”. For when thought-process is inclined, then only rebirth-linking consciousness being a part of the same thought-process is inclined. And without inclination of the part [of the same thought-process], there is no inclination of [the whole] thought-process. The teachers decided that in all cases preceding impulses of death inclined to rebirth-linking of unhappy destiny are unprofitable consciousnesses, and the others are profitable consciousness. As there is the sacred word, “*Bhikkhus*, consciousness that is greedy for enjoyment of the whole form or that greedy for enjoyment of part of the form comes into manifestation. If one dies at that time, it is possible to say that he will approach either to the destiny of hell or animal kingdom among these two destinies”,⁶³⁶ hence unprofitable consciousness is decisive-support of rebirth-linking in unhappy destiny and profitable consciousness is decisive-support of

⁶³⁶ S. iv. 168.

rebirth-linking in happy destiny. Within *arahant*, the sign, such as, *kamma*, etc. does not come into an existence as all defilements are cut off completely. As attempt for all life-existences is subsided, even though *kamma* exists it does not generate rebirth-linking because its companion is not obtained.

137. According to *kamma* of the kind already described (*vuttappakāarakammavasena*): according to evil *kamma*, it comes into focus – this is the meaning. “With the appearance of fire and flames, etc. in the hell, etc. (*narakādisu aggijālavanṇādikam*)”: it is said owing to likeness to that. For the appearance of fire of the hell itself does not come to him at that time. The word *etc.* in the expression ‘appearance of fire and flames, etc.’ includes *vettaraṇī*, *simballi*, *asipattavana*, etc.⁶³⁷ The word *etc.* in the expression ‘in the hell, etc.’ includes the forms belonging to the ever wandering places of *peta* and animals. It comes into focus at mind door (*manodvāre āpāthamāgacchati*): the visible object which comes into focus by the force of *kamma* becomes the object only at the mind-door like that of one who sees in the dream, and that of knowledge of the divine eye. Thus one adverting, five impulsions and two registrations are three kinds of cognitive-series.

138. Inferior object that is the cause of greed, etc (*rāgādihetubhūtaṃ hīnamārammaṇaṃ*): undesirable object that can be an object of unprofitable resultant consciousness is referred to. For the undesirable object also is the cause of greed through thought. Inferiority is the state of cause of greed, etc. born together with *kamma* producing unprofitable resultant consciousness or of greed, etc. that are born together with volition of impulsions that arise near death and that are similar to that [*kamma* producing unprofitable resultant consciousness]. For that object of *kamma* which produces remorse becomes undesirable object of unprofitable resultant consciousness according to *kamma*. Otherwise the resultant consciousness of unprofitable *kamma* arising in a desirable object may not have the object of unprofitable *kamma* sign. For unprofitable resultant consciousness does not deserve to have desirable object.

⁶³⁷ These are the names of the hell.

The present *kamma*-sign which comes into focus at the five-door should be understood as arisen in the process of the object of *kamma* done close to death and similar to that [object of *kamma*]. Otherwise the same *javana-kamma* [close to death] which makes manifestation of object of rebirth-linking would be a producer of rebirth-linking. Impulsions close to death, arising as if the access of rebirth-linking and as if making arising of object of rebirth-linking saying that you should be in the object, can not be the producer of rebirth-linking. For it is said, “Because it is done, because it is stored up.”⁶³⁸ At the time near to death, how impulsions arising as if in the same cognitive series of that [rebirth-linking] are *kamma* done and stored up [in the past]? At that time they cannot be enjoyed [by *taṇhā*]. Mundane impulsions cannot have effect in the same cognitive series as supramundane impulsions do. In *sutta*, beginning with, “Or earlier he has done evil *kamma* which leads to painful feeling, or later he has done evil *kamma* which leads to painful feeling, or at the time of death he has fulfilled and obtained by wrong-view. Through that *kamma* at the dissolution of the body after death, he is born in the hell”,⁶³⁹ it is said that volition, co-born with wrong-view and right-view through fulfilling, through obtaining, gives effect of rebirth-linking. Wrong-view or right-view, however, cannot be fulfilled, be obtained through weak impulsions arising at the five-door. Therefore it is said in *Sammohavinodanī*, “For all these function that begin with realization of profitable and unprofitable states, that end in death is only through consciousness arising at the mind-door, but not through consciousness arising at the five doors. Therefore in the case of performing all these functions, the cognitive series together with impulsions and arising at the five doors are rejected.”⁶⁴⁰

[In *Sammohavinodanī*], one does not realize any *dhamma* (*na kiñci dhammaṃ paṭivijānāti*) means that one does not know even a single profitable or unprofitable, which is mentioned thus “*manopubbaṅgamā dhammā*”.⁶⁴¹ Due to clear arising of profitable and unprofitable, there follows pleasure or pain respectively. That clear arising of those profitable and unprofitable *kamma* is similar to that. Death immediately after registration and rebirth-linking immediately after death arise only at the mind-door.

⁶³⁸ Dhs. 87.

⁶³⁹ M. iii. 214.

⁶⁴⁰ VbhA. 706.

⁶⁴¹ Dh. 1.

They are never included in the thought process of impulses at the five doors. Thus with this idea in *Visuddhimagga* death is mentioned immediately after registration at the five-door and *rebirth-linking* is mentioned immediately after death – thus it should be noted. In those *rebirth-linkings*, the expressions, “Rebirth-linking consciousness having present object is a condition, as proximity condition, for life-continuum having present object” occur with reference to rebirth-linking which has arisen in the visible-object, etc. of which life-span is the remaining five conscious-moments. And the expressions, “Rebirth-linking consciousness having present object is a condition, as proximity condition, for life-continuum having past object” occur with reference to rebirth-linking, which has arisen in the visible-object, etc., of which life-span is the remaining one conscious-moment.

139. (624) *Substituting the bright for the dark side (kaṇhapakkhe sukkapakkham thapetvā)*: in the dark side which was referred to before as: “or evil *kamma* or its sign”, the bright side is referred to as: “or blameless *kamma* or its sign”. Similarly in the dark side which was referred to as: “rebirth-linking consciousness included in unhappy destiny, sign of unhappy destiny with the appearance of fire and flames, etc. in the hells, and so on”, having laid down the bright side, such as, “rebirth-linking consciousness included in happy destiny, sign of happy destiny called appearance of the mother’s womb like red blanket in the human world, or appearance of pleasure-proves, heavenly places, wish-yielding trees, etc. in the case of the divine world”, all the rest should be understood according to the way aforesaid. *With past and present objects (atītapaccuppannārammaṇāya)*: with past object according to *kamma* and its sign, with present object according to sign of destiny with appearance of the mother’s womb, and so on.

140. (625) *That also (tañca kho)*: that object which is made not-fixed as “blameless *kamma* or its sign” also. *Only the sign of kamma comes into focus (kammanimittameva āpāthamāgacchati)*: because the resultant consciousness of the exalted sphere has the same object as its own *kamma*’s object absolutely. *Of the cognitive series of simple impulsion (suddhāya vā javanavīthiyā)*: of the cognitive series of simple impulsion of which object is the *kamma* sign of the exalted sphere, of impulsion devoid of

registration⁶⁴² – this is the meaning. But that cognitive series of impulsion should be understood as if the access of the resultant of the exalted sphere. But some say that the cognitive series ends in [the rebirth-linking of] the exalted sphere. *Or not-so-classifiable object (navattabbārammaṇā vā)*: this is told referring to the rebirth-linking of the fine-material sphere and the first and the third of the immaterial sphere.⁶⁴³ The second and the fourth [of the immaterial sphere] are obtained by the word ‘past object’.

141. By the expressions, beginning with, *appearance of the mother’s womb (mātukucchivaṇṇasāṅkhātā)* only colour is referred to as the sign of destiny. Herein firstly it will be logical that sound is not referred to in the commentaries as a sign of destiny included in the happy destinies because it is not-clung-to, viz. it is not *kamma*-born matter,⁶⁴⁴ but the reason for non-reference to odour, etc. should be examined.

142. *This, dear one, is being offered to the Blessed One for your sake (ayaṃ tātā tavatthāya buddhapūjā karīyati)*: in these words, it will be merit according to former volition for the person within whom the last *javana* arises – thus they say.⁶⁴⁵

144. (626) “*Rebirth-linking next to immaterial-sphere death should be understood in this way too (etenānusārena āruppacutiyaṇi anantarā paṭisandhi veditabbā)*”: why is it said? This *rebirth-linking* also is included in the methods, beginning with, “In the case of one who is in a happy destiny and has obtained exalted consciousness through earth-*kaṣiṇa jhāna*.” If it is stated like this, it should not be accepted. Because there *rebirth-linking* only next to death of the fine-material sphere is referred to. For there [in that statement] it is known that *rebirth-linking* only next to death of the fine-material sphere is referred to, through the statement, beginning with, “The sign of earth *kaṣiṇa* or the exalted consciousness comes onto focus at the mind-door or [superior object] of eye or ear.”

⁶⁴² Registration occurs only at the end of sense-sphere, only to sense-sphere beings, only when sense-sphere phenomena become objects. But here even though impulsion is of sense-sphere, its object is the *kamma* sign of the exalted sphere. Therefore it has no registration.

⁶⁴³ Because the objects of these seven consciousnesses are *paññatti* (concept).

⁶⁴⁴ Ven Mahasi suggests that *sugatipariyāpannatāya gatinimittabhāvena* should be one word as *sugatipariyāpannagatinimittabhāvena*.

⁶⁴⁵ Ven Mahasi suggests that two sentences given here should be one.

Still *rebirth-linking* after immaterial-sphere death is included there only according to possibility, but there is no *rebirth-linking* of the fine-material sphere immediately after immaterial sphere death. In immaterial sphere there is not lower and lower *rebirth-linking* immediately after upper death. Thus after death of the fourth immaterial sphere there is no *rebirth-linking* of which object is not-so-classifiable. Therefore in the fourth immaterial sphere *rebirth-linking* consciousness has the past object and in the sense sphere *rebirth-linking* consciousness has the past and present object. The other immaterial sphere *paṭisandhi* of which object is past and not-so-classifiable, and sense sphere *rebirth-linking* of which object is past and present, should be applied. Thus, in order to show this specification, they are mentioned separately.

145. (627) Thus it is shown that according to the object after one type of death of happy destiny in *kāmāvacara*, two kinds of rebirth-linking in unhappy destiny; after death of unhappy destiny, two kinds of rebirth-linking in happy destiny; after death of happy destiny in *kāmāvacara*, five kinds of rebirth-linking in *sugati* as two in sense-sphere, one in fine-material sphere and two in the immaterial sphere; after death of the fine-material sphere, five kinds of rebirth-linking there only; after two kinds of death of immaterial sphere, eight kinds of rebirth-linking as two in sense-sphere and two in immaterial sphere each. But after one kind of death of *duggati*, two kinds of rebirth-linking are not shown. In order to show it, there is the sentence, beginning with, “*in the case of one in an unhappy destiny (duggatīyaṃ ʔhitassa pana)*”. As they are told –

After such a death according to the division of becoming and object, there are twenty-four rebirth-linkings as two, two, five, then five, eight, and two.⁶⁴⁶

147. (628) The state of *kamma* condition acting from a different time with various types was explained earlier through the sacred word, “As the profitable *kamma* of the sense

⁶⁴⁶ VbhAT. 227.

sphere was done”,⁶⁴⁷ etc. Therefore to explain the state of decisive-support condition, there is the sentence, beginning with, “for it is said (*vuttaṇhetam*)”.

Only co-existence with matter which is support condition is mixture (*missitā*) of *viññāṇa* with matter. Absence of that is non-mixture (*amissitā*). Here beings are mingled, mixed mutually as the same species. Therefore it is called generations (*yonīyo*). It should be reached through good practice and bad practice. Therefore it is called destinies (*gatiyo*). Station (*ṭhiti*) is that in which it stays. Station of consciousness is called *viññāṇaṭṭhiti*. Only abode, such as, having a variety of bodies, a variety of perception, etc. is called *abode of beings* (*sattāvāso*), because it should be lived by beings. Here non-percipient beings are not possible. Thus it is said, “It is eightfold according to the abodes of beings (*sattāvāsavasena aṭṭhavidham hoti*).”

150. (629) *Leaving aside the rebirth-linking of one born as a eunuch (aññatra jātipandakapaṭisandhiyā)*: here rebirth-linking of those who are born at the beginning of *kappa* also should be referred to. For it also arises without sex.

151. *The least (omato)*: as minimum, as lower – this is the meaning. *The first (ādinā)*: [rebirth-linking] consciousness mixed with [materiality] mentioned at the beginning in this pair (*duka*), such as, “mixed and unmixed”. *As minimum two or three decads arise (omato dve vā tayo vā dasakā uppajjanti)*: it is told according to wombs. But in other rebirth-linking, many material groups arise together. For in the body of Brahmā many material groups arise together according to measurement of many *gāvutas*, thus there are more than thirty matters. *New-born [kid’s] wool (jātiunṇā)*: hair of a goat one day old – thus some say. Others say *jātiunṇā* is hair of a goat with pure blood in the region of Himalaya. Still others say *jātiunṇā* is hair of a goat extracted by cutting open the womb.

⁶⁴⁷ Dhs. 89.

153. These generations are found in these destinies, [others] are not found in them, thus it is said, “*There are different kinds of generation according to the kind of destiny (yonīnaṃgativasena sambhavabhedo).*”

(630) *Except earth deities (bhummaṃvajesu)*: except earth deities referring to the divisions of generations, because they are similar to human. *The first three kinds of generation are not found (yoniyo tisso purimikā na honti)*: by rejecting three generations, the last one is permitted – this is the meaning. *In the three kinds of destiny (gatittaye)*: three kinds of destiny called human beings, ghosts and animals. For the three kinds of destiny are not mentioned before.

154. The word ‘and’ is in the sense of including what is not said, thus in order to show it, there is the sentence, beginning with, “*by the word ‘and’ (ca-saddena)*”. But why the first three generations are not found in the ghosts of consuming thirst? It is because of impossibility. For they have no indulgence of sensuous desire because of ever suffering, they are not born of egg, etc. Their fetus does not abide in the womb because of existence of glow – thus say some. They are born with their body touched by flames. As they are never born in moisture place and flower, etc. they are not even moisture born – thus they say. Therefore it is said, “*They are born with spontaneous birth (opapātikā eva hi te honti).*”

156. *Among the fine-material Brahmās who are born with spontaneous birth (rūpībrahmesu tāva opapātikayonikesu)*: it specifies the fine-material Brahmās among those whose generation is apparitional. *Among the fine-material Brahmās (rūpībrahmesu)*: it is the locative case in the sense of choosing. Therefore from the aforesaid common group, such as, ‘*among those who are born with spontaneous birth (opapātikayonikesu)*’ it takes out ‘*among the fine-material Brahmās (rūpībrahmesu)*’ specifically as a part of it. *The decads of the eye, ear, and physical basis, and the ennead of life (cakkhusotavattthudasakānaṃ, jīvitānavakassa ca)*: here some say,⁶⁴⁸ “In fine-material plane there arise twenty-seven matters together with rebirth-linking

⁶⁴⁸ Here *keci* is *Mūlaṭṭhakaṅkāra*, that is, Ācariya Ānanda. The following long quotation is from VbhAT. 108.

consciousness by way of four material groups, such as, seven eyes, seven ears, seven physical bases, and six lives. In fine-material plane, odour, taste, and nutriment are rejected. Thus having given the reason, while approving it is said 'For in *Pāḷi* at the moment of rebirth-linking of fine-material *Brahmās*, except rebirth-linking of non-perceptient *Brahmās*, there arise five bases and five elements'.⁶⁴⁹ In the same way it is said, 'In *rūpa* plane there are six bases, and nine elements' in order to show the existence of bases and elements as including the whole thing. And in *Kathāvatthu* the existence of odour-base, etc. is rejected like that of nose-base, etc. by the passage beginning with, 'Does nose-base exist? Yes. Does odour-base exist? You should not say so'.⁶⁵⁰ And it is not possible to say the existence of odour and taste among those bases which have not odour and taste just like the existence of earth elements, etc. among those bases which have not tangibility. Because there is absence of odour and taste of that which is free from the existence of bases of odour and taste just like the nature of earth, etc. of that which is free from tangibility. And if [odour and taste] are not said as base because they have not the state of condition for touch of nose [and for touch of tongue], there is no reason in not saying as 'odour element, taste element' because the word 'element' is expressive of not-self and not-being. And the state of *dhamma* of those odour and taste is absolutely necessary because there is no other nature from the characteristic of holding nature, etc. And the existence of bases for phenomena is absolutely told in *Yamaka*⁶⁵¹ through the question, such as, 'Is the phenomena the base? Yes'.⁶⁵² Therefore even though those [odour and taste] have no state of existence of bases, some existence of bases should be said [for them]. If they have some other nature than the state of odour and taste – like the state of earth which is different from tangibility, – they should be included in mental-data base (*dhammāyatana*). But if there is the state of odour and taste, and the state of base, it is implied – 'What is odour is base, thus it becomes odour base. What is taste is base, thus it is taste base'. Therefore it is not possible to reject the state of bases of odour and taste. And because of the expression 'three kinds of nutriment' it is known that physical nutriment

⁶⁴⁹ VbhAT. 108. *Aññasattānaṃ devānaṃ* should be read as, *asaññasattānaṃ devānaṃ*.

⁶⁵⁰ Kv. 374.

⁶⁵¹ In VbhAT. 108 we find the word *ekantato* for *ekantiko* in the sentence '*dhammānañca āyatanabhāvo ekantiko yamake vutto dhammo āyatananti*' given in Pm.

⁶⁵² Yam. 56.

(*kabalīkārahāra*) is absent in fine-material plane. Therefore enumeration of matters should be made in the way in which there is no contradiction of *Pāḷi*. If it is so the nature of phenomena is not disputed.”

Herein it is said – because of absence of nose base and tongue base within beings in the fine-material sphere, odour and taste, even though exist, do not perform the function of base. Therefore without grasping them in *Pāḷi* it is said, “Five bases appear”,⁶⁵³ and “Six bases”,⁶⁵⁴ and so on. And the expression, “Three nutriments” occurs because it does not perform the function of nutriment that produce matters of which the eighth is nutritive essence in absence of nutriment which should be eaten (*ajjhoharitabbassa*), but not because of non-existence of odour, taste and nutritive essence.

Through non-existence of [sense-organ] which possesses object and through non-existence of function, reference is made to absence of the object and *dhamma* which has function. For in the life where there is no sense-organ, there is absolute absence of the state of base (*āyatanabhāvo*) of the object, of which the cause is the sense-organ. Therefore even though it exists, there is no reference, just like in *Brahmā* world earth element, fire element and air element are not mentioned as tangible-data base.⁶⁵⁵ But in the life where reference to the object is possible, it is directly mentioned as the state of base of the object, of which the cause is the existence of sense-organ, just like visible-data base in that *Brahmā* world.

If there is directly the state of base of the object, of which the cause is the existence of sense-organ, how two bases⁶⁵⁶ appear within non-percipient beings? For there is no eye-base within non-percipient beings. Even though they don't have eye-base, visible-data base is the object of others.⁶⁵⁷ There is no contradiction. Through the idea there is non-

⁶⁵³ Vbh. 418.

⁶⁵⁴ Ibid. 405.

⁶⁵⁵ Because there is no sensitive body in fine-material *Brahmā* world.

⁶⁵⁶ Visible-data base and mental-data base.

⁶⁵⁷ It is difficult to get the meaning of the sentence *asaññasattānañhi cakkhāyatanam natthi, acakkhāyatanabhāvena ca nesam rūpāyatanam aññesam avisayoti?* Ven. Mahasi suggests that the *Pāḷi* sentence should be *asaññasattānañhi cakkhāyatanam natthi acakkhāyatanabhāvepi ... aññesam visayoti*. Here *aññesam* refers to Gods of Great Reward (*vehapphala*) and Gods of Pure Abodes (*suddhāvāsa*).

reference to odour-base, etc. within beings in fine-material plane, there is non-reference to visible-data base also. Thus one base is to be mentioned within non-percipient beings. For there is directly the state of base among those objects which depend on sense-organs. When those objects are described, it is said “five bases”⁶⁵⁸ in *Pāli*, not taking odour, etc., as the state of base separately in the case of beings in fine-material plane because they have no state of base, after having included them in mental-data base because of not transgressing the nature of *dharmā* and because of approaching of mind-consciousness to the state of object. For that reason it is named as “mental-data base” as common, or putting those three bases back it is said “five bases”.⁶⁵⁹ And through the idea that visible-data base is told in the case of non-percipient beings, odour, etc. should be mentioned separately in the case of beings with mind. Thus in order to show this method it is said, “Two bases appear in the case of non-percipient beings.”⁶⁶⁰ For in those non-percipient beings even though there is no faculty of their own, the matter doesn't go beyond the nature of colour-base. Therefore only visible-data base is referred to. And by showing this example, putting three bases, beginning with, odour, etc., there are eight bases in the case of beings with mind, and five bases in the case of non-percipient beings – thus this meaning is pointed out. This is to be accepted. Otherwise in *Brahmā* world *Brahmās* may not have sound of speech of the earth, etc. because of the state of impossibility of touching. For there is no arising of sound without touching and hitting, and the state of not-touching (*aphusanabhāva*) can never be known in the things, nature of which is touching (*phusana*), and in absence of three elements called tangible-data base there may not be visible-data base, etc. also in *Brahmā* world. Therefore even through the state of possibility of touching, earth, etc. are not mentioned as the state of tangibility because of absence of body faculty in fine-material plane. Therefore in *Brahmā* world those earth element, etc. are proved to have impinging material phenomena (*sappaṭigha*). For it is said, “In the case of non-percipient beings depending on one primary element which is non-visible, impinging, there arise two primary elements.”

⁶⁵⁸ Eye-, ear-, mind-, visible-data-, and mental-data base.

⁶⁵⁹ Vbh. 418.

⁶⁶⁰ Ibid. 419.

And impinging (*paṭigha*) is the state of facing towards the body-sensitivity of the three primary elements by means of touching of primary elements where body-sensitivity lies, but here having the nature [of touching] is *paṭigha*. And there is not the state of ‘facing towards’ because there is no impact of thing whose nature is not able to be touched. In that plane of non-percipient beings, even though there is no sense-organ, having taken visible-data base, it is said “two bases”. Then is it not said, “five bases” after having taken odour base, and so on? Teaching takes place by showing example – this meaning is already cleared up. Or optionally [in that non-percipient beings], reference to only visible-data base is with regard to the state of object of sensitivity of *Brahmās* born in other plane sometimes, not because of non-existence of other bases,⁶⁶¹ and not because of being non-bases also even figuratively. For the visible-data base of non-percipient beings comes to the object of sensitivity of Gods of Great Reward (*Vehapphala*) who stay in the same plane and Gods of Pure Abodes (*Suddhāvāsa*) born in the upper plane, but odour and taste never [come to the object of sensitivity]. Therefore it is proper not to refer to them in that plane. And in *Kathāvatthu* rejection is made regarding admitting of existence of odour-base, etc. directly.

Even if this statement⁶⁶² is not the presentation of non-existence of odour base, etc. in *Asaññasattā* plane, but there is no other statement presenting the state of existence also – in this way there may arise a question. It is not like that, because it is said in commentary after specifying the existence of those odour bases, etc. in that plane. For the word of commentary which does not oppose to *Pāḷi* is standard like *Pāḷi*, because it has been handed down up till now through lineage of teachers with blamelessness. There may arise a question – this word of commentary which does not oppose *Pāḷi* is standard. But here is it not contradictory? It is not so, because it is proved in the way it does not oppose it. Teaching of elements (*Dhātudesanā*) of the Blessed One is in order to show emptiness of beings of bases, such as, the eye. and of consciousnesses which depend on those bases. Thus it is proper not to talk about odour base, etc. to be the state of element also, because it explains only the state of base (*āyatanabhāva*) as the state of element (*dhātubhāva*). Therefore matters are counted here as the eye-decad, etc. in the

⁶⁶¹ Odour base, taste base and tangible-data base.

⁶⁶² *asaññasattānaṃ devānaṃ dve āyatanāni pātubhavanti.*

way in which it does not oppose *Pāḷi*. Thus it should be understood that there is no scope for doubt of disputing of the nature of *dhmma*.

Among the others of apparitional generation and those of the moisture-born (aññesu saṃsedajaopapātikayonikesu): except the fine-material Brahmās among the others of apparitional and those of moisture-born – in this way here the syntax should be understood. For here the word 'other (*añña*)' is a qualifier of apparitional generation, but not of moisture-born because of impossibility. For when there is commonness and deviation (inclusion of unnecessary meanings), there should be a qualifier and the qualified. It is said, “*Those [seventy groups of matter] are invariably found among gods [of sense sphere] (tāni ca niccam deveṣu)*” because aforesaid process of matters is always obtained at the moment of rebirth-linking and in the existence of a course among gods of sense sphere. For they never be lacking of faculties and never be sexless. *The eye-decad (cakkhudasa)*: the eye is the tenth of them, or it is a *dasaka* marked by the eye which is uncommon. *In this way the rest (evaṃ sesā)*: just like the eye-decad is told, similarly even the other *dasaka* should be understood after having applied.

157. There is the sentence, beginning with, “*at the least (avakāṃsato pana)*”, while elaborating the meaning told briefly as “*At the least thirty material instances arise among the apparitional generation and those of the moisture-born (saṃsedajūpapātayonīsu avakāṃsato tiṃsa)*”, but that does not accord with *Pāḷi*. For rebirth-linking of moisture-born and apparitional beings who are noseless in sense sphere is not referred to in *Pāḷi*. For it is said in *Dhammahadayaṭṭhaka*, “There arise eleven bases within some beings at the moment of rebirth-linking of sense element, ten bases within some beings, the other ten bases within some other beings, nine bases within some beings, seven bases within some other beings.” It is not said, “There arise eight bases.” If there would be rebirth-linking of the being who is noseless it would have been said, “There arise ten bases” three times, and “There arise nine bases” three times. But it is not said.

There at the moment of rebirth (upapattikkhaṇe): at the moment of rebirth-linking (*paṭisandhikkhaṇe*). *Eleven (ekādasā)*: eleven bases except the sound-base within a

being with full bases. *Ten bases within some (kassaci dasāyatanāni)*: except the eye-base within a blind. *The other ten bases (aparāni dasāyatanāni)*: except the ear-base within a deaf. *Nine bases (navāyatanāni)*: except the eye-base and ear-base within the person who is blind and deaf. *Seven bases (sattāyatanāni)*: it is said as visible-data –, odour –, taste –, body –, tangible-data –, mind – and mental-data bases within the womb-born being. If there were a being without the eye, ear and nose, there would be eight bases for him. But it is not said, “There arise eight bases.” Therefore there is certainly not the being without the eye, ear and nose. And if there is rebirth-linking of the being without nose, again it would have been said, “There arise even the other ten bases within some.” And if it is so just like it is said once, “There arise nine bases within some” according to the being who is blind as well as deaf, similarly it would have been said, “There arise the other nine bases within some, there arise still the other nine bases within some” according to the being who is blind as well as having no nose, and according to the being who is deaf as well as having no nose – this is the meaning. Teachers say that questions on appearance, etc. of elements should be told in this way. Here the expression, “Seventy matters at the most” is construed with “among moisture-born and apparitional generations” according to two generations. But the expression “thirty at the ^{least} ~~most~~” should not be construed with it. The expression [“thirty matters at the least”] is to be construed with moisture-born being only. Partial connection can be obtained in the word which describes the same connection. Therefore it is said that thirty matters arise with decads of the tongue, body and physical basis in moisture-born being who is blind from birth, deaf, noseless and sexless but not in the apparitional being. This is the implication in the commentary, [viz. *Visuddhimagga*].

They say that in the Great Commentary (*Mahāṭṭhakathā*) it is said that there arise thirty matters with decads of the tongue, body and physical basis within the apparitional being who is blind from birth, deaf, noseless and eunuch. That should not be accepted. For that oral tradition is a mistake. Therefore in the commentary of the twin bases it is said “But in sense element there is no apparitional being who is noseless. If there were, it would have been said, “There appear eight bases within some beings.” Others said, “The *Pāḷi* passage from 'There appear eleven bases within some beings' up to 'Nine bases within some beings' is composed with reference to the apparitional beings.

Therefore the former and the latter words are established as non-contradictory in the commentary. Moreover this commentary actually accords and agrees with the aforesaid *Pāḷi*. But some say, “Through the word ‘apparitional generation’, moisture-born also is included. Therefore in *Dhammahadayaṭṭhāṅga*, in the explanation of words, such as, ‘There appear eleven bases within some beings at the moment of rebirth-linking in the sense-element’,⁶⁶³ only apparitional generation is included through words, such as, ‘of these apparitional generations also’,⁶⁶⁴ but moisture-born is not mentioned.” [The latter] should be understood as including moisture-born being endowed with full bases among apparitional beings. Therefore it is said in the commentary⁶⁶⁵ “Moisture-born beings are mentioned after having included among apparitional beings according to having full bases.⁶⁶⁶ Or it is said “*Opapātikānanti vuttam*” in order to show all generations of full bases through the main generation. But here it is said “among apparitional generation and those of the moisture-born” to describe two generations directly and to show arising of the least matters according to moisture-born being, without including the other being among apparitional beings. All that should be accepted after examination.

Between the most and the least (ukkamaṣāvakamaṣānam pana antare): among the delimitations of the most and the least matters mentioned as “seventy, thrity”. *The allotment should be understood according as appropriate (anurūpato vikappo veditabbo):* there arise six material instances in the case of the blind because of absence of the eye-decad in the state of loss, the same in the case of the deaf due to absence of the ear-decad, but there arise five material instances in the case of the blind as well as the deaf due to absence of the eye-decad and the ear decad. Thus it should be known through this method. But what is to be said is already said.

159. (631) *Likeness (abhedo):* mutual likeness of death and rebirth-linking with aggregates, etc. *Unlikeness (bhedo):* being not the same (*asamānatā*).

⁶⁶³ Vbh. 411.

⁶⁶⁴ Ibid. 412.

⁶⁶⁵ It is not clear which commentary it implies.

⁶⁶⁶ Ven. Mahasi says that instead of the word ‘*paripunṇāyatanāparipunṇāyatanabhāvena*’ given here, the word ‘*paripunṇāyatanabhāvena*’ given in Sinhalese edition will be better.

160. *Likeness as to the object (ārammaṇatopi abhinnā)*: it is said according to one born only in such and such place after having passed away from such and such place in the four immaterial. But only in the immaterial plane, there is no lower rebirth-linking or rebirth-linking in the fine-material becoming.⁶⁶⁷ After death in the immaterial plane the lower rebirth-linking is in the sense becoming only, there also only rebirth-linking with triple-root-cause. Some say that death in the material becoming can be of double-root-cause also. Immediately after death *of which the object is unexalted and external (amahaggatabahiddhārammaṇāya)*, there is the second, fourth immaterial rebirth-linking, *of which the object is exalted and internal (amahaggatabahiddhārammaṇāya)*. Thus because mere example is shown, it is said, “*This, firstly, is the method in the case of the immaterial planes (ayaṃ tāva arūpabhūmīsuyeva nayo)*” having included all what is said and what is not said. As the access of the fine-material and immaterial sphere is powerful, having passed away from those planes, there is no rebirth-linking in the unhappy destiny. Therefore it is said, “*after death in a certain happy destiny (ekaccasugaticutiyā)*.” *Ekaccaduggatipaṭisandhi*: here the purpose of use of the word ‘*ekacca*’ should be searched. Here this may be the meaning – Some beings destined to suffer (*vinipātikā*) mentioned among beings having a variety of bodies and having a varying consciousness (*nānattakāyaṇānattasaññin*) have triple-root-cause rebirth-linking, having taken their rebirth-linking as “rebirth-linking in the unhappy destiny” through the state of being destined to suffer in hell; that rebirth-linking is after death of all happy destiny, not after death only in a certain happy destiny. Therefore in order to reject it ‘a certain unhappy destiny’ is mentioned. For only rebirth-linking in the state of loss is after death in a certain happy destiny, not after death in all happy destiny. Or optionally rebirth-linking in the unhappy destiny is twofold – after death in a certain happy destiny and after death in the unhappy destiny. Of them avoiding the latter, in order to accept only the former, it is said, “*rebirth-linking in a certain unhappy destiny (ekaccaduggatipaṭisandhi)*”. *Rebirth-linking with root-cause after root-cause-less death (ahetukacutiyā sahetukapaṭisandhi)*: double-root-cause rebirth-linking and triple-root-cause rebirth-linking also should be applied. For there is triple-root-cause rebirth-linking after root-cause-less death like that of *Maṇḍūkadevaputta*, and so on.

⁶⁶⁷ Ven. Mahasi says the opening word of the sentence should be ‘*tattheva*’.

In this way they can be coupled together by opposites as appropriate (tassa tassa viparītato ca yathāyogaṃ yojetabbam): in the distinction of unlikeness, such as, “There is rebirth-linking in a certain unhappy destiny after death in a certain happy destiny”, through the word, such as, “There is rebirth-linking in a certain unhappy destiny after death in a certain unhappy destiny”, whatever is applicable should be applied – this is the meaning. Neuter gender is used⁶⁶⁸ by way of referring to the mere application. Or ‘yojetabbam’ should be understood in the sense of *bhāva*. But in such cases as, “There is rebirth-linking, of which the object is exalted, and internal after death, of which the object is unexalted and external”, the reversal application should not be made. For there is no rebirth-linking, of which the object is unexalted and external in the immaterial plane after death, of which the object is exalted and internal. The reversal application of this case, “There is sense-sphere rebirth-linking with five aggregates immediately after the immaterial death with four aggregates” is done by itself. There is no reversal application of this case: “There is rebirth-linking, of which the object is present after death, of which the object is past.” And in this way only distinction of unlikeness is explained in detail, but distinction of likeness should be understood by applying death and rebirth-linking in such and such plane of each unlikeness, such as, “There is rebirth-linking in sense sphere with five aggregates after death in sense sphere plane with five aggregates ... There is rebirth-linking without applied thought and sustained thought after death without applied thought and sustained thought.” But rebirth-linking with four aggregates after death with four aggregates is applied by itself only. Through this method it is possible to know it. Thus distinction of likeness in the five aggregates, etc. is not explained.

162. (632) *Thus (iti):* in this way through aforesaid aspect. This consciousness *obtained condition (laddhappaccayaṃ)* through formation accompanied by co-operative causes, such as, *avijjā*. *A mere material and immaterial state (rūpārūpadhammamattam):* owing

⁶⁶⁸ In the word ‘yam yam yujjati, tam tam yojetabbam’, neuter gender is used.

to non-existence of dominating self thought by heretics.⁶⁶⁹ Therefore it is said, “*It is not a sentient being nor the soul (na satto na jīvo).*” *It comes into [the next becoming] thus it is said (upeti vuccati):* it is mere conventional state, but in ultimate sense there is mere being born as the state of next becoming through the unity of causes. Therefore there is the sentence, beginning with, “*and of that (tassa ca).*” *Without cause from that (tato hetum vinā):* without a cause from that previous place (*tattha*).

163. *By the process of human death and rebirth-linking (manussacutipāṭisandhikkamena):* by the process of human rebirth-linking after human death. Thus the word ‘the normal [process] (*pākaṭam*)’ is a qualifier of the both. And here the state of being normal should be understood as aggregates near death and rebirth-linking as if in the words, such as, “*cavamāne upapajjamāne*”.⁶⁷⁰ Or *by the normal order (series) of human death and rebirth-linking (manussacutipāṭisandhikkamena):* by the order of rebirth-linking of any being after human death. Therefore it will be said, “getting or not getting support”.⁶⁷¹

Natural (sarasena): natural [death], as life-formation is exhausted – this is the meaning. *Violent (upakkamena):* violent [death], such as, cutting off the head, etc. by himself or by the other. *Bands of joints of all limbs (sabbāṅgapaccāṅgasandhibandhanāni):* ligatures of joints of all limbs and sub-limbs, *cutting off (chedakānam)* those [bands]. *Concurrence (sannipāta):* falling (*patanam*), appearance (*pavatti*). The region of the heart basis also, having withered gradually, is remained little needless to say about the body. Therefore it is said, “*when his body gradually withers (kamena upasussamāne sarīre)*”. Thus it is said, “Having as its support the heart-basis is still remaining at that moment.” *When the faculties of the eye, etc. have ceased (niruddhesu cakkhādīsu):* this is said with intention that just as there is gradual arising of bases of womb-born beings, so also the cessation takes place gradually. Or *when ceased (niruddhesu):* it is said with reference to approaching to the state of weakness, but not complete cessation. For death

⁶⁶⁹ According to Abh-av-ṇ. 94 the reading is *bāhirakakappitassa adhiṭṭhanakassa abhāvato*, instead of *bāhirakakappitassa adhipatīṭhanakassa abhāvato* given here. Ven. Mahasi says, it should be *adhiṭṭhanakassa*.

⁶⁷⁰ D. i. 82.

⁶⁷¹ *nissayam assādayamānam vā anāssādayamānam vā* (See Vis. XVII. 163).

after consciousness arising at the five doors is described before. And in *Yamaka*, cessation of the eye-base, etc. along with death consciousness is described through the sentences, such as, “Of one whose eye-base is ceased, is his mind-base ceased? Yes. Or of one whose mind-base is ceased, is his eye-base ceased? Mind-base is ceased for those who with consciousness, without eye, when passed away, but their eye-base is not ceased. For those who with eye, when passed away, their mind base is ceased, and their eye-base also is ceased.”

In the heart-basis alone (hadayavatthumatte): in the region of the heart-basis alone. For body-faculty does not arise depending on the heart-basis. The heart-basis at that time is also remained little like a green palm leaf lying in the heat, therefore it is said, “[Consciousness] having as its support the heart-basis is still remaining at that moment (*tañkhaṇāvasesahadayavatthusannissitam*)” – thus they say. But because other bases are unable to perform their own functions, at that time consciousness arises depending on only the heart-basis. Therefore it is said, “Having as its support the heart-basis still remaining at that moment.” *Weighty (garukaṃ)*: *kammas*, such as, matricide, etc., exalted or the other such *kammas*. *Repeated (samāsevitam)*: *kamma* done repeatedly. *Near (āsannaṃ)*: *kamma* done at the time of death, or *kamma* being distinct, even though performed at any time, recollected at the time of death. *Performed previously (pubbakataṃ)*: experienced at any other time. The remaining, such as, ignorance which is condition of consciousness is obtained, thus formation *that has obtained the remaining conditions (laddhāvasesapaccayo)*. By this word profitable and unprofitable volitions as accumulated having opportunity to give result are referred to. *The sign of the kamma (kammanimittam)*: the base (*vatthum*) by means of which one accumulates *kamma* by making it as the object at the time of accumulation. Even if *kamma* was performed as much as a hundred thousand crore of aeons ago, nevertheless at the time of its ripening it appears as *kamma* or sign of *kamma*. *The sign of destiny (gatinimittam)*: it is a visual form in the place where rebirth is due to take place. And it is already told before through words, such as, “Visual appearance of flames of fire, etc.” for one ready to be reborn in hell. *[Formations throw consciousness] on that (tasmim)* objective field, such as, *kamma of which dangers are concealed by ignorance*

(*avijjāpaṭicchāditādinave tasmim*), which is the arising place as the object of rebirth-linking consciousness.

As craving is not yet abandoned, and as previously arisen continuity is similarly bent down, consciousness facing towards the place of rebirth-linking occurs inclining, leaning and tending towards it. Thus it is said, “*Craving bends (taṇhā nāmeti).*” The co-nascent formations (*sahajātasāṅkhārā*): volitions co-nascent with impulsion consciousness near death, or all those, beginning with, contact. [*They*] throw (*kipanti*): formations throw consciousness on to that objective field like *kamma*, etc. That is the place of rebirth-linking. The meaning is that as if throwing it on that object, they arise as the cause for the establishment of consciousness as rebirth-linking. *That (taṃ)* refers to the consciousness. *As a continuous process (santativasena)* of consciousness near death and rebirth-linking, thus consciousness is brought up to oneness. *It is being pushed by craving ... it occurs through object condition, etc., (taṇhāya nāmiyamānaṃ ... pe ... pavattati)*: the teacher shows that there are bending, throwing, abandoning its former support, arising by getting a further support, arising without support, of the same consciousness as the continuous process, not of another. And while saying *as the continuous process* he rejects this wrong view: “The same consciousness runs, transmigrates, and not another.”⁶⁷² For although there is manner of variety, it becomes oneness as the continuous process. And here object, such as, *kamma*, tied to an individuality in previous life should be understood like a rope tied to a tree on the bank. Consciousness is like a man, craving is like a desire to cross over a river, and formations that throw are like an effort to cross. Just as a man standing on the other bank, stands firmly on the ground by his own exertion, whether or not he gets something tied to a tree on the other bank, similarly this consciousness also, getting support in a five constituent becoming, which is called heart-basis tied to an individuality in the next life, or not getting it in a four constituent becoming, arises through only object, associated states and *kamma*. There *enjoying (assādayamānaṃ)*: reaching (*pāpuṇantaṃ*), getting (*paṭilabhamānaṃ*).

⁶⁷² M. i. 256.

164. *Because of linking with the beginning of the next becoming (bhavantarādipaṭisandhānato)*: because of linking with the beginning of another existence. Or another becoming, generation, destiny, stations of consciousness, and abodes of beings are another becoming, etc., because of linking with them – this is the meaning. It is not that the same consciousness has come here because it has arisen only in this life. *Kammaṃ*: *kamma* producing rebirth-linking. *Formations (saṅkhārā)*: formations that throw, that are accompanied by impulsion consciousness near death. *Bending (nati)*: craving which arises as bending. *Objective field (visayo)*: *kamma*, and so on.

166. (633) Even though sound and echo, etc. are the cause and effect, linking as process is not clear. Thus there is the sentence, beginning with, “*and here (ettha ca)*” while showing only non-coming and arising due to causes included in the past becoming without touching their identity and otherness. Here in the word “*sound, etc., as the cause (saddādihetuka)*” an echo has sound as its cause (*saddahetuka*). A light has another light, etc. as its cause. A seal impression has mark as its cause. A shadow has mirror, etc., facing a face, etc. as its cause. *They come into being without going elsewhere (honti aññatra agantvā)*: not approaching to the place of condition, such as, sound, etc., they have sound, etc. as their cause, because formerly they were absent. Similarly this rebirth-linking consciousness also, not going to the place of the cause, has [previous becoming] as its cause, because formerly it was absent. Therefore this consciousness (*viz.* rebirth-linking consciousness) neither has come here from the previous becoming, the place of the cause, like an echo, etc. not coming from the place of sound, etc., nor has it arisen without cause like an echo, etc. not arising without sound, etc. – this is the meaning. Or *optionally they come into being without going elsewhere (honti aññatra agantvā)*: being accumulated in the place of previous cause, having gone elsewhere, they don’t have it as their cause because they were absent before their arising. They should be applied according to aforesaid method only.

There is neither identity (natthi ekatā): because there is appearance of only another consciousness, even though they are one in the single process. *Nor otherness (nāpi nānatā)*: like a light because of linking in a continuous process. For when flames of

light are momentary, depending on the same process, it is said ‘only that’, the meaning is clear. Similarly here also it should be understood. By the sentence, beginning with, “for if (*yadi hi*)”, the teacher shows that absolute identity and otherness in a stream of continuity should not be accepted and there is a fault in accepting them. *This method (esa nayo)*: through extended application he shows that possible application should be made in all causes and causally arisen things, such as, seed and sprouts. For here also if there were absolute identity of cause and consciousness produced by cause, there would be no destiny of god from the destiny of human. If there were absolute otherness, there would be no result for the person having *kamma*. Then there would be no conventional usages like “seed of red *shāli* paddy, the fruit of red *shāli* paddy” etc., “Formerly I was a sage, *Rohitassa* by name”,⁶⁷³ and so on. Therefore here in a stream of continuity, absolute identity or otherness in the cause and effect should neither be assumed, nor be accepted. And in this commentary by rejecting absolute identity, he refuses this wrong-view: “Pleasure and pain [are] done by oneself.”⁶⁷⁴ By rejecting absolute otherness, he refuses the wrong-view: “pleasure and pain [are] done by another.”⁶⁷⁵ By the use of the word ‘the state of cause and causally arisen thing’, he refuses this wrong-view “arisen spontaneously”.⁶⁷⁶

168. (634) *There (tattha)*: at the place of arising of fruit. *Of another person (aññassa)*: of another person than the person by whom *kamma* is performed. *Due to other (aññato)*: due to other *kamma* than *kamma* accumulated. As it is said, “A mere state goes forth to next becoming”,⁶⁷⁷ it can be questioned, ‘*Whose is the fruit since there is no experiencer of the fruit? (upabhuñjake ca asati kassa taṃ phalaṃ siya)*’ *There (tatra)*: in that aforesaid question.

170. *There (tattha)*: in a single process. Only in that process of group of states in which *kamma* is accumulated – this is the meaning. *Of this meaning (etassa atthassa)*: though cause and effect are not the same in ultimate sense, it should not be said that fruit is

⁶⁷³ S. i. 61.

⁶⁷⁴ VbhA. 227.

⁶⁷⁵ Ibid.

⁶⁷⁶ Ibid.

⁶⁷⁷ Vis. XVII. 161. (632); VbhA. 227.

“either another’s or due to other [*kamma*]” because the states of the same cause and effect are connected – thus is the meaning. Developing with four types of sweets and sticky substances of lac is *the formative processes (abhisankhāro)* of the seeds of mango, citron, and so on. Here a person having *kamma* is like a seed prepared, *kamma* is like a formation, and continuity of rebirth-linking consciousness of the person is like continuity of sprouts of the seed. Existence of a being, who is a doer of *kamma* and other appearance of the fruit due to only that *kamma* should be known like existence of the seed of the fruit which is made sweet or made red and the existence due to only that formation.⁶⁷⁸ Mastery over arts, learning crafts, and use of medicine in youth don’t come to the matured body. But depending on that cause, there take place skill in art, knowing the crafts and healthiness. They don’t belong to another because of arising in the matured body included only in the same process. They are not from other [condition], without mastery over art, etc. as applied, because those [skill in art, etc.] are absent when they are absent. Similarly here also in the process the fruit is neither another’s nor due to other – thus it should be applied. By this the teacher shows the absence of fruit in the absence of formations. It doesn’t reject another condition.

171. ‘We shall speak on that [question] which was asked’ is the rest of the sentence. Or when there is no experiencer, it is known only the conventional usage of experiencer – thus it is construed. ‘It fruits’ is a conventional usage, thus it is *phalatisammuti*.

172. *Of the phenomena called a tree (rukksaṅkhātānaṃ dhammānaṃ)*: of the phenomena of primary and derived, taking up the designation of tree. *Therefore (tasmā)*: as there is a term ‘doer’, such as, “One performs merit, one performs evil” in arising of profitable and unprofitable volition in the process of aggregates, similarly there is the term experiencer, such as, “One experiences pleasure, one experiences pain” in arising of its result. Therefore here there is no need for experiencer apart from aggregates.

⁶⁷⁸ In the reading *phalassa vā tasseva bījassa*, the word *vā* is not necessary.

173. (635) *That may be so (evaṃ santepi)*: when aforesaid fault is removed in non-shifting and appearance, when it is established – this is the meaning. *Only at the moment of occurrence (pavattikkhaṇeyeva)*: only at the moment of occurrence of formations. *Before occurrence (pavattito pubbe)*: before the moment of accumulation of *kamma*. It is said thus because they are similar to non-existence. *And after [occurrence] (pacchā ca)*: after arising of result.

If formations, of which result has not yet ripened, are conditions, because they have been performed, the state of having performed (*katattaṃ*) is similar in the case of formations, of which result has already ripened. Therefore they also would bear fruit. Thus in order to remove this doubt it is said, “*They don't bear the fruit always (na ca niccaṃ phalāvahā)*.”

174. “*Not because of presence or non-presence (na vijjamānattā avijjamānattā vā)*”: by this word the teacher removes fault told by way of presence and non-presence. *Mere performing the action (taṃkiriyākaraṇamattaṃ)*: mere performing action of becoming an agent, or action of buying goods or action of obtaining a loan. Only that is the condition *for completing that business (tadatthaniyyātane)*, giving merchandise in exchange (*paṭibhaṇḍa*), and giving a loan; completing what is not yet accomplished is the fruit – this is the meaning.

175. (636) *In order to eliminate confusion (sammohavighātattaṃ)*: in order to remove confusion that arises when the state of cause is not explained, after having analyzed conditions of aforesaid formations in the case of thirty-two consciousnesses in rebirth-linking as well as in the course of existence.

177. *As regards the formation of merit (puññābhisaṅkhāre)*: it is the locative case in the sense of specification. *Commonly (avisesena)*: without making division, such as, “That having triple-root-cause is a condition for that having triple-root-cause”, generally as conglomeration – this is the meaning. In all cases, decisive-support condition should be applied through a strong *kamma*. For in the commentary of *Paṭṭhāna* it is pointed out, “Weak *kamma* doesn't become decisive-support condition.” [*Formation of merit*] which

is classified as the five profitable volitions of the fine-material sphere (*rūpāvacarapañcakusalacetanābhedo*): it should be said with qualification “except volition of direct knowledge”, or incapability to produce result should not be said in description of the state of condition of the result, because of absence of possibility. For volition of direct knowledge doesn't give result. It is already explained above. *Without specification, however, (avisesena pana)*: here also the same method is applied. [That is the condition] for the five kinds of resultant consciousness – in this way it should be construed after having brought.

178. *For five (pañcannam)*: for these five, such as, eye-consciousness, ear-consciousness, receiving mind element, and two investigating mind-consciousness elements. *Likewise only (tatheva)*: twofold only. How do profitable resultant consciousnesses, which arise only in the desirable object, arise in unhappy destiny? In order to answer it there is the sentence, beginning with, “*the elder Mahā-Moggallāna's visits to hell (niraye mahāmoggallānattherassa)*”. For there the elder preached *dhamma* to them, having created rain through power, having extinguished flames in hell for some time.

179. *Only that (sveva)*: formation of merit of sense sphere. *The formation of merit is also [a condition] equally (avisesena pana puññābhisāṅkhāro)*: twofold formation of merit, that is, sense-sphere and fine-material sphere is grasped together.

180. *[Formation of demerit] which is classified as the twelve unprofitable volitions (dvādasākusalacetanābhedo)*: here the reason in grasping the volition accompanied by agitation is not known – this should be examined. [Formation of demerit] is a condition likewise for one kind of consciousness⁶⁷⁹ in rebirth-linking not in the course of an existence. Thus definiteness of the state of condition for one kind of consciousness is at rebirth-linking, not in the course of an existence. For in the course of existence, it is a condition for seven kinds of consciousness – this is the meaning.

⁶⁷⁹ Unprofitable resultant causeless mind-consciousness-element.

For four in the fine-material becoming (*rūpabhava catunnaṃ*): for the eye-consciousness, the ear-consciousness, receiving, investigation of unprofitable resultant consciousness. But they have absolutely undesirable object. Then how in the fine-material becoming is combination with undesirable object possible? To answer it, there is the sentence, beginning with, “And it is [a condition] (*so ca kho*).” Likewise in the divine world of the sense sphere there are no undesirable visible-data, etc. (*tathā kāmāvacaradevalokepi anīṭṭharūpādayo natthi*): this is said in general. For mostly for them only desirable visible-data, etc. are manifested, sometimes undesirable.⁶⁸⁰ Because for some gods, there is combination of undesirable objects like withered garland at the time of appearance of previous sign, and so on.

182. (637) The teacher who is desirous to present the bare headings starting from becoming – where presentation was made in detail, – said “from the beginning (*ādito paṭṭhāya*)”. Therefore it is said “in two becomings”, etc. Some human beings are also born of egg and born of moisture. Referring to that it is said “in the four kinds of generation (*catūsu yonīsu*)”. Owing to sameness of beings who are equal in body and equal in perception, beings born in fourth *jhāna* plane, except non-percipient beings and immaterial beings, include the fourth station of consciousness only. This (*esa*) refers to formation of merit. In the way already stated (*vuttanayeneva*): in the way already stated as “as *kamma* condition acting from a different time and as decisive-support condition”. As appropriate (*yathāsambhavaṃ*): among twenty-one profitable resultant consciousnesses of sense sphere and of fine-material sphere, it is a condition for fourteen in rebirth-linking and seven in the course of existence only – thus this is as appropriate.

183. Only in such [abode of beings] (*tādiseyeva*): only beings different in body and same in perception.

184. For four kinds of consciousness (*catunnaṃ viññāṇānaṃ*): it is said referring to becoming, etc. But the state of condition in three stations of consciousness for three

⁶⁸⁰ For the detailed explanation, see 278. (652) in this chapter.

consciousnesses included in four [stations of consciousness] should be applied. In the abode of beings who have no consciousness, even though consciousness from the condition of formations is not known, for them the state of cause of formations is available only. For there the formation of merit is a condition, as *kamma* condition acting from a different time, for *kamma*-born matters. And here in the presentation of bare headings it is known that the formation of merit, etc. is a condition for profitable resultant consciousnesses, etc. in the course of existence in unhappy destiny, etc. in the way already stated in becoming. Therefore it is not told. Thus it should be understood.

**Commentary on detailed explanation of
the clause ‘With consciousness as condition, the mentality-materiality’
(Viññānapaccayānāmarūpapadavitthārakathāvaṇṇanā)**

187. (638) *By analysis of mind and matter (vibhāgā nāmarūpānam)*: by classification (*pabhedato*) of mind and matter. Then by the teacher who shows firstly the classification of mind, it is said, “Because of inclining on to the object it is the three aggregates, such as, feeling, etc.” in order to show the cause and effect without mixture, even though consciousness also is mind only. But here in the explanation of rounds of existence as *nibbāna* has no condition and as it has not got the sense of inclining, there is no contingency at all with regard to *nibbāna*. For it is mind in the sense of making [*citta* and *cetasika*] bend (*nāmanatṭhena*) to itself and not in the sense of inclining (*nāmanatṭhena*). *Their analysis (tesaṃ vibhāgo)*: analysis of mind and matter as pleasant, etc. and as earth, etc.

188. *[Expecting] one abode of beings (ekaṃ sattāvāsaṃ)*: abode of non-percipient beings. *In the five (pañcasu)*: in the first four and in the abode of non-percipient beings.

189. By mentioning of womb-lying beings (*gabbhaseyya*), womb-born (*jalābuja*) beings are included. Therefore it is said “and in the case of the egg-born (*aṇḍajānañca*)”. In the case of the egg-born beings who are sexless – in this way it should be construed. *Heads of continuity (santatisīsāni)*: basic processes of material group. Even though there are no mutable material phenomena at the moment of rebirth-linking, there are

characteristic of material phenomena and space element. Thus they are, in ultimate sense, non-concretely produced matters. Hence removing it, it is said “*as concrete matter (rūparūpato)*”. It is said, “*twenty-three states (tevīsati dhammā)*” bringing touch, etc. in formation aggregate as unity. *Canceling (apanetvā)*: not taking the earth, etc. belonging to another material groups owing to same characteristic.

190. *Of them (tesaṃ)*: of these *Brahmās*. *In detail (vitthārena)*: without making abbreviation of matters in the four heads of continuities also.

191. *Of the remaining kinds of apparitionally born beings in the sense-sphere becoming (kāmaḥhave pana yasmā sesaopapātikānaṃ)*: here there are not apparitionally born beings said in the sense-sphere becoming, so that the mentioning of the word 'remaining' may be meaningful, but apparitionally-born and moisture born beings are the remaining from egg-born and womb-born beings. Therefore the word 'remaining' is mentioned – in this way it should be understood. Or optionally “*of the remaining kinds of apparitionally born beings (sesaopapātikānaṃ)*” is said with reference to the remaining from the apparitionally born beings of *Brahmā*, etc. But they are immaterial also. Thus it is said, “*in sense-sphere becoming (kāmaḥhave)*”. It is possible to know mind and matter of those whose sense-bases are immatured through enumeration of states in the way stated in the description of *rūpamissakaviññāṇa* (consciousness mixed with matter) as appropriate. Therefore it is not stated – thus it should be known.

193. *Due to temperature that occurred together with rebirth-linking consciousness (paṭisandhicittena saha pavattaṭṭuto)*: due to fire element of matters arisen together with rebirth-linking consciousness. *Because of weakness of physical basis (vatthudubbalatā)* of rebirth-linking consciousness as heart-basis has arisen at that moment.

194. The bare octad⁶⁸¹ originated by nutriment appears as soon as their body is suffused by nutriment – in this way it is to be construed. *One hidden (tiro)*: one beyond the reach

⁶⁸¹ The word *suṭṭhaddhakanti* in Burmese edition should be *suddhatṭhakanti*.

of sight due to lying in the womb of the mother. At the least there are the two bare octads originated by temperature and consciousness. Thus with reference to the time at which sound becomes manifest, it is said, “*at most, of the two [sound] enneads (ukkamsato dvinnaṃ navakāṇaṃ)*”. Formerly (*pubbe*): the matter of which beginning is two continuities,⁶⁸² of which an end is seven groups is mentioned previously: and that matter is said as just arising of each consciousness in three moments here [in the expression, ‘with consciousness as condition there arise mind and matter’]. Therefore it is said, “*with the already mentioned seventy kamma-originated material groups that arise three times in each conscious moment (pubbe ... pe ... sattatividhaṃ)*”.

195. *That is twofold also (duvidhampi taṃ)*: the sound is twofold also as originated from temperature and originated from consciousness.

196. *In order to carry on (saññhātum)*: in order to stand a long period, but it only stands merely in its moment. *Separately placed in the four directions (catuḍḍisā vavatthāpitā)*: separately placed in the four directions at feet, by joining their heads. *Like boats with broken floats (bhinnavāhanikā viya)*: standing by embracing mutually.

197. (639) *And in the course of existence in the five constituent becoming (pañcavokārabhave ca pavattiyaṃ)*: it is told with reference to the time of occurrence of five consciousnesses produced by *kamma* that doesn't produce matter and to the condition of consciousness which is co-born. For at that time from consciousness there arises the mind only. But it can be said that with *kamma* consciousness as condition, there arise both mind and matter; and with post-nascent consciousness as condition matter is supported. The sentence, beginning with, ‘*in the non-percipient being (asaññesu)*’ is composed with reference to condition of *kamma* consciousness. *And in the course of existence in the five constituent becoming (pañcavokārabhave ca pavattiyaṃ)*: it is proper to say that it is said with reference to the time of appearance of matter from *kamma* other than *kamma* that produces life-continuum, etc. and to another time than the time of arising of life-continuum, etc. For it can be said that matter arising

⁶⁸² Body and heart-basis.

through *kamma* that produces life-continuum at the time of arising of life-continuum and the resultant, [namely, life-continuum] have condition of *kamma* consciousness. For mind and matter arising through *kamma* in the course of existence, which don't depend on condition of co-nascent consciousness, don't depend on condition of *kamma* consciousness. *In both cases (sabbattha)*: at the time of rebirth-linking and in the course of existence. Mind-and-matter through condition of co-born consciousness and mind-and-matter through the condition of *kamma* consciousness should be applied as appropriate. *Mind and matter and mind-matter (nāmañca rūpañca nāmarūpañca)*: here the word *nāmarūpa* (mind-matter) is similar to the word *nāma* (mind) through the word *nāma* which is one part, and similar to the word *rūpa* (matter) through the word *rūpa* which is one part. Therefore there is the remainder of one of its kind. Thus it is *ekadesasarūpekasesa* (keeping any one part to represent the rest of its kind). The meaning is that the remainder of the word *nāmarūpa* and omission of the other word *nāmarūpa*.

198. *Not-resultant (avipākam)*: consciousness other than the resultant. When it is known as twofold, then this word is correctly said – thus it should be applied.

199. *At the time of profitable or any other consciousness (kusalādicittakkhaṇe)*: it should be understood that by the word *etc. (ādi)* those (matters) originated by *kamma* that doesn't produce the result even at the moment of resultant consciousness just like at the moment of unprofitable consciousness and functional consciousness, are included. But at the moment of the resultant consciousness, both mind and matter are obtained by the way stated before through the condition of *kamma* formation consciousness. Therefore to remove the moment of such resultant consciousness, it is said, “*at the time of profitable or any other consciousness*”.

201. (640) *According to Suttanta method (suttantikapariyāyato)*: it is said because in *Paṭṭhāna*, decisive-support condition for matters is not stated. But in *Suttanta* when this exists, that exists, and when this doesn't, that also doesn't; that [condition] is the decisive support, the origin, the cause and the source for that [effect]. Therefore the state of decisive-support of consciousness for the matter is said as follows: “Mind-and-

matter has consciousness as its cause.” In *Vanapatthapariyāya* discourse⁶⁸³ dwellings are described as postures which depend on forest, village, market town, town, district, person: and gaining of requisites for the life, such as, robe from that place with difficulty and with ease. And the forest, etc, don’t reach the state of object-decisive-support, etc. for postures and for gaining robe, etc. Therefore non-existence without [some condition] should be understood as the state of decisive-support. *Kamma*-formation consciousness is for mind only object condition at the time of rebirth-linking, of which object is *kamma*. Therefore there is nothing to be said. The state of condition as one kind for matter only is stated according to *Suttanta* method. For when it is said that this consciousness is a condition for matter which is suspected, it is a condition for mind. Therefore there is nothing to be told.

202. There is the sentence, beginning with, “*but how is it (katham panetaṃ)*”: it questions on [mentality-materiality of] rebirth-linking which is not clear, because its course of existence is clear. Mind is to be known that it has consciousness as condition according to *sutta*; matter is according to logic.

The teacher said, “*for the kamma-originated also (kammāsamutthānassāpi hi)*”, etc. to make it confirm through *sutta*, having established according to logic. *Only for the consciousness-originated (cittāsamutthānasseva)*: like in the case of the consciousness-originated [matter] (*cittāsamutthānassa (viya)*). Here because for the wise men who examine, mere mentality-materiality is seen as appearing in ultimate sense, there is neither being nor soul. Therefore, announcing that, “Mentality-materiality has consciousness as condition”, the highest wheel of the righteousness – that was not moved forth by any one – was inaugurated by the Blessed One. For inaugurating of the wheel of the righteousness is presentation of emptiness. Or optionally through the word of mere mentality-materiality, the truth of suffering in the round of existence (*saṃsāra*) is stated. And by presentation of truth of suffering, its origin and its cessation, and the way leading to cessation are explained only. Due to absence of suffering which has no cause and due to absence of [any effect] not ceased because of cessation of cause,

⁶⁸³ M. i. 104.

cessation can not be attained without means. Thus inaugurating of the wheel of righteousness which is the presentation of the four truths should be explained.

**Commentary on detailed explanation of
the clause ‘With mentality-materiality as condition, the sixfold base’
(*nāmārūpapaccayāsaḷāyatana padavittthā rakathāvaṇṇanā*)**

203. (641) *That (taṃ)*: mentality-materiality. *Of that (tassa)*: of the sixfold base. *Of such only (tādisasseva)*: the remainder of its kind only.

204. Here also ‘*mentality*’ (*nāmaṃ*): the reason in taking only three aggregates has the same method. *Invariably (niyamato)*: it is said with reference to the state of condition of the four primaries, six physical bases and life faculty absolutely for six bases that arise as co-nascence-, support-, pre-nascence-, faculty condition, etc, as appropriate. But visible-data base, etc. do not have the state of protection through co-nascence- and support conditions. Thus it should be understood that they are not taken. The state of their object condition and object-pre-nascence, etc. is not only for bases included in one’s own continuity and it is not a condition as one aspect just like for the eye, etc. Therefore the state of condition is indefinit. “*The four primaries, six physical bases, and life faculty invariably (niyamato ... pe ... jīvitindriyanti evaṃ)*”: or here by the word *evaṃ* the visible-data base, etc. should be understood as included. *For the sixfold base consisting of the sixth base and the sixfold base (chaṭṭhāyatanañca saḷāyatanañca saḷāyatanaṃ)*: here even if there is no [exactly] same form between *chaṭṭhāyatana* and *saḷāyatana*, there is partly same form. Hence there is the remainder of one to represent the rest of its kind. For according to the meaning of the same forms also, the remainder of one to represent the rest of its kind is needed just as “*vaṅko ca kuṭilo ca kuṭilā*”. Therefore according to the meaning of the words having partly same form also, there should be the remainder of one.

Or optionally having made the remainder of one (*ekasesa*), such as, *chaṭṭhāyatana* or *manāyatana* in *chaṭṭhāyatanañca manāyatanañca*; or *chaṭṭhāyatana* in *chaṭṭhāyatanañca chaṭṭhāyatanañca*; or *manāyatana* in *manāyatanañca*

manāyatanañca, it is said “*saḷāyatana*” along with eye, etc. Thus only that remainder of one representing the rest is made by way of condition of mere mentality, condition of mentality-materiality, and mind base. While showing it, it is said, “*the sixth base and the sixfold base each one representing the rest [as the ‘sixfold base’] (chaṭṭhāyatanañca saḷāyatanañca saḷāyatananti evaṃ katekasesassa)*”. For remainder of one representing the rest, though it was told before, is made as “*chaṭṭhāyatanañca saḷāyatanañca*” according to the meaning. In all definitions when *ekasesa* is made it is stated in singular through sameness of the meaning conveyed by the word ‘*saḷāyatanam*’ etc. for which *ekasesa* is made – thus it should be understood.

205. *Not otherwise (na aññatha)*: by this word, assertion negatively (*vyatireka*) is explained because when there doesn’t exist a given kind of (this and that) mentality and materiality, there doesn’t exist a given base respectively. *Yaṃ*: such and such mentality and materiality. *Yassa*: of such and such base. *Yathā*: [mentality is a condition for the sixfold base] in such a way as conascence condition, etc. *It should be understood (neyyam)*: it is to be known (*ñeyyam*).

207. *By that way (tassa vasena)*: by way of root-cause condition, etc. *The maximum and minimum (ukkamsāvakaṃso)*: here from the state of sevenfold condition, the state of eightfold condition is maximum; from that, the ninefold, from that, tenfold – this is maximum. But from the state of tenfold condition, the state of ninefold condition is minimum; from that, eightfold, from that, sevenfold – thus it should be understood. But only from the state of sevenfold condition both maximum and minimum should not be applied because there is no minimum from that.

Resultant mentality (vipākam nāmaṃ) is the syntax. *In the way already stated (vuttanayeneva)*: as co-nascence condition, etc., as sevenfold and as root-cause condition, etc. *The other (itaram)*: non-resultant mentality.

209. “*In association with the heart-basis (hadayavatthuno sahāyaṃ hutvā)*”: mentality which is without companion doesn’t exist just as it is in immaterial sphere. Heart basis together with mentality is a condition for the sixth base – thus the teacher shows only

this meaning. But ‘Just as the heart-basis is a condition for the sixth base, in the same way mentality is also a condition’ – this meaning is not intended. For the basis is a dissociation condition for mentality, but not mentality. Mentality is result condition, root-cause condition, etc, but not the basis. In the course of existence immaterial states are conditions for materiality born of *kamma* that is in presence only, not in arising. Therefore dissociation, presence and non-disappearance should be understood as only post-nascent-dissociation, etc.,⁶⁸⁴ for the eye, etc.

213. This word “in the course of existence” should be again construed with the expression “there only”. Thus it is said “*there in the course of existence (tattheva hi pavatte)*”. But the word “in the five constituent becoming” is indicated by the expression “of the five”. In the course of existence mentality is not a *kamma*-result condition for the eye base, etc. but only for the materiality produced by itself. But in rebirth-linking it is a condition for those *kamma*-originated that are similar to consciousness-originated. Therefore mentality is a condition for basis also.

215. *As to materiality (rūpato): among matters (rūpesu). Whichever base arises (yaṃ yaṃ āyatanam uppajjati): in rebirth-linking among five bases only body base arises within beings of egg-born and womb-born. The other bases also arise within others accordingly.*

217. *For the remaining mind base (avasesamanāyatanassa):* here as the word “but in five-aggregate becoming” follows it, reference is made to the mind base which arises only in the five constituent becoming, and which is the rest from the five consciousnesses. Thus it should be understood. The state of common condition of mentality-materiality, such as, conascence and the state of uncommon condition, such as, association should be applied accordingly. The method, such as, “with materiality as condition, five bases” is also obtained according to the persons who attained cessation. But as that is very rare, mostly the state of condition of mentality-materiality which is

⁶⁸⁴ Etc. refers to the post-nascent-presence condition (*pacchājāta-atthi*) and post-nascent-non-disappearance condition (*pacchājāta-avigata*).

the condition in rebirth-linking is explained in the course of existence. Thus it is not explained. In this way it should be understood.

**Commentary on detailed explanation of
the clause ‘With the sixfold base as condition, contact’
(saḷāyatanapaccayāphassapadavitthārakathāvaṇṇanā)**

221. (642) *Associated with twenty-two kinds of mundane consciousness (bāvisatilokiyaviññāṇasampayuttā):* associated with twenty-two kinds of mundane resultant consciousness. Therefore that *twenty-two (bāvisati)* only.

222. *There (tattha):* in that sixfold base, in those six bases – this is the meaning. *Internal (ajjhattam):* only those included in one’s own continuity are included. For that which is produced by *kamma* included in one’s own process is a condition for contact having such like nature. But visible object, etc. and external states that are not *kamma* produced are the object of contact. They are not conditions of contact as occurrence, of which cause is *kamma* defilements included in one’s own process like eye, etc. Therefore they are included in the opinion of some teachers, but when there is the state of condition in any way, it is not possible to reject it. Thus they are included according to opinion of other teachers.

223. *There (tattha):* in the expression ‘with the sixfold base as condition, contact’. Firstly the teachers who belonged to *Mahāvihāra* take [consciousness, etc.] as resultant only, while pointing out that as consciousness that is condition as well as effect is to be included in one’s own process similarly mentality-materiality, sixfold base, contact and feeling which are condition as well as effect are to be included in one’s own process. *Abhidhammabhājanīya Pāḷi* expression, “with sixth base as condition, contact”⁶⁸⁵ is quoted referring to the immaterial plane. Therefore it is said, “according to the text ‘with the sixth base as condition, contact’ (*chaṭṭhāyatanapaccayā phassoti pāḷīanusārato*).”

⁶⁸⁵ Vbh. 138.

224. All kinds of contact are not possible [from one base] – in this way it should be construed. Eighteen kinds of contact would be derived from all bases. The singular number would be proper as “*saḷāyatanapaccayā phasso*”. After that if all contacts would arise from one base, there is no classification of contact through classification of base due to arising of all contacts from all bases. Thus the singular number would be proper through non-classification of that, but it is not proper because it doesn’t happen like that. Therefore it aroused the question, beginning with, “*not from all the bases (na sabbāyatanehi)*”. Or to make known program of non-arising of the other also it is said, “*All the kinds of contact are not from one base (nāpi ekamhā āyatanā sabbe phassā)*.” But it should be known that only this statement “One contact is not derived from all kinds of base” is the reason which describes non-suitability of talking of single contact. Or this is stated as an example. Neither all kinds of contact are derived from one base, nor one contact from all kinds of base. In this way one contact is not derived from all kinds of base. Therefore referring to a single contact is not proper.

225. There is the sentence, beginning with, “*there this is the answer (tatridam vissajjanam)*” while showing the answer that one contact is derived from many bases. *Mental datum base consisting of the remaining associated states (avasesasampayuttadhammāyatanā)*: consciousness concomitants associated with contact, except contact.

Contact, which is of one kind, comes into being from many bases (ekopanekāyatanappabhavo): even single contact is derived from several bases.

226. Five bases may be explained in six ways in contact’s conditionality; one [should be presented] in nine ways in conditionality; six external bases may be explained in conditionality through object condition, etc. according as appropriate – thus it is to be construed.

227. *For the variously-classed [resultant mind contact] (anekabhedassa)*: for the manyfold resultant contact, as profitable resultant contact, etc., and as [those contacts]

arising through five doors, etc., avoiding contacts associated with twofold five consciousnesses. *And those (tāni ca)*: visible-data base, and so on. For it is said, “And mind consciousness enjoys object of those five consciousnesses.”⁶⁸⁶ *And likewise (tathā ca)*: it is said referring to present visible object, etc. and to present concrete matter included in mental-data base. *As object condition (ārammaṇapaccayamattena)*: it is stated referring to all those that are not present and other mental-data base.

**Commentary on detailed explanation of
the clause ‘With contact as condition, feeling’
(phassapaccayāvedanāpadavittthārakathāvaṇṇanā)**

229. (643) *By way of door, six only (dvārato saḷeva)*: even though it is single due to commonness in source, it becomes six by way of door of arising. Thus feelings are stated as six only.

230. There is the sentence, beginning with, “*in the feelings, however (vedanāsu pana)*” in order to show only the feelings intended here, even though they are of eighty-nine kinds according to classification of consciousness. In the word “*for the rest (sesānam)*” here, even though five contacts, beginning with, eye-contact, etc. are conditions, as proximity condition, etc. for [feeling] associated with receiving consciousness, it is said, “*onefold (ekadhā)*” by way of *upanissaya* which is common [to proximity, etc.] for feelings occurring as investigation and registration consciousness also, because proximity condition, etc. are included in decisive-support condition. For contacts co-born with the eye consciousness, etc. arisen at the eye door, etc. in each door, are a condition for the feelings associated with receiving consciousness, etc. in one’s own thought process;⁶⁸⁷ in the mind-door, the contact called co-nascent mind contact is a condition for the resultant feeling of three planes, occurring as registration in eight ways – thus it should be applied.

⁶⁸⁶ M. i. 295.

⁶⁸⁷ To complete this sentence, the following words should be added: “*upanissayavasena ekadhā vā paccayo hoti*”.

232. Resultant feelings of fine-material and immaterial sphere arise as rebirth-linking, etc., some of the *kāmāvacara* also arise as [rebirth-linking, and so on]. Therefore it is said “for the resultant feeling in the three planes (*tebhūmakavipākavedanānampi*)”. For the co-nascent mind contact is a condition for them in eight ways. Some desire that the contact that is not grasped at (*anupādinnaṃpi*) also is a condition, thus the state of condition of [mind contact] associated with mind door adverting is stated through the sentence, beginning with, “but that (*yā pana*)”. That should be understood as presentation of mere headings. In this way the state of decisive-support condition of all contacts whether it is proximity or not proximity for the respective resultant feeling should be construed.

**Commentary on detailed explanation of
the clause ‘With feeling as condition, craving’
(*vedanāpaccayātaṇhāpadavithāra kathāvaṇṇanā*)**

233. (644) *Here (idha)*: in this world or in this teaching six kinds of craving are described. Or *here (idha)*: in the clause ‘with feeling as condition, craving’. *There (tadtha)*: in those six kinds of craving.

Mode of occurrence in the visible-data, etc., of craving accompanied by each eternity view and annihilation view is agreeable to rejoicing those [*sassata* and *uccheda*]. As it has special mode from occurrence with mere sense-desire enjoyment, craving is threefold according to mode of occurrence referred to.

236. *Out of selfish affection (mamattena)*: with great fondness, with craving of enjoyment, thus it is told. There feeling should be seen like a son; visible-data, etc. – which are cause of feeling, – like milk, etc.; and six [kinds of people], – beginning with, painters, etc., who furnish respectively sixfold object, such as, visible-data, etc. – like a nurse who gives milk, etc. There a weaver is one who provides cloth of pleasant contact, and a physician should be seen as a provider of mental-data object, as nutritive essence of elixir and as life faculty supported by elixir. *And these all (sabbāpesā)*: classification of one hundred and eight kinds of craving also.

237. Object condition is mere object of craving that is arising. It does not produce as decisive-support condition does. Thus it is said, “*in one way (ekadhāva)*”, only in the way of decisive-support that produces. Or by ‘decisive-support’, object-decisive-support condition is included. And by that [object-decisive-support condition], another object condition which is similar to the nature of object condition is also described. Therefore it should be understood that the state of condition is told in the way of decisive-support condition.

238. Through the sentence, beginning with, “*or because (yasmā vā)*” the teacher shows that not only resultant pleasant feeling, but also three resultant feelings are specially a decisive-support condition for craving, and commonly the other feelings also are [a decisive-support condition for craving]. *The peace of equanimity is counted pleasure too, thus by one who announced (upekkhā pana santattā, sukhamicceva bhāsītā)*: therefore that also is a decisive-support condition for craving as longing for more. But equanimity that is unprofitable resultant should be included in suffering, because it is undesirable; the other is included in pleasure, because it is desirable. Therefore it can be said that equanimity is a decisive-support condition, like suffering and like pleasure. By the clause “with feeling as condition, craving” if there is a contingency of arising of *taṇhā* through the presence of condition of everybody who has feeling,⁶⁸⁸ in order to prevent it, there is the sentence, beginning with, “*though feeling is condition (vedanāpaccayā cāpi)*”.⁶⁸⁹

If someone asks that due to absence of expression “Feeling assisted by inherent tendency is a condition for feeling” it is not possible to prevent over-generalization, it is not so. For we are dealing with an exposition of the round of rebirths. Since there is no round of rebirths without inherent tendencies, feeling accompanied by inherent tendency is the condition – this meaning is implicitly pointed out. Or optionally it is known that only feeling accompanied by inherent tendency is the condition because it

⁶⁸⁸ Because even the Blessed One has feeling which is the cause of craving, but feeling in him does not cause craving because feeling in him is not assisted by inherent-tendency.

⁶⁸⁹ For the discussion of Ven. Ñānamoli’s translation, see (5) of ‘Minor problems ...’ in chapter 1 of this thesis.

follows the expression “with ignorance as condition”. And due to the words “With feeling as condition, craving” the decision needed is this, “There is craving only with feeling as condition”, and not “With feeling as condition there is only craving.” Therefore there is definitely no over-generalization here.

Of one who practiced (vūsimato): of one who has lived, of one who has practiced the religious life – this is the meaning. Or path is called perfection because it fulfills. One who has practiced has perfection, thus he is called *vusīmā*. *Vusīmā* is *Arahant* referring to supreme superiority. Or the highest fruit is *vusī* because it perfects, one who has got it is *vusīmā*.

**Commentary on detailed explanation of
the clause ‘With craving as condition, clinging’
(*tanhāpaccayāupādānapadavittthārakathāvaṇṇanā*)**

241. (645) *Analysis of meaning (atthavibhāgo):* analyzing the meaning. *Sense-desire called ground (vatthusañkhātāṃ kāmāṃ):* the object, such as, visible-data, etc. which are called strands of sense-desire are referred to. It clings to, it grasps in the way of sense-desire, it enjoys firmly – this is the meaning. *It clings to sense-desire (kāmāṃ upādiyati):* here the word sense-desire is to be taken in the sense of passive voice. *That sense-desire (kāma ca so):* here [the word sense-desire] is established in the sense of doer, because sense-desire in the form of defilements is intended. But the word clinging (*upādāna*) is in both cases established in the sense of doer. *The sense of firmness (daḥhattho):* the sense of intensiveness (*bhusattho*). Just as great misery (*bhuso āyāso*) is despair (*upāyāso*), great blemishness (*bhusaṃ kuṭṭhaṃ*) is censure (*upakuṭṭhaṃ*), similarly here also it is said, “as in despair, censure, etc., (*upāyāsaupakuṭṭhādisu viya*)” *The latter kind of view clings to the former (purimaditṭhiṃ uttaraditṭhi upādiyati):* the latter view while arising holds, clings to the former as eternal or through the aspect of the former view. Therefore it makes the former view firm, it clings to it – thus it is said. Or optionally the latter kind of view that clings to the former is said in order to show the

latter view that clings to the former as, “The self is eternal.”⁶⁹⁰ For just as the latter clings to the former through making it firm, similarly views, such as, “There is no offering”,⁶⁹¹ are also clung to. But it should be understood that the reference to self is for self-doctrine clinging, and it doesn’t describe false-view clinging. Or it should be understood that reference to “and the world” which is apart from the reference to self, which is said through the words of the former and the latter view, is false-view clinging.

It clings to a rite and ritual (sīlabbataṃ upādiyati): here it is rite through observing cow asceticism, etc., which is not the way to purity; it is ritual through non-transgression. Or it is rite according to both aspects; it is ritual which develops behaviour of cow vows, etc., because it is known as action of austerity. Or resolution to behave cow asceticism is rite, while performing the action of cow vows, etc., such as, “One eats while going, one urinates while standing” is ritual. Or withdrawing from the work known as not-to-be-done is rite, while special practices like style, eating, performing what is difficult to do, etc. of the person who observed that rite is ritual. Considering the rite and ritual which is not the path of purity as the “path of purity”, insisting in the same way, it clings to, it holds that view firmly – this is the meaning. “*It is a rite and ritual and it is clinging (sīlabbatañca taṃ upādānañca)*”: it is said after having taken attachment together with rite and ritual as the rite and ritual. *Cow asceticism, cow vow, etc., (gosīlagovatādīni)*: it maintains false-view which arises in that way. Therefore it is said, “*They are themselves kinds of clinging (sayameva upādānāni)*.” *Because of misinterpretation (abhinivesato)*: because of state of misinterpretation or because of insistence. *Self-doctrine clinging (attavādupādānaṃ)*: false view is the cause of well-known doctrine of self and of holding of self – this is the meaning. *As a mere doctrine of self (attavādamattameva)*: due to absence of self, this term ‘self’ is a mere word. *They cling to (upādiyanti)*: they hold firmly. How? As ‘self’. For those who insist on “self” take the mere word firmly, grasp – this is the meaning. Thus it is said. “*They cling to a mere doctrine of self.*” Or *a mere doctrine of self (attavādamattaṃ)*: the mere ground of word. For they cling to the mere ground of word as “self” because there is no self.

⁶⁹⁰ D. i. 14.

⁶⁹¹ D. iii. 264; M. i. 287; 401; 402; 515; iii. 22; 52; 71; S. iii. 206.

242. “As regards the brief and full account of states, however, sense-desire clinging is in brief firmness of craving, the remaining three kinds of clinging are simply a false view, in detail however” – in this way the teacher takes out the brief and full account, being a part of group from brief and full account of multitude of states. *As regards the brief and full account of states (dhammasaṅkhepavittāre)*: it is to be seen as locative case in the sense of specification. *In the case of sense-desire (kāmesu)*: in the case of five strands of sense desire. *Kāmacchando*: lust (*chando*) called sense-desire, not wish-to-do (*kattukamyatāchando*), not righteous wish (*dhammacchando*). *Greed for sense-desire (kāmarāgo)*: sense-desire itself as greed in the sense of pleasing and in the sense of delighting. Thus everywhere knowing the meaning of sense-desire, sense-desire itself is delight in sense-desire (*kāmanandī*) in the sense of rejoicing; *kāma* itself is *kāmatanḥā* in the sense of thirst; *kāma* itself is *kāmasneha* in the sense of affection. It itself is *kāmapariḷāha* in the sense of burning; it itself is *kāmamucchā* in the sense of delusion; it itself is *kāmajjhosaṇaṃ* in the sense of accomplishment after having swallowed. *Aspiring to an object that one has not yet reached is craving (appattavisayapatthanā tanḥā)*: because of anxiety about the object. *Grasping of object that one has reached is craving (sampattavisayaggahaṇaṃ upādānaṃ)*: due to grasping the object firmly. *Craving is opposite to fewness of wishes (appicchatāpaṭipakkhā tanḥā)*: due to the state of facing towards the object. *Clinging is opposite to content (santutṭhipaṭipakkhā upādānaṃ)*: due to the state of excessiveness with firm craving. *Craving is a root of suffering due to seeking (pariyesanadukkhamūlā tanḥā)*: because of aspiring for an object at which one has not yet reached. *Clinging is a root of suffering due to guarding (ārakkhadukkhamūlaṃ upādānaṃ)*: because of grasping of object that one has reached.

243. In the sentences, such as, ‘*There is no giving (natthi dinnam)*’, *giving (dinnam)* refers to gift (*dānaṃ*). It cannot be called *dāna* as it has no fruit like matter. Thus the teacher rejects it. *Offering (yitṭham)*: it is great sacrifice similar to *Mahāvijita* sacrifice. *Hutaṃ* is offering after having invited (*āhunaṃ*), offering to the guests (*pāhunaṃ*) and action for the auspicious (*maṅgalakiriya*). *Āhunaṃ* is gift after having invited, *pāhunaṃ* is hospitable reception of guests, *maṅgalakiriya* is the offering for the auspicious, such as, in the wedding. *Kammas well done (sukatakammāni)*: ten meritorious ways of action. *Kammas badly done (dukkatakammāni)*: ten demeritorious ways of action. *Effect, result*

(*phalaṃ vipāko*): there are no indirect effect and direct effect – thus it should be construed. Just as here, similarly in the statements, such as, “There is no giving”, only rejection of effect should be understood. *There is not this world (natthi ayaṃ loko)*: one assumes that a person staying in the other world has not this world. For there is the other world looking at this world and there is this world looking at the other world because of the state to be gone and because of the state to become. Thus due to absence of coming here from the other world, because it is annihilated only there, one holds in the mind that the person staying in the other world has no this world – this is the meaning. For this view is not only for one staying in the other world. *There is no other world (natthi paraloko)*: one assumes that a person staying in this world has no other world. Here also the meaning should be understood in the way already stated. Or herein this is the meaning – There is nothing called this world or other world, which is the place of round of rebirths due to absence of transmigration as it is annihilated in this and that life only.

Rebirth means appearing in the next life having left the former life. *Apparitionally reborn beings (opapātikā)* are those who are in the habit of appearance. “*There are no beings who are apparitional (natthi sattā opapātikā)*”: it is said while showing that there are no beings who pass away and are reborn. *In this world there are no good ascetics ... who declare this world (natthi loke saman ... pe ... pavedenti)*: in this world there are no righteous ascetics and brāhmanas who go forth well and practice well because they follow the proper practice. He shows that there are no omniscient *Buddhas* who are able to declare this world and the other world, having known with their own excellent knowledge directly. About the statements, such as, “*He sees materiality as self (rūpaṃ attato samanupassati)*” what should be told is already stated above.

244. Sometimes there are assumptions of self preceded by assumption of eternity dealing with *pakati*, *anu*, etc. and preceded by assumption of annihilation of body that there is self eternal or annihilating, which is the chief of those wrong views. Therefore it is said “*usually (yebhuyyena)*”. This assumption of self should be seen as having aggregates as object in ultimate sense. Mostly self-doctrine clinging arises first – in this way the word ‘*yebhuyyena*’ should be construed. Even though thought process of

impulsion attached to becoming arises first, as there occurs attachment of the life within those who obtain rebirth-linking, but that attachment of the life has not got strongest craving, thinking thus, arising of sense-desire clinging is not stated at first.

245. When the analysis of craving from sense-desire clinging is not done, all cravings are also *sense-desire clinging* (*kāmapādānaṃ*). Or when it is analyzed, other craving apart from greed for sense-desire (*kāmarāga*), – which has reached the state of firmness – is called sense-desire clinging. Thus it is stated ‘to be eliminated by the path of *Arahantship*’.

246. *Objective field (visayo)*: consciousness and consciousness concomitants which are the place of arising. *Attachment (ālayo)*: five aggregates as clinging. One loves there in attachment, thus it is love of attachment, and *ālayarāma* refers to person. Therefore the state of love of attachment is obvious in one’s own process as well as others’. *For the sense-desire (kāmānaṃ)*: for the sense-desire of object (*vatthukāmaṇaṃ*). Instead of understanding that there are pleasure and pain because of *kamma*, *one is much given to display and ceremony, etc. (kotūhalamaṅgalādibahulo hoti)*. *That (sā)*: the state of making display and ceremony, and so on. *Of him (assa)*: of that person who has sense-desire clinging. *That (taṃ)*: false view clinging. False insistence as self – in mere state which is selfless – is said to be subtle because clinging of *dhamma* is more subtle. Through mention of decisive-support, [those] object-decisive-support, proximity-decisive-support, and natural-decisive-support are referred to. Thus proximity condition, etc. are also included.

**Commentary on detailed explanation of
the clause ‘With clinging as condition, becoming’
(*upādānapaccayābhavapadavitthārakathāvaṇṇanā*)**

249. (646) *As to the meaning (atthato)*: as to the meaning of the word. *As to state (dhammato)*: as to phenomena having individual nature. *As to purpose (sāttthato)*: as to purpose (*sāttthakato*) because stating again has purpose, even though stated earlier. *Analysis and synthesis (bheda-saṅgahā)*: as to analysis and as to synthesis. As to

classification and as to brief statement of what is classified – this is the meaning. *Which becomes condition for which (yam yassa paccayo)*: given kind of clinging becomes a condition for given kind of becoming, out of that clinging – this is the meaning.

250. *It becomes, thus it is becoming (bhavafīti bhavo)*: *kamma*-process becoming (*kammabhava*) stated through convention of fruit. Only definition of rebirth-process becoming (*upapattibhava*) is stated, making both of them common. Or rebirth-process becoming is that from which it becomes. But the second *kamma*-process becoming is becoming in the sense of becoming specially as the state of rebirth of a being. Therefore there is no contingency of the state of becoming of all life or of its cause.⁶⁹² *In two ways (duvidhena)*: as it arises in two modes – this is the meaning. Or *in two ways (duvidhena)*: it is instrumental case in the sense of nominative. It is said as *duvidho*. *It is (atthi)*: it exists (*saṃvijjati*).

251. (647) *Kamma* is that which is made by its own cause, but some say that *kamma* is that which makes its own fruit. *Called to be kamma (kammasaṅkhātā)*: thus it should be said as *kamma*. *Limited plane (parittabhūmako)*: sense-desire plane. *Great plane (mahābhūmako)*: exalted plane. *All (sabbam)*: without remaining. *That which leads to becoming (bhavagāmi)*: that which goes to becoming and that which causes others to go. ‘[It] goes (*gacchati*)’ is used as the state of capability to produce. It means that at the time of self-occurrence it occurs facing towards becoming. Or only arising (*nibbattanam*) is intended as going. By the word ‘that which leads to becoming’, *kamma* which destroys *kamma* is excluded. For this *paṭiccasamuppāda* is the exposition of round of rebirths, but that [*kamma* which destroys *kamma*] depends on cessation of the round of *kamma*, etc. (*vivatta*).

252. *The formation of demerit is the twelve kinds of volition (apuññābhisāṅkhāroti dvādasā cetanā)*: having volition accompanied by agitation should be understood as in the context of the phrase, “With ignorance as condition, formation.” But here in “With becoming as condition, birth”, volition accompanied by agitation should be set aside as

⁶⁹² Ven. Mahasi says *sabbassa bhavantarassa* should be *sabbassa bhavantassa*.

in the context of the phrase, “With formations as condition, consciousness.” *Insignificance or magnitude of the result (mandabahu vipākātā)*: state of being little or more result [of those volitions].

“With the words ‘also all kamma that leads to becoming’, the covetousness, etc. associated with volition are expressed (*sabbampi bhavagāmikammanti iminā cetanāsampayuttā abhijjhādayo vuttā*)”: by this word, those covetousness, etc. are said to be *kamma* because they cause others to have rebirth-linking after death. Thus implicitly the teacher says that they are included in *kammabhava*, but directly only volition is called *kammabhava*. For it is said, “Kamma-process becoming is associated with three aggregates, one base and one element; it is associated with one aggregate, one base and one element.”⁶⁹³ Rebirth-process becoming stated through three triplets⁶⁹⁴ is the aggregate generated by *kamma* only. As it is said, “There is rebirth-process becoming, sense-desire becoming, and percipient becoming. Five constituent becoming consists of five aggregates, eleven bases and seventeen *dhātus*, and so on.” For if aggregates that were not generated by *kamma* also would be taken, it would be said “with twelve bases and eighteen elements”. It is sense-desire because it should be desired through craving of sense desire. It depends on *kāma*, like an enjoyment. It is *kāma* because it coexists with *kāma*, like “persons who have sphere wander”. It is *kāma* because it has *kāma* object like “visible-data which is pleasant”. It is *kāma* because it is the ground of condition of *kamma* like “heaven which is pleasant”. Thus aggregates generated by *kamma* delimited from *avīci* hell up to *paranimmitavasavatti* are called *kāma*. Aggregates generated by *kamma*, delimited from the first *Brahma* world up to *Akanitṭha Brahma* world are said to be matter. They exist depending on matter owing to non-fading away of matter like tower’s shoutings (they shout from the tower) and like gods of *phandana*.

253. Fine-material itself as becoming is *rūpabhava*, in the same way in the immaterial. Thus four aggregates generated by *kamma* limited from the base of infinite space up to

⁶⁹³ Dhk. 53.

⁶⁹⁴ Here three triplets are; (i) *kāma*, *rūpa*, and *arūpa*; (ii) *saññā*, *asaññā*, and *nevasaññānāsaññā*; and (iii) *ekavokāra*, *caturvokāra*, and *pañcavokkarabhavo*.

the base of neither-perception-nor-non-perception are referred to. Immaterial itself as becoming is *arūpabhava*.

254. Sense-desire itself as becoming is *kāmabhava*, but as that sense desire becoming should be called ‘sense-desire’ in the sense aforesaid. Therefore there is the expression, “*becoming called ‘having sense desire (kāmasaṅkhāto bhavo)’*”. Or *kāmasaṅkhāto bhavo*: becoming known as sense desire. Similarly the fine material and immaterial kinds of becoming [should be understood]. Thus it is stated, “*This method applies to the fine material and immaterial becomings (esa nayo rūpārūpabhavesu)*.” *Becoming of those possessed of perception (saññāvataṃ bhavo)*: here the elision of the word ‘*vantu*’ should be noted. Or in the sense of possession, having the vowel ‘*a*’, there is Pāli ‘*saññabhavo*’ also. Therefore there is the sentence, beginning with, “*Or there is perception (saññā vā)*.” *Constituted out of (vokinṇo)*: by this expression the word *vokāra* is established in passive sense. As it is expanded, thus it is *vokāra*. Or expansion is *vokāra*, as that arises as one aggregate. Thus we have: “*a constituent (eko vokāro)*”. Spreading, arising – this is the meaning.

256. (648) In the description of becoming, through the statement, “The entire *kamma* that leads to becoming is *kamma*-process becoming”,⁶⁹⁵ the states associated with volition are also referred to. *Formations of merit, etc. only (puññābhisāṅkhārādayova)*: but here the word ‘*eva* (only)’ occurs in order to show that there is difference between formation and becoming through difference of meaning, even though they are common in the state of condition.⁶⁹⁶ Therefore there is the sentence, beginning with, “*nevertheless (evaṃ santepi)*”. If someone argues that the statement, “*The repetition has a purpose (sāttakamevidaṃ punavacanam)*” is improper, owing to difference of state between formation and becoming, only formations are not referred to again, it is not so, because formations are referred to again to be becoming (*bhavo*) as the part of becoming. Or without noticing difference of states, a questioner will say that it is a repetition. Therefore expecting the intention of questioner it is stated, “The repetition has a purpose.”

⁶⁹⁵ Vbh. 137.

⁶⁹⁶ *Paccayadhammavisesepi* should be *paccayadhammāvisesepi* in this context.

258. (649) *Kamma* that generates sense-desire becoming is said to be the sense-desire becoming, etc. in the commentary through the convention for its fruit. Through formation, any *kamma* that is the condition of conascent consciousness also, and that has ignorance as root-cause was stated before, but here (*bhavapaccayā jāti*), owing to expression “all the *kamma* that leads to becoming” only *kamma* that has got the opportunity to produce, that has clinging as the root-cause, and that generates becoming is intended. *Kamma* that has sense-desire clinging as its condition, – that generates fine-material becoming and immaterial becoming – is accumulated; and that is called ‘*kamma*-process becoming’. The aggregates generated by it are ‘rebirth-process becoming’. Thus this meaning refers to the clause, “*similarly in the case of fine-material and immaterial becoming (esa nayo rūpārūpabhavesu)*”. Two kinds of sense-desire becoming (*dve kāmabhavā*): sense-desire *kamma*-process becoming and sense-desire rebirth-process becoming – thus two kinds of sense-desire becoming. Similarly it applies to “*two kinds of fine-material becoming, two kinds of immaterial becoming (dve rūpabhavā, dve arūpabhavā)*”. Without taking separately what is included, making them included and making sense-desire becoming, etc. twofold, viz., *kamma*-process becoming and rebirth-process becoming, it is said, “*six kinds of becoming (cha bhavā)*”.

260. *Without distinction (avisesena)*: not analyzing through clinging. By synthesis of twelve divisions without making division of clinging, it is said, “*There are six kinds of becoming (cha bhavā)*.” *Not approaching (anupagamma)*: not depending, not touching – this is the meaning.

261. (650) Through cow-asceticism and dog-asceticism, practiced, observed, the state to be born together with cows and dogs is mentioned. Thus some think that “For one who has rite-and-ritual clinging, development of *jhāna* doesn’t have a good result.” And they say that fine-material becoming and immaterial becoming don’t come about through them. “*That should not be accepted (taṃ na gahetabbam)*”: this is stated because they become condition through a particular mode which will be explained later on. Consideration of that which is not the path of purity as the path of purity is rite-and-

ritual clinging. Thus by consideration of the path of purity, arising of fine-material sphere *jhāna* and immaterial sphere *jhāna* are possible.

262. *In accordance with hearsay (anussavavasena)*: according to hearsay, “Whoever wishes prosperity, he should perform the sacrifice in which white beings are killed”, or in accordance with what one sees, ‘As in this human world sense-desires are fulfilled, similarly in the divine world sense-desires come to still greater perfection than this world’. *Listening to wrong doctrine (assaddhammassavanaṃ)*: hearing *Purāṇa*, *Mahābhārata*, taking away of queen *Sītā*, process of killing animals, etc. By the word *etc.*, depending on bad person, merit not accumulated before, and thinking wrongly are included. *Bodily misconduct, etc. also (kāyaduccaritādīnipi)*: bodily misconduct, etc. which are not the condition of sense-desire intended for himself. *One performs (karoti)*: through battle, etc. in order to remain in the heaven for long, etc. *Or visible here and now (sanditṭhike vā pana)*: sense-desire that consists of kingdom, position of General, etc. *They are included in that, too (tadantogadhā eva)*: they are included in that sense-desire becoming which is produced by misconduct and by good conduct – this is the meaning. *Being included (antogadhā)*: it is said because percipient becoming and five-constituent becoming are included partly. For they are not included in the sense-desire becoming completely.

263. *With its analysis (sappabhedassa)*: as to the analysis of happy destiny, unhappy destiny, human being, etc.

265. [This self is entirely cut-off] as the first and second annihilation-doctrine-possessors in the fortunate states of the sense sphere; as the third annihilation-doctrine-possessors in the fine-material sphere; and as the remaining annihilation-doctrine-possessors in the immaterial sphere. Thus he performs *kamma* which leads to that life. Therefore there is the sentence, beginning with, “*this self (ayaṃ attā nāma)*”. *There it is entirely cut off (sūcchinno)*: it is well cut off (*sutṭhu ucchinno*) through uprooting of suffering of whole round of rebirths, one will never be reborn – this is the meaning.

266. “In the becoming in the fortunate state in the sense sphere (*kāmāvacarasampattibhave*)”: this is said according to the first theory of *nibbāna* here and now (*diṭṭhadhammanibbānavāda*); the remaining is said according to the other *diṭṭhadhammanibbānavāda*. There in *Pāli*, the latter four *diṭṭhadhammanibbānavāda* are mentioned as only *jhāna* of fine-material sphere. But one with false view, having grasped anything, contemplates in this and that way, therefore the immaterial becoming is mentioned. Or as immaterial *jhānas* also are included in the fourth *jhāna*, the immaterial becoming is mentioned; or as those who possess the fourth *jhāna* are similar to the state of happiness owing to peaceful happiness. Free from fever (*vigataparilāho*): fever of greed for sense-desire is calmed down by offering the desirable objects and by abandoning. In this very life one attains *nibbāna* – this is the meaning.

267. Any mundane *sīla* and *jhāna* which occur through consideration of path of purity is rite-and-ritual (*sīlabbatam*). Thus it is intended here. Therefore there is the sentence, beginning with, “this rite-and-ritual (*idaṃ sīlabbatam nāma*)”. Without describing orderly, there is explanation of conditionality of *sīlabbata* clinging for becoming at the end, because it doesn’t occur habitually like self-doctrine clinging and because it has self-doctrine clinging as the cause.

269. In the *kamma*-process becoming (*kammabhava*): it is the locative case in the sense of specification. Through different kinds of condition, such as, root-cause condition (*hetupaccayappabhede*hi): here path condition also should be referred to. For view clinging, etc. are path conditions for conascent *kamma*-process becoming. Therefore it should be understood that they become conditions as sevenfold, by setting aside the root-cause condition among conascence, etc. adding path condition. But all clings are conditions as proximity-, contiguity-, proximity-decisive-support-, absence-, disappearance-, repetition condition. They become conditions, as decisive-support-condition, for that which is not proximity (*nānantarassa upanissayapaccayena paccayā honti*); sometimes as object condition, etc. also. But having included them by decisive-support, there is the phrase: “as only decisive-support condition for that which is dissociated (*vippayuttassa pana upanissayapaccayeneva*)”.

**Commentary on detailed explanation of
the clause ‘With becoming as condition, birth’, etc.**

(*bhavapaccayājātiādīpadavitthārakathāvaṇṇanā*)

270. (651) In the expression “*as regards the clause [with becoming as condition] birth, etc. (jātiādisu)*” the word *etc.* includes all occurring in: “With birth as condition, there is aging-and-death, and sorrow, lamentation, pain, grief, and despair.”⁶⁹⁷ Therefore there is the sentence, beginning with, “*of birth, etc. (jātiādinam)*”. Occurrence as rebirth-process becoming itself is birth, therefore it is stated “*not rebirth-process becoming (na upapattibhavo)*”. But birth of that which is being born is *jāti*, therefore rebirth-process becoming also can be said as condition for birth, due to absence of birth in the absence of rebirth-process becoming. For the matter which is arising as a proximate cause for the birth of matter is stated through the expressions, “Collected matter is the proximate cause of production (*upacaya*); continuous matter is the proximate cause of continuity (*santati*).”⁶⁹⁸

271. *Inferiority and superiority (hīnapañītatā)*: the state of looking down and the state of honourable belonging to aggregates which are arising. For the undesirable is *hīnam* and the desirable is *pañītam*. By the word *etc.* good complexion, bad complexion, low, high, etc. are included. *Even in the case of twins (yamakānampi satam)*: being born even as twins. *And that (so ca)*: the difference of beings. Because different reasons belonging to different continuities is absent in any way, it is stated “*in the internal continuity (ajjhattasantāne)*”. *Since there is no other reason (aññassa kāraṇassa abhāvato)*: since the other different reason is not known apart from [the *kamma*-process becoming] belonging to one’s own continuity; and because it is difficult to prevent contingency, if the other reason exists, since it doesn’t present always in all; because difference of fruit is not known when the reason is not different. Therefore it is stated, “*It has only kamma-process becoming as root-cause (kammabhavahetukovā)*.”

⁶⁹⁷ M. i. 261; 263; 266; 511; S. ii. 1; ii. 73.

⁶⁹⁸ DhsA. 641.

272. *By that (tena tena)*: by painful state other than aging and death, such as, misfortune of relative. The states, beginning with, sorrow, which have arisen depending on aging and death are bound up with aging and death; the others are not bound up with. *As the portion of decisive-support (upanissayakoṭṭiyā)*: part of decisive-support. For *upanissaya* which is not found in *Paṭṭhāna*, which is stated according to *Suttanta* method – when there exists condition, there arises fruit; when there doesn't exist condition, there doesn't arise fruit – it is said as the portion of *upanissaya*. It is said that condition of *Mahāpadesa* is *upanissaya*.

Commentary on explanation of the Wheel of Becoming

(*bhavadakkakathāvaṇṇanā*)

273. (652). Birth is a condition not only for the states, beginning with, sorrow, etc., it is also a condition for ignorance as it is a condition for the states, beginning with, sorrow. Thus in order to show it, there is the sentence, beginning with, “*but because (yasmā pana)*”. *Here (ettha)*: in the teaching of dependent origination. *This beginning which is not known (aviditādi midam)*: ‘m’ is a conjunct consonant. *Always (satataṃ)*: always upto attainment of the highest path. *Continuously (samitaṃ)*: well-joined without halting – this is the meaning.

275. *Among them (tesu)*: among the states, beginning with, sorrow. [*When they are*] *established (siddhesu)*: when they are obtained. *Ignorance is known (siddhā hoti avijjā)*: because it doesn't arise without them.

276. *Of the person desiring (kāmayānassa)*: of own lusting (*kāmayamānassa*), or one whose vehicle is *kāma*, thus it is *kāmayāno*. Of that person who is going by means of *kāma* – this is the meaning. *Of the person who is excited (chandajātassa)*: of the person who has excitement in the form of craving which has arisen. *They come to ruin (parihāyanti)*: they are decreased. *One is disturbed (ruppati)*: troubled by sorrow, etc.

277. *Pariyutthānatthāyi*: one who is habitually overcome by false-view (*pariyutthānatāya tiṭṭhanasīlo*). Or another Pāli reading is ‘*pariyutthatthāyino*’. One

becomes active from the passive state there (*tattha pariyutthāti*), thus it is *pariyuttham*, coming up of false-view (*ditthipariyutthānam*); one stands by it, therefore *pariyutthattāyi* – in this way the meaning should be understood.

278. *The five omens (pañca pubbanimittāni)*: there are five kinds of omen of death described as “Flowers wither, clothes get dirty, sweat comes from their armpits, body becomes unsightly, and a god doesn’t get delight in the heaven.”⁶⁹⁹ Having seen them, deep sorrow arises within gods through force of excitement of becoming in the rebirth-process becoming called aggregates produced by *kamma*.

279. *The fool (bālo)*: an ignorant person. By this word the teacher shows ignorance to be the cause. *Suffering in three ways (tividham dukkham)*: hearing the words suitable for a fool, seeing torturing, and suffering, such as, sorrow, of which cause is appearance of unprofitable *kamma* at the time of death.

They establish the cankers (āsava sādheti): they make known the cankers.

281. *This being so (evam sati)*: in this way when the wheel of becoming is beginningless through the state of ‘not known beginning’. *As an exposition of a simple beginning (ādimattakathanam)*: the exposition of existence of beginning as ignorance. That which has beginning (*ādi*) is *ādimam*; it refers to the wheel of becoming. Its state is *ādimattam*; its exposition is *ādimattakathanam*. Or the word ‘simple (*matta*)’ is used in the sense of rejecting anything special. When there is beginninglessness, ignorance may exist all the time at the beginning, middle and at the end, thus it contradicts talking of ignorance which has beginning – this is the meaning. Having said, “Ignorance is the basic state” in order to show the basic state of ignorance there begins the sentence, “by seizing ignorance, etc. (*avijjāggahaṇena*)”. There, *by seizing ignorance*: by causing ignorance to arise or not abandoning; making accumulation in one’s own process – this is the meaning. *Kamma, etc. (kammādīni)*: in the round of *kamma* and results. *He gets caught (palibodheti)*: he gets caught in the prison of round of rebirths in which there

⁶⁹⁹ It. 76.

are mass of variety of suffering. *From them (tehi)*: from the round of defilements, of *kamma*, and of result. Ignorance is stated as *the basic state (padhānadhammo)* because it is the basic state as the cause of round of rebirths.

282. *From that (tato)*: from ignorance, etc. The word *etc.* in '*Brahmā, etc.*' includes *Pajāpati, Issara, Purisa*, and so on. It reveals (*vadati*), thus it is a theory. It reveals various benefits and non-benefits – this is the meaning. It experiences or it is experienced, thus it is an experiencer. It experiences pleasure, etc. or it knows all the objects. One knows it by oneself and one is made known by others, thus “one with pleasure, one with suffering” – this is the meaning. In the words ‘or a *Brahmā*, etc., or a self, etc.,’ the word ‘or (*vā*)’ is in the sense of ‘and (*ca*)’. “*It is devoid of any maker and experiencer (kāraṇavedakarahitaṃ)*”: it is the compound in the sense of ‘and’.

283. *Void with a twelvefold voidness (dvādasavidhasuññatāsuññāṃ)*: void with voidness of twelve states, such as, ignorance, etc. of which individual natures are void, is void with a twelvefold voidness (*dvādasavidha-suññatāsuññāṃ*), or through voidness of lastingness, etc., there is fourfold voidness; making them as one, it becomes twelvefold; as it has twelve factors, therefore it is void with twelvefold voidness – this is the meaning.

285. (653) *Of the derivation from the past (Because of bringing from the past) (pubbantāharaṇato)*: as present result is derived from the part of the past. [The wheel of becoming] which is limited as that of which the end is feeling is one wheel of becoming. For even the part of the wheel of becoming is said to be the wheel of becoming. Or it should be understood that feeling is a condition for ignorance which is accompanied by craving. Therefore because of feeling, ignorance; because of ignorance, formation – in this way owing to contact, the wheel of becoming – of which the end is feeling – is fulfilled. Or by seizing ignorance, there are craving and clinging because they don't arise in its absence. Through formation becoming is taken; through consciousness birth, aging, death, and sorrow, etc. are taken. Thus in this way also the wheel of becoming ends in feeling. Therefore this meaning is proper. Similarly this should be applied to the

wheel of becoming of which the root is craving. For two kinds of wheel of becoming are included mutually.

286. Ignorance is stated as the leader of round of rebirths because it causes insistence wrongly (*viparītābhinivesam*) after having concealed the individual nature of the state; leads to the round of rebirths those whose temperament favours wrong-view; or causes formation to arise, which is the round of rebirths within them. It is needless to say craving to be the leader of round of rebirths for those whose temperament favours craving.

The first (paṭhamam): it refers to the wheel of becoming. *By the appearance of fruit (phalupattiyā)*: it is instrumental case in the sense of subject, or in the sense of instrumental only. For appearance of present effect like consciousness, etc. is seen here. It shows unceasingness (*anupacchijjanam*) without producing fruit of ignorance and formation which are its own causes in the former life which were not seen; or it is the instrument of proving. Or optionally the preceding wheel of becoming is said to be related with the following wheel of becoming. Therefore it proves that there is no annihilation of the causes like craving, etc. through the appearance of fruit called feeling. Thus it proves that there is no annihilation of causes of the former *bhavacakka* through appearance of effect which is in instrumental case – this is the meaning. Or the former *bhavacakka* proves only non-annihilation, without producing the effect of causes, such as, ignorance through appearance of effects like formations, etc; or it proves only relinking of formations, etc. which are the causes of consciousness, etc., not like the following *bhavacakka* which shows conclusion. Therefore it is stated, “*Because it proves by the evidence of effect that there is no annihilation of the causes (phalupattiyā hetūnam anupacchedappakāsanato).*” *Because it illustrates successive occurrence (anupubbapavattidīpanato)*: because it illustrates gradual occurrence of states, such as, “with formations as condition, consciousness; with consciousness as condition, mentality-materiality”.⁷⁰⁰ For in the statement “with consciousness as

⁷⁰⁰ M. i. 261; S. ii. 1; Ud. 1.

condition, mentality-materiality” it is said that the *kalala*⁷⁰¹ matter is immatured base (*aparipunnāyatanaṃ*). After that there is the statement of the appearance of six bases, such as, “with mentality-materiality as condition, six bases” is stated. *Because of simultaneous appearance (sahuppattidīpanato)*: or it illustrates occurrence of aggregates in the rebirth-process becoming, such as, “with clinging as condition, becoming; with becoming as condition, birth”. For in this *bhavackka*, gradual appearance of bases is not referred to just as in the first *bhavacakka*.

288. (654) *It has three links with cause, effect, cause (hetuphalahetupubbakatisandhi)*: [*bhavacakka*] has three links preceded by cause, etc. *Four different sections (catubhedasaṅgaham)*: it has four different classifications of factors, such as, cause, effect, cause, and effect. [*Its*] *spokes (ākārā)*: even though they are not stated as a category, in each section they will be known through having ignorance, formations, etc. Or ‘spokes’ means the aspects of the past causes, and so on. Defilements and *kamma* turn round repeatedly. Thus attributing the word ‘*vaṭṭa*’ to them, it is called “*tivaṭṭam*”; or it is called “*vaṭṭāni*” as it is a part of *vaṭṭa*.

290. [*Four sections*] *determined by the beginnings and ends of the links (sandhīnaṃ ādipariyosānavavattitā)*: determined by the former and the latter links – this is the meaning.

One hankers (paritassati): grasping various objects one has thirst, one craves – this is the meaning. *One clings (upādiyati)*: one grasps firmly. *In the previous kamma-process becoming (purimakammabhavasmim)*: when the previous *kamma*-process becoming exists.

293. Its existence is the state of having done only. Thus it is said, “*It means in kamma-process becoming done [in the previous birth] (kammabhavē kariyamāneti attho).*” *Delusion in suffering, etc. (dukkhādisu moho)*: delusion that is not eradicated conceals danger in suffering, and so on. *Accumulation (āyūhanā)*: heaping (*sampiṇḍanakā*),

⁷⁰¹ It is the first stage in the formation of the foetus.

arising through performance of giving, etc. *Ekāvajjana* is explained as those who have one adverting (*ekam āvajjanam etesaṃ*). *Ekāvajjanesu* means among those [impulsions of] a single adverting. Volition in the seventh [impulsion] is becoming (*bhava*). “Any kind of volition is called *bhava*; the accumulations associated therewith are called formations (*yā kāci vā pana cetanā bhavo, sampayuttā āyūhanā saṅkhārā*)”: this is said according to *Paṭisambhidā* in the context of the classification of *dhammatthitiñāṇa* as described. For there it is mentioned, “Volition is becoming.” But in the description of becoming, here in the case of “as to the meaning”, it is stated according to *Vibhaṅga* text, “Only volition is formation, but becoming is the state associated with volition also.” In *Vibhaṅga* text formations are said to be volition through statements, such as, “Therein what is the formation of merit? Profitable volition, in the sense-sphere”,⁷⁰² etc. There in *Paṭisambhidā* text, states associated with volition are said to be formations through the function of forming the formed which is called accumulations having result because they are of the nature of producing effect. In *Vibhaṅga* text there is the statement, “All the *kamma* that leads to becoming is called *kamma*-process becoming.”⁷⁰³ Because they produce rebirth-process becoming owing to the state of leading to becoming as the condition of *bhava* and owing to the state of *kamma* through association and companionship with *kamma*, they are called “*bhava*”. Producing rebirth-process becoming is the major function of *cetana*, thus *cetana* is said to be *bhava* in *Paṭisambhidā* text. Forming *bhava* is the major function of *cetana*, thus *cetana* is said to be *saṅkhāra*, through statements, such as, “profitable volition”⁷⁰⁴ in *Vibhaṅga* text. Therefore through such and such method both can be said in both places. Thus there is no contradiction. *Attachment for its fruit as rebirth-process becoming (tassa phale upapattibhave nikāmanā)*: “He hears that gods have four great kingdoms, long life-span, beautiful, and lots of pleasure.” Following that hearing, there arises wishing for rebirth-process becoming which would arise. *Grasping (gahaṇam)*: sense-desire clinging is referred to through its function. *Adherence (parāmasanam)*: the remainings. *At the end of [sentence dealing with] accumulation (āyūhanāvasāne)*: at the end of accumulation stated in the three options of definition.

⁷⁰² Vbh. 135.

⁷⁰³ Ibid. 137.

⁷⁰⁴ Ibid. 135.

294. *Here (idha)*: in this present becoming.

295. *Linking of another becoming (bhavantarapaṭisandhānaṃ)*: linking of the past becoming which is another becoming in view of this present becoming. Or it means linking through the next becoming, according to that. That which is called rebirth-linking is consciousness – thus it should be construed. For about consciousness it is said, “It is manifested as rebirth-linking.” *In the womb (gabbhe)*: in the womb or at the moment of foetus.

296. Accumulated formations stated in the context of two considerations (options) of definitions, are said to be “[formations] that precede becoming (*tassa pubbabhāga*)”; accumulated formations stated in the context of the third consideration of meaning, are said to be “[formations] that are associated with becoming (*taṃ sampayuttā*)”. Ignorance associated with formations also is included – thus it is construed. Arising of thought process of a little baby having many life-continuum is mostly not able to accumulate *kamma* which produces another becoming. Therefore it is stated, “*in this present becoming, with the maturity of the bases (idha paṭipakkattā āyatanānaṃ)*”. “*Delusion existing at the time of the performance of the kamma (kammakaraṇakāle sammoho dassito)*”: by this statement the teacher shows that delusion is the condition for *kamma* also, not only delusion associated with *kamma*.

There in the previous becoming there were five requisites of cause; in this present becoming, there is a fivefold fruit; and there are five requisites of causes now as well as in the future a fivefold fruit. Thus *kamma* constitutes of ten phenomena and fruit also constitutes of ten phenomena. Thus in two places *kamma* is round of *kamma*; in two places *vipāka* is round of result (*vipākavattaṃ*). Therefore it is the summary of *kamma* and of result; *kamma*-process becoming and resultant becoming; round of *kamma* and round of *vipāka*; currency of *kamma* and currency of *vipāka*; process of *kamma* and process of *vipāka*; and action and effect of action –

“This [*bhavacakka*] arisen in this way, is with condition,

Suffering, impermanent, shaking, short and not lasting,
Phenomena arise from phenomena having causes [from the other phenomena through causes].

Dhamma is taught by the *Buddha* for the sake of cessation of causes.

When causes are ceased, *vaṭṭa* being cut, doesn't continue.

Thus in this teaching, there exists the religious life for putting an end to suffering.

When a being is not known, there is neither annihilation, nor eternity.”⁷⁰⁵

Requisites of kamma (kammāsambhārā): it is so called because only *kammas* increase the result, or formation and becoming are *kamma*; ignorance, craving, and clinging which help *kamma* are *kammāsambhārā*. Or becoming which produces rebirth-relinking is *kamma*; accumulated formations and ignorance, etc. as stated, which help *kamma*, are *kammāsambhārā*. *Kammāsambhārā* is dissolved as ‘*kammañca kammāsambhārā ca*’. Thus it should be understood as *ekasesa* (the remainder of one). *Kamma* is *ten phenomena (dasa dhammā kammaṃ)*: ignorance, etc. which are similar to *kamma* and which help *kamma* are called ‘*kamma*’ through the state of companionship of *kamma*. Here ignorance, etc. and consciousness, etc. are put together (*saṅkhippanti*). Thus it is summary. They are *kamma* and result. Or it is abbreviated (*saṅkhipīyati*) as “*kammaṃ vipāko*”. Thus it is summary. They are ignorance, etc. and consciousness, and so on. But it should be understood that singular is used through commonness of the state of summary. Or the word *saṅkhepa* is in the sense of *bhāga* (portion). Thus the portion of *kamma* (*kammabhāga*) is called *kammasaṅkhepa*.

That which has arisen in this way (evam samuppannam): the result arisen from *kamma*.⁷⁰⁶ Among *kammas* also, “Formations arise from ignorance” – in this way this wheel of becoming has arisen or this wheel of becoming has arisen as having three links, etc. – this is the meaning. *Temporary (ittara)*: nature of moving, nature of perishing – this is the meaning. By the word ‘*ittara*’ the teacher explains the state of remaining for a few moment which is not illustrated by the word *anicca* which illustrates arising and falling, and by the word ‘*cala*’ which illustrates reaching to change. *Non-lastingness*

⁷⁰⁵ VbhA. 242.

⁷⁰⁶ Ven. Mahasi suggests that in the word *kammatopi*, *pi* is not necessary.

(*addhuvam*): by this the teacher explains the absence of firmness and essencelessness. Cause (*hetu*) itself is requisite (*sambhārā*), thus it is *hetusambhārā*. Or *sambhārā* means condition (*thānam*) referred to here as “by way of potential and by way of cause (*thānaso, hetuso*)”,⁷⁰⁷ and the other cause also which is common to such and such effect. Uncommon cause is *hetu*. Thus (*evam*): when mere state arises from the cause, when *vaṭṭa* is ceased owing to cessation of cause, when *dhammas* are taught for the sake of ceasing cause – this is the meaning. The word ‘*brahmacariyidha*’ should be analyzed as *brahmacariyam idha* (here [there exists] the religious life). And when being is (*satte ca*): herein the word ‘*ca*’ is in the sense of collection (*samuccaya*) as, “In this way there exists the religious life, and there are no eternity and annihilation.” For when there arises mere state depending on cause, a being is not known; when it is known, there would be eternity and annihilation. Therefore it is said that when it is not known, there are neither annihilation nor eternity.

300. (655) *As to the source in the truth (saccapabhavato)*: as to the truth or as to the source of truths.

Profitable and unprofitable kamma (kusalākusalam kammam) is known as the object of canker (*sāsava*) because it deals with in the exposition of *vaṭṭa*. *Without distinction (avisesena)*: without making distinction, such as, “volitional states associated with volition”, all the profitable and unprofitable *kamma* is said to be the truth of origin. For without making distinction of volition and the states associated with volition it is said: “craving ... and remaining profitable states which are with cankers”.⁷⁰⁸ Or it is said without making distinction in noble truths. It is said as truth of origin. For in *Saccavibhaṅga* it is said that all defilements, all *kamma* that leads to becoming, are said to be “truth of origin”. *With second truth as source (dutiya-saccapabhavam)*: it is so called because it has the second truth as the source. By the expression “with clinging as condition, becoming” rebirth-process becoming and *kamma*-process becoming are intended. Therefore it is said, “It is the first and the second truths.”

⁷⁰⁷ Ps2. 174; Kv. 229.

⁷⁰⁸ Vbh. 106.

301. (656) *In objects (vatthūsu)*: in the objects (*ārammanesu*) or in the things, such as, suffering, which are concealed. *It causes delusion (sammoheti)*: it doesn't allow (*adenti*) to know, to penetrate the individual nature of the states; it causes delusion by concealing it. *Object (vatthu)*: here object (*ārammaṇa*) is intended. *[Mentality and materiality] is mutually consolidating (aññamaññaṇca upatthambheti)*: being not able to stand without depending on each other like two bundles of reeds. *Regarding its own objective fields (savisaye)*: with respect to its own objective fields, such as, visible-data base. Birth which is known as modification of aggregates which are being born is as if producing them. Thus it is said, “*And it produces aggregates (khandhe ca janeti)*.” Therefore it is said, “*owing to occurring as their generation (tesaṃ abhinibbattibhāvena pavattattā)*”. *[Aging-and-death] ensures maturity and dissolution (pākabhedabhāvaṇca adhiṭṭhati)*: here also the meaning should be understood in the way stated through the sentence: “It produces aggregates.” It arises as maturity and dissolution – this is the meaning. It becomes matured thus it is maturity; it is broken up, thus it is dissolution. *Pākabhedam* is analyzed as ‘*pāko ca bhedo ca*’; its state is maturing (*paccam*) and breaking up (*bhijjanam*) – this is the meaning. *As [aging-and-death] ensures sorrow, etc. (sokādīnam adhiṭṭhānattā)*: as it is the reason for them, it is a condition for the manifestation of the next becoming through formations produced by ignorance established by them – this is implication.⁷⁰⁹ Or death-consciousness is a proximity condition for rebirth-linking consciousness. Therefore it is said, “*It is a condition for the manifestation of the next life (paccayo ca hoti bhavantarapātubhāvāya)*.” But that death-consciousness which itself is devoid of ignorance and formations, is not a condition for the next becoming. Thus in order to show companionship, it is said, “*as it ensures sorrow, etc. (sokādīnam adhiṭṭhānattā)*” *In two ways (dvedhā)*: as its own function and as the condition of another state. Thus it is twofold and twofold. It is mentioned by elision of repetition.

302. (657) “*With ignorance as condition, formations (avijjāpaccayā saṅkhārā)*”: through this clause, the teacher – by showing formations to be the result, – indicates that the question, “Who, indeed, accumulates?” is not proper.” Thus it prevents [wrong]

⁷⁰⁹ Ven. Mahasi says that *avijjāya sahitehi* should be *avijjāya janitehi* as given in Thai edition. But in VbhAT. 242 we find the word *avijjāya sahitehi*.

view of postulating a maker. *Seeing the transmigration of a self (attasaṅkantidassanaṃ)*: the view that a self shifts to another becoming from the present becoming – this is prevented by the sacred words about arising of consciousness through condition of formations. *Perception of compactness (ghanasaññā)*: assuming five aggregates to be a single self without dividing them – this is prevented by the clause, “With consciousness as condition, mere mentality and materiality” as if breaking of root of palm into two. *Preventing such view (evamādidassananivāraṇaṃ)*: by this word views, such as, “[self that] sorrows, laments, suffers” are rejected. For sorrow, etc. also do not arise according to their own wish owing to dependency on condition. Thus the Blessed One has said: “With birth as condition there are aging-and-death, and sorrow.”⁷¹⁰ *As to prevention of wrong seeing (micchādidassananivāraṇatopi)*: as to prevention of various kinds of wrong adherence, such as, seeing an existence of a maker.

303. (658) *According to their specific and general characteristics (salakkhaṇasāmaññalakkhaṇavasena)*: by this word absence of seeing the states with all aspects as they really are is referred to, because there doesn't exist the state to be seen which is apart from both of characteristics in phenomena in ultimate sense. *Like the stumbling (upakkhalanaṃ viya)*: as it is a cause of arising of suffering. *Like the falling (patanaṃ viya)*: owing to the falling into the next becoming. *Like appearance of a tumour (gaṇḍapātubhāvo viya)*: as it is related to the arrow of suffering, and owing to pouring of dirty things which are defilements. *Like a gathering that makes the tumour burst (gaṇḍabhedapīlakā viya)*: when the tumour is matured for bursting like a small gathering appearing upon it; or when tumour is burst out in many ways like a boiling. *Like hitting (ghaṭṭanaṃ viya)*: it is contact through function of impingement. *Like the pain due to blow (ghaṭṭanadukkhaṃ viya)*: [feeling is] like the pain arisen owing to blow, because three kinds of feeling have the state of pain according to the state of threefold pain. *Like longing for remedy (paṭikārābhilāso viya)*: it is said as the state which refers to a part of the whole. *Like seizing what is unsuitable (asappāyaggahaṇaṃ viya)*: because [clinging with craving as condition] is the cause of arising of various types of non-beneficial things. *Like applying the unsuitable remedy (asappāyalepanaṃ*

⁷¹⁰ M. i. 261; 263; 266; S. ii. 1.

viya): because [becoming with clinging as condition] puts the cause of suffering in one's own process. *Like the appearance of a change in the tumour (gaṇḍavikārapātubhāvo viya)*: because of appearance of a change in the tumour which is individuality, and because of swelling of the body caused by it. For the state of swelling and having pus together with blood is called *change in tumour (gaṇḍavikārā)*. As to its nature, without maturity, bursting of tumour is not possible. Thus through the word 'bursting only' maturity is also covered. Therefore it is stated, "*Aging-and-death is like the bursting of the tumour (gaṇḍabhedo viya jarāmarañam)*." Or dissimilar appearance and breaking up of tumour is *gaṇḍabheda*. Thereby dissimilar appearance and maturity should be understood.

The teacher explained wheel of becoming by a simile and also by special similes having one ground. Now in order to explain it with similes having various grounds, it is said, "*or because (yasmā vā)*", etc. One whose eye is defective owing to cataract can not see visible-object; even though seeing something, he sees it in a wrong way. In this way one who is overpowered by ignorance doesn't realize, doesn't see suffering, etc.; or realizes wrongly. Therefore *ignorance is like a cataract (paṭalaṃ viya avijjā)*. *Like a cocoon-spinning caterpillar (kosakārakimi viya)*: because it is made by oneself only, and because it causes to roam about inside *vatta*.⁷¹¹ Thus *formations are like the strands of the cocoon (kosappadesā viya saṅkhārā)*. *Consciousness (viññāṇam)* not getting ground, without grasping formation is *like a prince (rājakumāro viya)* not getting support without being guided by a prime minister. Here not getting ground without grasping is common to the standard of comparison and of that which is compared. *Sign of rebirth (upapattinimittam)*: objects, such as, *kamma* are implied. *By conjecturing (parikkappanato)*: by making object, or by applying applied thought (*vitakka*) which is associated. *Mentality-materiality is like an illusion (māyā viya nāmarūpaṃ)*: as it has various aspects, such as, god, human being, animal, bird. *The sixfold base is like a forest thicket (vanappagumbo viya saḷāyatanam)*: as it reaches special prosperity through special ground. *Impingement of bases (āyatanaghaṭṭanam)* is the state of face to face approach of bases which are the sense-organs and objects. *Contact is like fire (aggi viya*

⁷¹¹ Here in this edition the reading is *vattassa attano eva paribbhamanākāraṇatta*. But the reading *vattassa anto eva paribbhamanākāraṇatta* in Sinhalese edition is suitable in this context.

phasso): due to arising through rubbing of two owing to impact of base and due to cause of suffering of feeling. *Feeling is like burning (dāho viya vedanā)*: as it has fever. Experiencing an object is like drinking of salt water as it increases craving more and more. *Craving is like thirst (pipāsā viya taṇhā)*: as it has the state of desiring to drink objects. *That is his clinging (tadassupādānam)*: delight in craving and false view that makes longing is clinging of that person endowed with it, or that delight may be clinging of that person. Clinging to becoming is clinging to the hook of the fish, because of not knowing the state of bringing misfortune. Here it should be understood that two similes are told through similarity of formations, etc. with two things, such as, the strands of the cocoon and the prime minister.

304. (659) Something which is not profound looks like profound like a lake on the mountain, full of decayed grass, leaves, etc., but it is not like that. This [*bhavadakka*] being profound only, *appears profound (gambhīrāvabhāso)*. *Fittingly (yathāraham)*: according to meaning, etc. as appropriate.

305. It is not that aging-and-death is not due to birth, when delimitation is established as ‘only (*eva*)’. In order to remove doubt, “Aging-and-death may arise due to birth and due to another also”, it is said, “[Aging-and-death] is not from anything other than birth (*na ca jātiṃ vinā aññato hoti*).” There the word *añña* is for the counter-part of birth, but not for mere other because of words “without birth”. Through the word [*na ca jātiṃ vinā aññato hoti*] another co-operative cause of birth is not rejected. This method applies to the remaining items. *This (ittham)*: this aspect, through this aspect – this is the meaning. *The meaning of [aging-and-death] produced and originated with birth as condition (jātipaccayasambhūtasamudāgataṭṭho)*: being produced with birth as condition, becoming more and more suitable to its own condition which is associated, arising properly [to its condition] – this is the meaning. Or optionally *sambhūtasamudāgataṭṭho* is dissolved as “meaning of being produced and meaning of being originated (*sambhūtaṭṭho ca samudāgataṭṭho ca*)”. For in the sentence, “It is not that aging-and-death is not due to birth, it is not from anything other than birth”, the sense of arising through condition of birth is expressed. *And this arises from the birth (itthañca jātito samudāgacchati)*: here the meaning of becoming through the condition of birth is

expressed. Whichever birth becomes a condition in whichever way, in accordance with that birth, there is appearance of aging-and-death – this is the meaning.

Therein by the words “It is not that aging-and-death is not due to birth”, the teacher shows the truth of aging-and-death with birth as condition; by the words “Aging-and-death is not from anything other than birth”, non-otherness is shown; by the words “And this arises from the birth”, thusness is shown. By that he shows that conditions are true, not-untrue, and non-otherwise regarding the state of condition of its own result. Similarly the results also are true, not-untrue, and not-otherwise regarding that state. This method applies to the rest also. By the statement “Knowledge about the fruit of a cause is the discrimination of meaning”, how should the state of fruit of cause of the meaning be known? Because commentator refers to “knowledge about the fruit of the cause”. He shows the meaning of the component parts of the compound as, “the discrimination of meaning”. For through the words “discrimination about meaning is *atthapaṭisambhidā*”, the teacher shows the “fruit of cause (*hetuphala*)” while referring to the meaning of “*atthe*”. The teacher refers to “knowledge (*ñāṇam*)” while showing the meaning of “*paṭisambhidā*”. Therefore the word *hetuphala* and *attha* are the same meaning and *ñāṇam* and *paṭisambhidā* are the same meaning. Thus by the teacher who explains this meaning, the state of *hetuphala* is proved to be *attha*.

306. *In which mode (yenākārena)*: in which mode of occurrence. For the states having individual nature have specific modes as mode of occurrence which is proved by special condition. Therefore there is the sacred word, “All states come under range of knowledge of the *Buddha*, the Blessed One, with all modes.”⁷¹² *On which occasion (yadavatthā)*: limited by moment. For states with special moments are able to perform such and such desirable function through such and such moment. Because that mode of occurrence and special moment of ignorance are difficult to understand by those who have not accumulated profitable requisites, ground is not obtainable through knowledge. Therefore it is said, “*The meaning of ignorance as condition for formations is profound ... profound (tassa ... pe ... gambhīro).*” *Of that (tassa)*: of the mode and of the moment.

⁷¹² Nd1. 178; 451.

Knowledge about cause (hetumhi ñāṇam): here cause should be known as synonym of the law (*dhamma*) according to the way as stated only.

307. *Of this (assa)*: of the dependent origination. *By various reasons (tena tena kāraṇena)*: by the reason called suitability to knowledge of those who are to be tamed. *There (tattha)*: in the kind of discourse. *In forward and in reverse order (anulomapañilomato)*: here it doesn't refer to the *anuloma* called arising of the result due to arising of condition and the *pañiloma* called cessation of the result due to cessation of condition. But *anuloma* means going to an end from the beginning and *pañiloma* means going back to the beginning from the end. *There are three links and four sections (tisandhicasaṅkhepaṃ)* in the discourse of *anuloma* starting from the beginning and in the discourse of *pañiloma* starting from the end. *There are two links and three sections (dvisandhitisaṅkhepaṃ)* in the discourse of *pañiloma* starting from the middle through the sacred word, such as, "What is the source of these four kinds of nutriment",⁷¹³ and in the discourse of *anuloma* through the sacred word, such as, "Depending on the eye and the visible object there arises the eye-consciousness; meeting of three is contact; with contact as condition, there arise feeling."⁷¹⁴ *There is one link and two sections (ekasandhidvisaṅkhepaṃ)* in the sacred word, such as, "Of one who dwells while seeing enjoyment in the things which are favourable to bonds, craving increases; with craving as condition there arise clinging."⁷¹⁵ In some places the dependent origination with one factor is also taught. That is seen through the sacred word, such as, "Therein, bhikkhus, the instructed noble disciple."⁷¹⁶

The individual nature of ignorance, etc. is penetrated (*paṭivijjhīyatī*), thus it is *peneration (paṭivedho)*. For it is said in the commentary, "Of these *dhammas* preached here and there, the unequivocal nature which is with its own characteristic, which is to be penetrated is *paṭivedha*."⁷¹⁷ Ignorance has the *meaning of unknowing (aññāṇatṭho)* which is opposite to knowledge having characteristic of knowing. *Meaning of not*

⁷¹³ M. i. 261; S. ii. 12.

⁷¹⁴ M. i. 111; iii. 285; S. iv. 32.

⁷¹⁵ S. ii. 86.

⁷¹⁶ S. ii. 95.

⁷¹⁷ DhsA. 1.

seeing (*adassanaṭṭho*) is opposite to seeing which causes direct knowledge of object. That, through which ignorance doesn't give chance to penetrate true nature of suffering, etc. and [through which ignorance] exists having concealed, having enveloped, is the meaning of non-penetration of the truth (*saccāsampaṭivedhaṭṭho*). A part of formation of demerit is with greed (*sarāga*); the other is without greed (*virāga*). Or all formations of demerit which increase greed owing to non-opposite nature of greed is *sarāga*; the other which is opposite to that is *virāga*. Consciousness is specifically said to be the ground of view of self as there is the sacred word "Because for a long time this has been held to by the uninstructed worldling, appropriated, and grasped thus; 'This is mine, this I am, this is myself'." ⁷¹⁸ Therefore the meaning of consciousness as voidness (*suññataṭṭho*) is profound. Meaning as manifestation of rebirth-linking without transmigration and uninterested (*abyāpāraṭṭhāsankanti-paṭisandhipātubhāvaṭṭhā*) is profound owing to strong insistence on [consciousness] as having activity and transmigration, such as, 'The self knows, transmigrates'. Mentality-materiality arises simultaneously (*ekuppādo*) at the moment of rebirth-linking. They arise simultaneously, accordingly, and separately in the course of existence accordingly. Separable (*vinibhogo*): non-association of mentality with materiality and of materiality with mentality. When arising simultaneously and ceasing simultaneously are intended as inseparable in classification, that *avinibhoga* is known to the matter which arises as a single group. Or optionally in one constituent and four constituent becomings, mentality-materiality is mutually separable as they don't arise together, but in the five-constituent becomings they should be understood as inseparable as they arise simultaneously.

Meaning of predominance (*adhipatiyaṭṭho*): here it means the state of faculty condition. Meaning of the world, etc. (*lokādiatthā*): it should be applied to the five, beginning with, the eye, as it is said, "This is the world too; this is the door also; this is the field also." ⁷¹⁹ As the mind base is also perishable and as contact of mind, etc. have the state of the door and field, these meanings are possible in its cause. Light which has the characteristic of ability to show the form, etc. which have come within the range is

⁷¹⁸ S. ii. 96.

⁷¹⁹ Dhs. 134.

possession of objective field (visayibhāvo) of the eye, etc. Knowing is that of the mind base. *Meaning of impingement (saṅghaṭṭanaṭṭho)*: specially for the five, beginning with, eye-contact. The other meanings should be applied to the sixth contact also. Touching is the nature of contact; impingement is function; others are the modes of manifestation.

Meaning of experiencing the taste of an object (ārammaṇarasānubhavanatṭho) is said according to function; *meaning of what is felt (vedayatṭho)* is said according to the characteristic. The state of being pleasant, painful and neutral is said as the individual nature of three feelings according to the order. *Meaning of soulless (nījjīvattṭho)* of feeling is profound through power of insistence, “It is the self that feels.” Or what is felt (*vedayatam*) through feeling which is soulless (*nījjīvāya vedanāya*) is *nījjīvavedayatam*. Only *nījjīvavedayatam* is the meaning, thus it is *meaning of soulless feeling (nījjīvavedayatṭho)*. *Meaning of delighting (abhinanditatṭho)* of craving with joy is profound. *Meaning of cleaving to (ajjhosānatṭho)*: having swallowed, making an end of stronger craving. Other meanings should be understood as common to craving. *Meanings of grasping, seizing, and misinterpreting (ādānaggahaṇābhīnivesatṭhā)* are common to all four types of clinging. *The meaning of adhering (parāmāsattṭho)* is said only for false-view clinging, etc. Similarly *the meaning of being hard to transcend (duratikkamatṭho)* is to be understood. Because of words “desert of false view”,⁷²⁰ the state of being hard to transcend belongs to the false-view; or because of seizing firmly, *the meaning of being hard to transcend* should be applied to all the four. *The meaning of ocean (samuddatṭho)* for craving is said because of the state of being hard to transcend. In the compounded word “*throwing one into the various kinds of generation, destiny, station and abode (yonigatīṭṭhinivāsesu khipanam)*”, it should be understood that the locative case ending is not omitted. Thus there are the compounded words, such as, accumulating and forming, joined to it. Factor of aging and death has death as main word, thus *destruction, etc. (khayādayo)* in the sense of death only are profound. For occurrence of maturity, such, as broken teeth through destruction [of mentality and materiality] which are new is said as aging or the meaning of destruction is said for aging – thus it should be understood. For it can be said that disappearance of newness is

⁷²⁰ Dhs. 78.

destruction. *Meaning of change (vipariṇāmattho)* is for both [aging and death] also. Or according to continuity, destruction and fall should be applied to aging according to the moment dealing with concept of breaking-up and change for the death.

309. (660) *Methods of treating the meaning (atthanayā)*: the ways of meaning, identity, etc. are made known with its own nature through the meanings of ignorance, etc., thus they are identity, etc. – it is said as their methods. For it is method (*nayo*) as they are made known. Or only meanings of ignorance, etc., which are being known as the state of identity, etc. are said as *method of meaning (atthanayā)*. Or they are known by them, so they are *nayā*. By identity, etc., meanings are known as “one”, etc, therefore identity, etc. are the methods of meanings. Thus it is the method of meanings (*atthanayā*).

310. *Through the state of the shoot, etc. (añkurādibhāvena)*: taking together the parts known as shoot, leaf, stalk, trunk, branch, sprout, leaves, etc., the seed which has reached the state of tree and that seed which acts as tree are said as the same, thus *unbrokenness of continuity (santānānupacchedo)* is identical (*ekattaṃ*). Similarly here also the teacher shows that unbrokenness of continuity of cause and fruit, such as, ignorance and formations, which fall in the single continuity is *the method of identity (ekattanayo)*. “*Through the linking of cause and fruit (hetuphalasambandhena)*”: by these words, he explains unbrokenness of continuity. In ultimate sense, although there is breaking up of cause and fruit, herein only the state of their relation as the state of cause and the state of fruit is *unbrokenness of continuity*. There is appearance of the fruit only in that continuity where *kamma* was accumulated. Therefore there is neither destruction of what has been done, nor coming up of what has not been done. *By apprehending identity (ekattaggahaṇato)*: without consideration of division of cause and effect; making cause and effect not different; by apprehending non-division; oneness of both. *One clings to the eternity view (sassatadiṭṭhiṃ upādiyati)*: through the words, such as, “The same consciousness runs through transmigrations.”

311. *The defining of the individual characteristic (lakkhaṇavavatthānaṃ)*: the defining of the individual nature; realization of different natures of cause and effect. *Of the unbroken continuity (bhinnasantānasseva)*: by apprehending diversity which is devoid

of linking as, ‘One dies; another is born’. Therefore one who apprehends “Another being dies; another being is born”, *clings to the annihilation view (ucchedadiṭṭhiṃ upādiyati)*.

312. It must be made to occur (*uppādetabbam*) by us – thus it should be construed after having brought the word forward. *The absence of interestedness (byāpārābhāvo)*: the state of inactivity through the absence of intention. *One who sees it rightly (sammā passanto)*: one who sees as “that void of effort, soulless, mere states”. The individual nature itself is definiteness, thus it is *definiteness of the individual nature (sabhāvaniyamo)* just like “the state of facing up vertically in the case of fire with requisites; moving horizontally in the case of wind with requisites”, etc. *The state of cause (hetubhāvo)* for its own fruit is established by the definiteness of the individual nature. Owing to absence of any doer, there is no action related to the fruit. Thus *one clings to the moral-inefficacy-of-action view (akiriyadiṭṭhiṃ upādiyati)*.

313. “There is curd from milk, not from water; there is sesamum-oil from sesame seed, not from sand”, thus by seeing the absence of production of all fruits from all causes, [one abandons] *no-cause view (ahetukadiṭṭhiṃ)*; by seeing fruit which accords with its cause only, *one abandons moral-inefficacy-of-action view (akiriyadiṭṭhiṃ pajahati)*. *[Non-production of anything] from anything (yato kutoci)*: if there may be appearance of another fruit from the other cause, why will there be no appearance of sesamum-oil from sand and of curd from sugar-cane? Therefore there is no any cause for any effect. Thus one clings to *no-cause view*. Even if cause doesn’t exist, sesamum-oil, milk, body, etc. arise from sesame seed, cow, semen-and-blood, etc. respectively, through fate. Thus *one clings to the doctrine of fatalism (niyativādañca upādiyati)* – in this way it should be understood accordingly.

314. Why? Because unless one has severed this wheel of becoming, there is no one, even in a dream, who has got out of the fearful round of rebirths – in this way it should be construed. *No footing (agādham)*: having no ground (*appatiṭṭham*). *Being hard to get by (duratiyānam)*: being hard to pass over. *Like a thunderbolt (asanivicakkamiva)*: like a disk of thunderbolt. For it arises while destroying not undestroying. Similarly as this

wheel of becoming also causes to arise suffering absolutely, it is said, “*that whichever destroys (niccanimmathanam)*”.

Unless one has severed it with the knife of knowledge, there is no one who has got out of the fearful round of rebirths. Thus while presenting the *sutta* which justifies this meaning, there is the sentence, beginning with, “*And this is said (vuttampi cetam).*” [People] have become a tangled skein (*tantākulakajātā*): entangled to threads (*tantūnaṃ ākulakaṃ tantākulakaṃ*); becoming as if a tangled skein, a person is excessively entangled by defilements, *kammas* and results – this is the meaning. *Kulikunḍikajātā*: a nest of a bird; becoming like a nest of the bird. *People have become like a muñja grass and pabbaja grass (muñjapabbajabhūtā)*: it is heard that both the grass grow, entangled. *State of loss (apāyaṃ)*: due to absence of development. *Unhappy destiny (duggatiṃ)*: due to the place of suffering. *State of punishment (vinipātāñca)*: due to perdition from the mass of pleasure. It is unable to overpass the fourfold states of loss and round of rebirths expressed through the statements, such as, “the endless chain of aggregates”.⁷²¹ Or here only all rounds of rebirths are referred to under the name of the ‘states of loss’ through meanings of disappearance of good fortune, etc. owing to the state of mass of suffering only.

Commentary on description of the soil in which understanding grows is completed.

⁷²¹ Vis. XVII. 115. (619).

Chapter Six
Summary of
Description of Purification of View
(XVIII)
(ditṭhivisuddhiniddesa)

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(XVIII)
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The two purifications, namely, Purification of Virtue and Purification of Consciousness, are the *root* (*mūlaṃ*) of its understanding, and the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the *soil* (*bhūmi*) of this understanding, while the five purifications, namely, Purification of view, Purification by overcoming Doubt, Purification by Knowledge and Vision of What is the Path and What is not the Path, Purification by Knowledge and Vision of the Way, and Purification by Knowledge and Vision, are the *trunk* (*sarīra*).

Herein ‘Purification of View’ is the correct seeing of mentality-materiality (*nāmarūpānaṃ yāthāvadassanaṃ*). Purification of view is so called because it helps to purify one of the wrong view of a permanent self. This purification is arrived at in the course of meditation by discerning the personality as a compound of mental and material factors which occur interdependently, without any controlling self within or behind them. This state is also called the analytical knowledge of mind-and-matter (*nāmarūpavavatthānañāṇa*) because the mental and material phenomena are distinguished by way of their characteristics, etc.⁷²²

In *ṭīkā*, correct seeing of mentality-materiality is explained as follows:

“Correcting seeing of mentality-materiality (*nāmarūpānaṃ yāthāvadassanaṃ*) means

⁷²² *A Comprehensive Manual of Abhidhamma*, p. 349.

seeing individual nature as it really is having analyzed mentality and materiality. By using the term *nāma*, four aggregates, beginning with *vedanā*, belonging to the three planes are included. But it is neither without consciousness, such as, in the expression ‘*viññāṇapaccayā nāmarūpaṃ*’, nor with supramundane aggregates with *nibbāna*, such as, in the expression ‘*nāmañca rūpañca*’.” (662)

In order to accomplish this purification, one can define mentality-materiality in various ways such as defining based on the Four Primaries, eighteen Elements, twelve Bases, and five Aggregates.

Definition based on the Four Primaries

One should discern according to characteristic, function, etc., the *jhāna* factors consisting of applied thought, etc., and the states associated with them, and then define them as mentality (*nāmaṃ*) in the sense of bending (*namana*) because of its bending on to the object. After that he discerns the primary elements and derived elements and defines them as materiality (*rūpaṃ*) because it is molested (*ruppana*).

Ṭīkā explains it as follows:

“Bending towards the object (*ārammaṇābhimukhanamanam*) means that there is the non-arising without object. The word ‘name (*nāma*)’ is in the sense of bending (*namana*) or in the sense of bestowing a name (*nāmakaraṇa*). For immaterial states, beginning with *vedanā* are called *nāma* because they have always names, such as, *phassa*, because they have never been applied with another names, such as, hair, pot, and because they make their names only by themselves. Or alternatively without the term, such as, analogical contact (*adhivacanasamphasso*), the immaterial states are not known for those who have not accumulated perfection. Therefore *vedenā*, etc. are called as *nāma* because it can be known through names. But materiality can be known through the individual nature of molesting even without hearing names.” (663)

To attain the Knowledge of Delimitation of Mind-and-Matter, the meditator, whose vehicle is pure insight, or serenity, having purified his mind through the successful

practice of concentration, discerns the four elements. When the elements have become clear in their true essential characteristics, there is a total of forty-four instances of materiality⁷²³ in the case of each of the twenty-four bodily parts beginning with head hair, which are of fourfold origination among thirty-two bodily aspects. But in the case of the each of four, namely, sweat, tears, spittle, and snot, which are originated by temperature and by consciousness, there are sixteen instances of materiality⁷²⁴. In the case of remaining four, namely, gorge, dung, pus, and urine, which are originated by temperature, there are eight instances of materiality⁷²⁵ in each.

When those thirty-two aspects have become clear, then ten more aspects, namely, four aspects of the fire element and six aspects of the air element, become clear. Then another sixty instances of materiality, namely, the heart-basis decad and the five decads beginning with the eye decad become clear. Taking all these together under the characteristics of 'being molested' he sees them as 'materiality'. When he has discerned materiality thus, the immaterial states become plain to him, that is to say, the eighty-one kinds of mundane consciousness and seven universal consciousness-concomitants⁷²⁶ which are invariably co-nascent with all these consciousnesses. Eight kinds of supramundane consciousness are not discernible either by one who is practicing pure insight or by one whose vehicle is serenity because they are out of their reach. Taking all these immaterial states together under the characteristic of 'bending' he sees them as 'mentality'. In this way he defines mentality-materiality in detail through the method of defining the four elements.

Definition based on the Eighteen Elements

One considers the elements thus 'There are in this person the eye element, ... the mind-consciousness element'. He defines as 'eye element' the sensitivity only leaving out the

⁷²³ Body decad and sex decad originated from *kamma*, and octad-with-nutritive-essence-as-eighth originated from nutriment, temperature and consciousness.

⁷²⁴ Octad-with-nutritive-essence-as-eighth originated from temperature and consciousness.

⁷²⁵ Octad-with-nutritive-essence-as-eighth originated from temperature.

⁷²⁶ Contact, feeling, perception, volition, one-pointedness, psychic life, and attention.

fifty-three⁷²⁷ remaining instances of materiality. The same method applies to the ear element and the rest. So these five sensitivities and their five respective objective fields make ten instances of materiality, which are ten of the eighteen elements. The remaining instances of materiality are the mental-data element only.

All the 81 kinds of mundane consciousness make up seven kinds of consciousness element. The contact, etc. associated therewith are the mental-data element. So $10\frac{1}{2}$ elements are materiality and $7\frac{1}{2}$ elements are mentality. This is how a meditator defines mentality-materiality by means of eighteen elements.

Definition based on the Twelve Bases

One defines as 'eye base' the sensitivity only leaving out the fifty-three remaining instances of materiality. In the same way he does as 'ear base', etc. and their five respective objective fields as 'visible-data base', and so on. He defines the seven mundane consciousness elements as 'mind base'. He defines the contact, etc. associated therewith, and also the remaining instances of materiality as 'mental-data base'. So here $10\frac{1}{2}$ bases are materiality and $1\frac{1}{2}$ bases are mentality.

Definition based on the Aggregates

One defines as 'the materiality aggregate' 27 instances of materiality, that is, the 17 instances of materiality which are suitable for comprehension since they are concretely produced, and 10 instances of materiality not suitable for comprehension since they are merely the mode-alteration and are non-concrete materiality. He defines the feeling that arises together with the 81 kinds of mundane consciousness as the 'feeling aggregate', the perception associated therewith as the 'perception aggregate', the formations therewith as 'the formations aggregate', the consciousness as the 'consciousness aggregate'. So by defining the materiality aggregate as 'materiality' and the four

⁷²⁷ Nine co-nascent instances of materiality consisting of eight inseparable materialities and the sustaining life faculty; body decad and sex decad of *kamma*-born; twenty-four un-clung-to instances of materiality consisting of three octads-with-nutritive-essence-as-eighth originated from nutriment and so on.

immaterial aggregates as 'mentality' he defines mentality-materiality by means of the five aggregates.

Three Ways in which the Immaterial States become evident

When one has quite cleared up his discerning of materiality, then the immaterial states become evident to him through one of three aspects, that is, (i) through contact, (ii) through feeling, or (iii) through consciousness.

When he discerns the four primary elements in the way beginning with 'The earth element has the characteristic of hardness' (i) contact becomes evident to him as the first conjunction. Then feeling associated with that as the feeling aggregate, the associated perception as the perception aggregate, the volition associated therewith as the formations aggregate, and the associated consciousness as the consciousness aggregate. This is how immaterial states become evident through contact. Or ii) he discerns the four primary elements in the way beginning with 'The earth element has the characteristic of hardness', the feeling that has contact as its object and experiences its stimulus as pleasant, etc., becomes evident as the feeling aggregate, the perception associated with that as the perception aggregate, the contact and the volition associated with that as the formations aggregate, and the consciousness associated with that as the consciousness aggregate. This is how immaterial states become evident through feeling. Or iii) he discerns the four primary elements in the way beginning with 'The earth element has the characteristic of hardness', the consciousness that cognizes the object becomes evident as the consciousness aggregate, the feeling associated with it as the feeling aggregate, the associated perception as the perception aggregate, and the associated contact and volition as the formations aggregate. This is how immaterial states become evident through consciousness.

There is No Being apart from mere Mentality-Materiality

When he defines all states of the three planes the eighteen elements, twelve bases, five aggregates in the double way as 'mentality-materiality', then he concludes that over and

above mere mentality-materiality there is nothing else that is a being or a person or a deity or a Brahmā.

Ṭīkā explains the word ‘all states of the three planes in the double way’ as follows:

“The word ‘all’ is remainder-less inclusion, but the state of mentality and materiality is contradictory to each other. Thus both of them cannot be decided as a group. Therefore that which has the characteristic of bending is mentality and that which has the characteristic of being molested is materiality. In this way they should be defined in the double way – this is the meaning. While defining in this way, because of non-existence of anything that is apart from mentality-materiality in the three planes, it is said, “He defines all states of the three planes in the double way as ‘mentality-materiality’”. And the word ‘all’ is said owing to the necessity not to omit anything suitable for comprehension. For mentality-materiality must be fully understood without any exception, and must be detached absolutely, and from [the mentality-materiality] the mind should be detached and released.⁷²⁸ If all states of three planes are taken as mentality-materiality without exception, then how should one deal with what has been conceived by those outside the Dispensation as reality like *paramattha*⁷²⁹ just as, the Primordial Essence (*pakati*), etc., the Substance (*drabya*), etc., the Soul (*jīva*), etc., and the Body (*kāya*), etc.? In the case of *dharmā* taught by the not-fully-enlightened, what is the other way of dealing with them than neglecting them? Or alternatively their existence or non-existence can be understood as established by their inclusion within mentality-materiality.” (671)

Interdependence of Mentality and Materiality

In five-constituent becoming mentality-materiality occurs as an interdependent state, each of its components giving the other consolidating support, and when one falls

⁷²⁸ Ven. Nāṇamoli translated it as ‘For it must be fully understood without any exception, and greed must be made to fade away absolutely so that the mind may be liberated by the fading away of greed’. That is not proper because here universe of discourse is only mentality-and-materiality. Here the word *tato* does not mean ‘therefore’, but ‘from that mentality-materiality’ in this context. For detailed discussion, see (6) of ‘Minor problems ...’ in chapter 1 of this thesis.

⁷²⁹ Ven. Nāṇamoli translated the word *padatthabhāvena* as ‘verbal meanings’, which is not proper. For detailed discussion, see (7) of ‘Minor problems ...’ in chapter 1 of this thesis.

owing to death, the other falls too.

When mentality occurs having as its support the materiality called the physical basis, the door and the object, then the materiality is one and the mentality is another, the mentality and materiality are not mixed up together, the mentality is void of the materiality and the materiality is void of the mentality; yet the mentality occurs due to the materiality.

Furthermore, mentality has no efficient power, it cannot occur by its own efficient power. But rather it is when supported by materiality that mentality occurs; and it is when supported by mentality that materiality occurs.

Ṭīkā explains that mentality is powerless in the sense that it does not eat, drink, etc. For otherwise it is not possible to say mentality in the case of confidence (*saddahana*), effort (*ussahana*), etc., to be powerless. Like that it is also not possible to describe materiality in the case of bearing (*sandhāraṇā*), binding (*bandhana*), etc.,⁷³⁰ to be powerless. Therefore having mentioned, “Materiality is powerless”, it is said, “Because it has no desire to eat.” (677)

The correct vision of mentality and materiality, which, after defining mentality-materiality by these various methods, has been established on the plane of non-confusion by overcoming the perception of a being, is what should be understood as Purification of View.

⁷³⁰ *Sandhāraṇā bandhana* refer to the *pathavī* and *āpo* respectively.

Chapter Seven
Summary of
Description of
Purification by Overcoming Doubt
(XIX)

(kaṅkhāvitaraṇavisuddhiniddesa)

Chapter Seven

Summary of Description of Purification by Overcoming Doubt (XIX)

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Discernment of the conditions of the same mentality-materiality (*nāmarūpassa paccayapariggaho*) by overcoming doubt about the three divisions of time is ‘Purification by Overcoming Doubt’.

Purification by overcoming doubt is so called because it develops the knowledge that removes doubts about the conditions for mentality-materiality during the three periods of time – past, present, and future. It is achieved by applying, during the contemplative process, one’s knowledge of dependent arising in order to understand that the present compound of mentality-materiality has not arisen by chance or through a hypothetical cause such as a creator god or primordial soul, but has come into being from previous ignorance, craving, cling, and *kamma*. One then applies the same principle to the past and future as well. This stage is also called the knowledge of discerning conditions (*paccayapariggahañāṇa*).⁷³¹

Occurrence of mentality-materiality is always due to a condition. If mentality-materiality were causeless, it would follow that it would be identical everywhere always and for all.

Here *ṭīkā* explains it as follows:

⁷³¹ *A Comprehensive Manual of Abhidhamma*. p. 349.

“If there is appearance of effect without cause, all the states would be the same as causeless. Thus there would be the state of commonness. It being so, it is *everywhere* (*sabbattha*) because there is no cause of the eye consciousness, etc., in the place of ear, etc., as well as external things; and it is *always* (*sabbadā*) because there is no cause of the eye consciousness before arising and after ceasing of the eye sensitivity, etc.; and it is *for all* (*sabbessam*) because there is no cause for the eye consciousness for the blind, immaterial *Brahmā* and non-percipient being. Therefore there would be the eye consciousness, etc., because they are not different as causeless.⁷³² But that is not possible.” (678)

In order to achieve this purity one meditates on the various causes that tend to produce present mind and matter, and on the causes that sustain them in the present. He understands that present mind and matter at conception were conditioned by past ignorance, craving, clinging and *kamma*, and, during lifetime, matter is conditioned by *kamma*, mind, temperature, and nutriment, while mind is sustained by senses and their corresponding objects. Thus he realized the second noble truth of the causes of suffering and rids himself of doubts.

Here *ṭīkā* explains as follows:

“By the word *nibbattakattā* the teacher shows that just as the seed is the root-cause of the sprout, so also ignorance, etc. are the root-cause of the material body because they are not the common cause. By the word *upatthambhakattā* the teacher shows that just as the earth, water, fertilizer, etc.⁷³³ are the condition for the sprout, so also food is the condition for the material body because it is the common cause. Five things, beginning with ignorance, constitute its cause and condition. Of these, the three, namely ignorance that conceals fault existent, desire, firm grasping, are the causes of formations and

⁷³² In the sentence ‘*cakkhuvīññāṇādihi bhavitabbaṃ, hetuabhāvaṃ visesato*’, the words *hetuabhāvaṃ visesato* should be one word as *hetuabhāvāvisesato*; and after that there should be a full stop.

⁷³³ In the reading ‘*pathavīsalilapārisiādayo viya*’ the word *pārisi* is difficult to understand. According to Sinhalese edition the reading is *pathavīsalilapāriādayo viya*. Here Ven. Mahasi suggested that the word *pāri* may refer to *pārisa* which means fertilizer. In my opinion, however, in this context instead of the reading *pathavīsalilapārisiādayo viya*, the reading should be *pathavīsalilaraviraṃsiādayo viya* which means the earth, water, sun-rays. According to the words of Vis, however, it should be *pathavīsalilarasādayo viya* because ‘*Yathā hi mahārakkhe pathvītaḷaṃ adhiṭṭhāya pathavīrasaṃ ca āporasaṃ ca nissāya*’ appears in Vis. XXII. 87.

becoming. They are the volitional formations and support. Therefore they are the decisive support for this body like the mother is for her infant.” (679)

The condition for mentality is twofold, that is, common to all and uncommon to all. Six senses and their corresponding objects are a condition-common-to-all for mentality because the occurrence of all kinds of mentality classed as profitable etc. is due to that condition. But attention, etc. are not common to all; for wise attention, hearing the Good *Dhamma*, etc. are conditions only for the profitable. *Kamma*, etc. are a condition for the resultant mentality; and the life-continuum, etc. are a condition for the functional.

Here *tīkā* explains as follows:

“A condition that is common and uncommon for only mentality is said through six doors and wise attention, etc. But that is said from general point of view. Specifically *kamma* is the common condition for the resultant mentality and for materiality originated from *kamma*; and mind is the common condition for mentality that is mental concomitants and materiality originated from mind. But with reference to the mentality-materiality other than *kamma* and mind, they are the uncommon condition for the mentality and materiality that are referred to. Similarly beneficial temperament and beneficial nutriment⁷³⁴ are the common condition for the materiality originated from that, but they are the uncommon condition with reference to the other.

The word *etc.* in the expression, ‘wise attention, hearing the Good *Dhamma*, etc.’ includes depending on a good person or a happy state, consisting of four blessings.⁷³⁵

The word *etc.* in the expression ‘*kamma*, etc.’ includes *gati*, *kāla*, etc.,⁷³⁶ like ignorance, etc. ‘The life-continuum, etc.’ means the life-continuum, investigation, functional consciousness of the sense sphere, *Arahat*ship, etc. Therein life-continuum is the condition for the five-door adverting and the mind-door adverting, functional consciousness; investigation is the condition for determination; functional consciousness of the sense sphere is the condition for the functional of sense sphere and

⁷³⁴ The reading ‘*tathā sabhāgo, utusabhāgo ca āhāro*’ should be ‘*tathā sabhāgo utu, sabhāgo ca āhāro*’.

⁷³⁵ *paṭirūpadesa-vāsa, sappurisūpassaya. attā-sammāpanidhi, and pubbe-kata-puññatā.*

⁷³⁶ *gati, upadhi, kāla, payoga.* (VbhA. 439)

the exalted; *Arahat*ship is the condition for all functional consciousnesses except advertent consciousness.” (681)

The other discerns mentality-materiality’s conditions by means of the round of *kamma* and the round of *kamma*-result in this way:

(i) The five things such as ignorance, formations, craving, clinging and becoming which is volition in the previous *kamma*-process becoming are conditions for rebirth linking in the present becoming.

(ii) The five things such as consciousness, mentality-materiality, sense-base, contact, and feeling in the present rebirth-process becoming have their conditions in *kamma* done in the past.

(iii) The five things such as ignorance due to maturing of the bases, formations, craving, clinging, and becoming which is volition in the present *kamma*-process becoming are conditions for rebirth-linking in the future.

(iv) The five things such as consciousness, mentality-materiality, sense-base, contact, and feeling in the future rebirth-process becoming have their conditions in *kamma* done in the present becoming.

When he sees thus, he abandons all his uncertainty, that is to say, the five kinds of uncertainty about the past stated thus ‘Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?’⁷³⁷ Also the five kinds of uncertainty about the future stated thus ‘Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?’⁷³⁸ Also the six kinds of uncertainty about the present stated thus ‘Am I? Am I not? What am I? How am I? Whence will this being have come? Wither will it be bound?’⁷³⁹

When he has discerned the conditions of mentality-materiality in this way by means of the round of *kamma* and the round of *kamma*-result, and has abandoned uncertainty

⁷³⁷ M. i. 8.

⁷³⁸ Ibid.

⁷³⁹ Ibid.

about the three periods of time, then all past, future and present states are understood by him in accordance with death and rebirth-linking. This is his Full Understanding of the Known (*ñātapariññā*).

When a man practicing insight has become possessed of this knowledge, he has found comfort in the Buddhas' Dispensation, he has found a foothold, he is certain of his destiny, he is called a 'Lesser Stream-enterer'.

Ṭikka explains here as follows:

"In ultimate sense comfort in Dispensation means the noble fruit; foothold means the noble path. But even though he has not attained the path and fruit, he has found comfort, as it were, and he has found the foothold, as it were, because he stands in the practice of means to attain it. Or optionally he has found comfort through attaining purity of correct seeing of mentality-materiality. For noticing aggregates, etc., from the point of view of characteristic and function through analyzing mentality-materiality he has found comfort in Dispensation by attaining joy. He has found foothold through attaining purity by overcoming doubt. For he who has crushed away thorn in the form of wrong view, who has shaken off the theory of causeless and incorrect cause by seeing mentality-materiality with cause, realizing phenomena through their own causes, has got confidence in the form of foothold in Dispensation. Therefore he is called one who has found foothold in the Dispensation. Having realized the truth of suffering through analyzing mentality-materiality, the truth of origin through knowledge of causality, thereafter the truth of path through process of wise attention as impermanence, seeing the state of suffering of the round of existences, owing to tendency towards cessation which is non-arising, he attains the four noble truths by means of only mundane knowledge. Therefore it is impossible for him to be born in the state of loss, he is able to be born in the plane of the stream-enterer." (691)

Chapter Eight
Summary of
Description of Purification by
Knowledge and Vision of What Is Path
and What Is Non-path
(XX)

(maggāmaggañāṇadassanavisuddhiniddesa)

Chapter Eight
Summary of
Description of Purification by Knowledge and Vision of
What Is Path and What Is Non-path (XX)
(maggāmaggañānadassanavisuddhiniddesa)

The knowledge established by getting to know the path and the not-path thus ‘This is the path, this is not the path’ is called ‘Purification by knowledge and vision of what is the path and what is not the path’.

Ṭīkā explains it as follows:

“Knowledge established by determining the path and the not-path: ‘This insight that is free from imperfections, that keeps to its course is the preceding path of the noble path, and this tenfold imperfection classed into appearance of illumination, etc., is not the path’ is called Purification by knowledge and vision of what is the path and what is not the path.” (692)

When the meditator has discerned the formations of the three planes together with their conditions, he should first of all apply himself to the inductive insight called ‘Comprehension by Groups’. Why? Because knowledge of what is the path and what is not the path appears in connection with appearance of illumination, etc., in one who has begun insight.

Ṭīkā explains as follows:

“The word ‘*why* (*kasmā*)’ belongs to the speech of the questioner. This is the intention – if purification by knowledge and vision of what is the path and what is not the path is to be accomplished, then why should he first of all apply himself to the inductive insight? The sentence, beginning with, ‘In one who has begun insight’ is in order to show the answer to it. By that word the teacher shows that when there is insight, there appears knowledge of rise and fall; when there is knowledge of rise and fall there comes to be imperfection such as illumination; thereafter there is determination of the path and the not-path. Therefore it is impossible to begin with determination of the path and the not-path. That’s why insight should be begun first of all.” (692)

The Three Kinds of Full Understanding

There are three kinds of mundane full-understanding, that is, full-understanding as the known (*ñātapariññā*), full-understanding as investigating (*tīraṇapariññā*), and full-understanding as abandoning (*pahānapariññā*). The understanding that occurs by observing the specific characteristics of such and such states thus, ‘materiality has the characteristic of being molested’ is called *ñātapariññā*. Its plane extends from the Delimitation of Formations (Ch. XVIII) up to the Discernment of Conditions (Ch. XIX); for in this interval the penetration of the specific characteristics of states predominates. The understanding consisting in insight with the general characteristics as its object that occurs in attributing a general characteristic to those same states in the way beginning with ‘Materiality is impermanent, feeling is impermanent’ is called *tīraṇapariññā*. Its plane extends from Comprehension by Groups up to Contemplation of Rise and Fall (Ch. XXI, 3); for in this interval the penetration of the general characteristics predominates. The understanding consisting in insight with the characteristics as its object that occurs as the abandoning of the perception of permanence, etc., in those same states is called *pahānapariññā*. Its plane extends from Contemplation of Dissolution onwards (Ch. XXI, 10); for from there onwards the Seven Contemplations that effect the abandoning of the perception of permanence, etc., predominate.

Ṭīkā explains the expression, ‘in those same states’, as the same states that are taken through noticing their own characteristics. Just like hardness, touching, etc., as the characteristic of the earth, contact, etc. respectively which are to be noticed at all three moments, are realized by their being established as the individual nature because they belong to definite materiality. But it is not so with the characteristics of impermanence, and so on. They are realized as if they were attributive materiality because they have to be realized as the mode of dissolution, as the mode of oppression by rise and fall, and as the mode of having no power being exercisable over it.⁷⁴⁰ (693)

Comprehension by Groups

He collects all formations into groups by way of such categories as the aggregates, divided into the past, present, and future. This comprehension by groups is the beginning of insight. How?

He first considers all materiality—whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—as comprised by the materiality aggregate. He defines all materiality as impermanent, painful, and not self. Similarly, he considers all feelings, perceptions, mental formations, and consciousnesses to be comprised by their respective aggregates—the feeling aggregate, the perception aggregate, the formations aggregate, and the consciousness aggregate. He defines all them as impermanent, painful, and not self. The eye, ... (etc.) ... aging-and-death, whether past, future or present, he defines as impermanent, painful, and not self.

He next comprehends with the knowledge of comprehension (*sammasanañāṇa*). He comprehends all materiality as impermanent in the sense of destruction (*khayaṭṭhena*) because they undergo destruction exactly where they arise, and do not pass on to some other state retaining their identity. He comprehends it as suffering in the sense of fearfulness (*bhayaṭṭhena*) because whatever is impermanent provides no stable security and thus is to be feared. And he comprehends it as not self in the sense of having no

⁷⁴⁰ They refer to *anicca*, *dukkha*, and *anatta*, respectively.

core (*asārakatthēna*) because they lack any core of self or substance or any inner controller. The same method applies to feeling, and so on. This is knowledge of comprehension.

Comprehension of the Materiality

While comprehending materiality he should see how materiality is generated, that is to say, how this materiality is generated by the four causes, beginning with *kamma*.

[(a) *Kamma*-born materiality]

(1) *Kamma* is profitable and unprofitable volition. (2) What is originated by *kamma* is the *kamma*-resultant aggregates and the seventy instances of materiality beginning with the eye decad. (3) What is originated by consciousness that has *kamma* as its condition is materiality originated by *kamma*-resultant consciousness. (4) What is originated by nutriment that has *kamma* as its condition is so called since the nutritive-essence that has reached presence in the instances of materiality originated by *kamma* originates a further octad-with-nutritive-essence-as-eighth, and the nutritive-essence there that has reached presence also originates a further one, and so it links up four or five occurrences of octads. (5) What is originated by temperature that has *kamma* as its condition is so called since the *kamma*-born fire element that has reached presence originates an octad-with-nutritive-essence-as-eighth, which is temperature-originated, and the temperature in that originates a further octad-with-nutritive-essence-as-eighth, and so it links up four or five occurrences of octads.

[(b) Consciousness-born materiality]

(1) Herein consciousness is the 89 kinds of consciousness. Among them all kinds of consciousness give rise to materiality except two sets of five consciousnesses, the four immaterial resultant consciousnesses, and the rebirth-linking consciousness of all beings and the death consciousness of those whose cankers are destroyed. (2) What is originated by consciousness is the three other immaterial aggregates and the seventeenfold materiality, namely, the sound ennead, bodily intimation, verbal intimation, the space element, lightness, malleability, wieldiness, growth, and continuity. (3) What has consciousness as its condition is the materiality of fourfold origination. (4)

What is originated by nutriment that has consciousness as its condition is so called since the nutritive-essence that has reached presence in consciousness-originated material instances originates a further octad-with-nutritive-essence-as-eighth, and thus links up two or three occurrences of octads. (5) What is originated by temperature that has consciousness as its condition is so called since the consciousness-originated temperature that has reached presence originates a further octad-with-nutritive-essence-as-eighth, and thus links up two or three occurrences.

[(c) Nutriment-born materiality]

(1) Nutriment is physical nutriment. (2) What is originated by nutriment is the fourteenfold materiality, namely, (i-viii) that of the octad-with-nutritive-essence-as-eighth originated by nutritive-essence that has reached presence by obtaining as its condition *kamma*-born materiality that is clung-to and basing itself on that, and (ix) space element, (x-xiv) lightness, malleability, wieldiness, growth, and continuity. (3) What has nutriment as its condition is the materiality of fourfold origination. (4) What is originated by nutriment that has nutriment as its condition is so called since the nutritive-essence that has reached presence in nutriment-originated material instances originates a further octad-with-nutritive-essence-as-eighth and the nutritive-essence in that octad originates a further octad, and thus links up the occurrences of octads ten or twelve times. (5) What is originated by temperature that has nutriment as its condition is so called since the nutriment-originated fire element that has reached presence originates an octad-with-nutritive-essence-as-eighth that is thus temperature-originated.

Here this nutriment is a condition for nutriment-originated material instances as their progenitor. It is a condition for the rest as support, nutriment, presence, and non-disappearance.

[(d) Temperature-born materiality]

(1) Temperature is the fire element of fourfold origination; but it is twofold as hot and cold temperature. (2) What is originated by temperature is the temperature of the fourfold origination that has reached presence by obtaining a clung-to condition originates materiality in the body. (3) What has temperature as its condition is so called

since temperature is a condition for the occurrence and for the destruction of materiality of fourfold origination. (4) What is originated by temperature that has temperature as its condition is so called since the temperature-originated fire that has reached presence originates a further octad-with-nutritive-essence-as-eighth, and the temperature in that octad originates a further octad, thus temperature-originated materiality both goes on occurring for a long period and also maintains itself as well in what is not clung-to. (5) What is originated by nutriment that has temperature as its condition is so called since the temperature-originated nutritive-essence that has reached presence originates a further octad-with-nutritive-essence-as-eighth, and the nutritive-essence in that originates a further one, thus it links up ten or twelve occurrences of octads.

Comprehension of the Immaterial

One who comprehends the immaterial should see the generation of the immaterial. That is through the eighty-one mundane arisings of consciousness, that is to say, it is by *kamma* accumulated in a previous becoming that this mentality is generated. In the first place it is generated as one of the nineteen kinds of arising of consciousness as rebirth linking. In the course of an existence, he sees generation of eye consciousness, etc., in thought-process through all six kinds of doors.

The Material Septad

One comprehends all materiality by attributing the three characteristics to them through the medium of the material septad (*rūpasattakavasena*), that is to say, (1) as taking up and putting down, (2) as disappearance of what grows old in each stage, (3) as arising from nutriment, (4) as arising from temperature, (5) as *kamma*-born, (6) as consciousness-originated, and (7) as natural materiality.

Ṭīkā explains the word *rūpasattakaṃ* as *rūpesu manasikārasattakaṃ*, It means wise attention in the materiality by way of seven modes. (706)

Having attributed the three characteristics according to ‘taking up’ and ‘putting down’, and to ‘disappearance of what grows old in each stage’, he begins by considering that the formations in each single lifetime are all impermanent, painful, and not self. Then

one progressively reduces the periods: to the three stages of a single life, to the ten decades, to each year, month, fortnight, day, hour, etc., until he recognizes that even in a single step formations are impermanent, painful, and not self.

Materiality arising from nutriment, that arising from temperature, the *kamma*-born and the consciousness-originated becomes evident to him through hunger and its satisfaction, through cool and heat, through the sense doors, that is, the base of consciousness, and through the behaviour of one who is joyful or grieved respectively. Discerning all that materiality, he comprehends them as impermanent, painful, not self.

Natural materiality is a name for external materiality that is not bound up with faculties and arises along with the aeon of world expansion. That becomes evident to him by means of an Asoka-tree shoot. For that to begin with is pale pink; then in two or three days it becomes dense red; again it becomes dull red after few days. Discerning that, he attributes the three characteristics.

The immaterial Septad

One comprehends all mentality by attributing the three characteristics to them through the medium of the immaterial septad, that is to say, (1) by groups, (2) by pairs, (3) by moments, (4) by series, (5) by removal of false view, (6) by abolition of conceit, (7) by ending of attachment.

He by means of subsequent consciousness, comprehends as 'impermanent, painful, not self' the consciousness which occurred comprehending materiality as 'impermanent, painful, not self' in the seven instances of the material septad given above. He comprehends that first consciousness with which he was comprehending the materiality as 'impermanent, painful, not self' by means of a second consciousness, and that second consciousness by means of a third, and the third by means of a fourth, and that too he comprehends as 'impermanent, painful, not self.' In this way he comprehends by way of a continuous series of similar mental or material phenomena and by way of momentary mental and material phenomena.

But when he has discerned all materiality as described above and immateriality as described here, then he sees that there is no living being over and above the material and the immaterial. Then the perception of a being is removed. Consequently there will be no more false view, conceit and attachment. There is no individual method for any of these three, that is, removal of false view, abolition of conceit, ending of attachment. But in the Discourse on the Noble Ones' Heritages, it is said, 'There is removal of false view, abolition of conceit, and ending of attachment in one who takes it thus "Only formations see formations with insight, comprehend, define, discern, and delimit them"'. If formation were self, permanent and pleasant, it would be right to take them as self, permanent and pleasant; but being not-self, impermanent, and painful, they are taken as self, permanent and pleasant. Therefore they are not self in the sense of no power being exercisable over them; they are impermanent in the sense of non-existence after having come to be; they are painful in the sense of oppression by rise and fall.

Tīkā explains the sentence, 'There is no individual method for any of these three, that is, removal of false view, abolition of conceit, ending of attachment' as follows:

"There is no separate wise attention as insight apart from wise attention such as impermanence. Suppression of false view, etc. through insight is intended here as the removal of false view, and so on. For the removal of false view, etc. are accomplished through different arising of insight. Thus in order to show it, there is the sentence, beginning with, "*yaṃ panetaṃ*". The perception of a being is the perception that arises as 'There is a being'. Some say the perception accompanied by weak view of self also. *With consciousness from which perception of a being has been removed*: the false view does not arise within him with consciousness that arises through suppression of the perception of a being. Perversions of thought and of view that arise through perversion of perception as cause do not arise in absence of the perversion of perception.⁷⁴¹ Conceit that depends on false view, that causes one to be born in the state of loss, is suppressed when false view is suppressed." (721)

⁷⁴¹ Ven. Mahasi suggested that the reading *cittaditthivipallāsā tadabhāvena hontīti* should be *cittaditthivipallāsā tadabhāve na hontīti* for making the meaning clear.

Having thus become familiar with the material and immaterial meditation subjects, and so having penetrated here already seven contemplations among eighteen Principle Insights which are later on to be attained in all their aspects by means of Full-Understanding as Abandoning starting with contemplation of Dissolution, he consequently abandons things opposed to what he has already penetrated.

In *ñkā* it is said that contemplation of destruction (*khayānupassanā*) is the contemplation of the momentary dissolution of formations. Perception of compactness is the assumption of oneness in a continuity or group or function or object. Some say that contemplation of destruction is contemplation of non-existence after having been. Contemplation is the understanding through which one sees that it is impermanent in the sense of destruction by dissolving the compact. Contemplation of destruction is fulfilled since there is contemplation of dissolution, and then there is abandoning perception of compactness. But it does not happen before that, because it has not been fulfilled. In this way in the case of full understanding as abandoning and full understanding as investigation the fulfillment and non-fulfillment of insight should be noted. Intent upon cessation called dissolution after seeing dissolution of formations both by direct experience and by inference is contemplation of fall (*vayānupassanā*). Through contemplation of fall accumulation of *kamma* is abandoned. The mind of one who practices it does not incline towards that process and craving through which and for the purpose of which (process) he accumulates *kamma*.⁷⁴² Therefore it is said, "One who develops the contemplation of fall of formations abandons accumulation of *kamma*." Seeing change (*pariṇāmadassanaṃ*) in two ways as aging and as death, of the state which is born, or seeing the state in a different manner (*aññathābhāvadassanaṃ*)⁷⁴³ subsequent to such and such delimitation of mentality-materiality that is discerned by means of the material septad, etc., is contemplation of change (*vipariṇāmānupassanā*).

⁷⁴² Ven. Nāṇamoli translated this sentence as 'his consciousness does not incline with craving to the occurrence of that [aggregate-process of existence] for the purpose of which one accumulates [*kamma*]' which is not clearly expressed. Because through contemplation of fall his mind does not incline towards craving through which he accumulates *kamma*; and his mind does not incline towards occurrence of existence for the purpose of which he accumulates *kamma*.

⁷⁴³ Ven. Mahasi suggested that the word is *aññathābhāvadassanaṃ* would be better, instead of *aññabhāvadassanaṃ*. For the word *aññathābhāva* expresses the manner or mode which is intended here. But Ven. Nāṇamoli translated *aññabhāvadassanaṃ* as 'seeing another essence' which is not relevant. For detailed discussion, see (10) of 'Minor problems ...' in chapter 1 of this thesis.

Through contemplation of change he abandons perception of lastingness, the assumption of steadiness. (722)

Knowledge of Contemplation of Rise and Fall

Then he having passed on from Comprehension Knowledge begins the task of attaining the knowledge of rise and fall of formations. He sees the characteristic of generation, the birth, the arising, the aspect of renewal of born materiality, as ‘rise’, and he sees its characteristic of change, its destruction, its dissolution, as ‘fall’. The knowledge of rise and fall is exercised ‘by way of condition’ (*paccayavasena*) when one sees how formations arise through the arising of their conditions and cease through the cessation of their conditions. It is exercised ‘by way of moment’ when one contemplates the actual generation and dissolution of the momentary phenomena in the present moment as they arise and pass away.

Tīkā explains the word ‘having passed on’ from Comprehension Knowledge’ as ‘he begins to comprehend with knowledge of rise and fall of formations because of completion of comprehension that is mixed with many modes through noticing three characteristics towards formations’.⁷⁴⁴ Comprehension knowledge is knowledge of comprehension by group called inductive knowledge.⁷⁴⁵ (723)

How? He sees the rise of the materiality aggregate in the sense of conditioned arising thus: (1) with the arising of ignorance there is the arising of materiality; (2) with the arising of craving ...; (3) with the arising of *kamma* ...; (4) with the arising of nutriment ...; (5) one who sees the characteristic of generation sees the rise of the materiality aggregate. One who sees the rise of the materiality aggregate sees these five characteristics.

⁷⁴⁴ Ven. Mahasi suggested that the sentence *anekākāravokārasaṅkhāresu lakkaṇattayasallakkaṇasammasanassa* should be *anekākāravokārassa saṅkhāresu lakkaṇattayasallakkaṇasammasanassa*; thus the word *anekākāravokārassa* is the qualifier of *sammasanassa*.

⁷⁴⁵ At the beginning of this chapter, Pm explains it as ‘Comprehension by placing together in groups the states that are divided in to past, future and present is “Comprehension by Groups.” This is the term used by the inhabitants of *Jambudīpa*. But insight into states by means of the method, beginning with “Any materiality whatever” is “Inductive Insight”. This is the term used by the inhabitants of *Tambapaṇṇidīpa*. That is why he said “inductive insight called comprehension by groups”’.

So there are fifty characteristics stated with the ten in the case of each aggregate by seeing rise and fall, by means of which he gives attention in detail according to condition and according to moment in this way: 'The rise of materiality is thus; its fall is thus; so it rises, so it falls'. When he thus sees rise and fall in the two ways, according to condition and according to moment, the several Truths, aspects of the Dependent Origination, Methods, and Characteristics, become evident to him.

The Imperfections of Insight

The knowledge of rise and fall occurs in two phases. During the first phase, 'tender' knowledge (*taruṇavipassanā*) of rise and fall, as the process of contemplation gains momentum, ten 'imperfections of insight' (*vipassanūpakkilesā*) arise in him. He may witness an illumination (*obhāsa*) emanating from his body. His knowledge (*ñāṇa*) ripens. He experiences rapturous happiness (*pīti*), tranquility (*passaddhi*) and bliss (*sukha*). His resolution (*adhimokkha*) increases, he makes a great exertion (*paggaha*), his mindfulness (*upatthāna*) becomes steady. He develops unshaken equanimity (*upekkhā*), and underlying these experiences there is a subtle attachment (*nikanti*) – an enjoyment of these experiences and a clinging to them.

And here illumination, etc., are called imperfections because they are the basis for imperfection, not because they are kammically unprofitable. But attachment is both an imperfection and the basis for imperfection.

When such elevated experiences occur to a meditator, if he lacks discrimination he will give rise to the misconception that he has reached the supramundane path and fruit. He will then drop his insight meditation and sit enjoying these experiences, unaware that he is clinging to them. But if he possesses discrimination, he will recognize these states as mere natural by-products of maturing insight. He will contemplate them as impermanent, painful, and not self and proceed with his insight contemplation, without becoming attached to them. This discrimination between the ten imperfections as not being the path, and the practice of insight contemplation as being the correct path, is

called purification by knowledge and vision of what is the path and what is not the path (*maggāmaggañāṇadassanavisuddhi*).

Chapter Nine
Summary of
Description of Purification by
Knowledge and Vision of the Way
(XXI)

(paṭipadāñāṇadassanavisuddhiniddesa)

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When he is thus free from those obstacles to progress, as he practices he passes through a succession of insights in regard to the three characteristics, beginning with knowledge of rise and fall and culminating in conformity. These nine insight knowledges are called purification by knowledge and vision of the way. They are as follows:

1. Knowledge of Contemplation of Rise and Fall, which is free from imperfections and steady on its course (*udayabbayānupassanāñāṇaṃ*)
2. Knowledge of Contemplation of Dissolution (*bhaṅgānupassanāñāṇaṃ*)
3. Knowledge of Appearance as Terror (*bhayatupaṭṭhānañāṇaṃ*)
4. Knowledge of Contemplation of Danger (*ādīnavānupassanāñāṇaṃ*)
5. Knowledge of Contemplation of Dispassion (*nibbidānupassanāñāṇaṃ*)
6. Knowledge of Desire for Deliverance (*muñcitukamyatāñāṇaṃ*)
7. Knowledge of Contemplation of Reflection (*paṭisaṅkhānupassanāñāṇaṃ*)
8. Knowledge of Equanimity about Formations (*saṅkhārupekkhāñāṇaṃ*)
9. Knowledge in Conformity (*anulomañāṇaṃ*)

So one who wants to perfect Knowledge in Conformity with Truth should make all these eight kinds of knowledge his task, starting with Knowledge of Rise and Fall free from imperfections.

Ṭīkā explains it as follows:

“Some say that Contemplation of Rise and Fall arises causing manifestation of the characteristic of impermanence of formations through seeing rise and fall; and it arises causing manifestation of another characteristics by following that. Therefore it is said, “Knowledge of Contemplation of Rise and Fall, which is insight free from imperfections and steady on its course”. This is told by those who assume that knowledge of contemplation of rise and fall has the state of full understanding as investigating in all aspects. For even though knowledge of rise and fall is included in full understanding as investigating, knowledge of rise and fall, etc. is knowledge and vision in the sense of knowing and in the sense of seeing directly, which are knowledge of rise and fall, and so on. Only they are purification by knowledge and vision (*ñāṇadassanavisuddhi*) because they are pure from opposite *dhamma*; and only that is called the way (*paṭipadā*) because through which the noble path is practiced. Therefore it is said, ‘*paṭipadāñāṇadassanavisuddhi*’. But knowledge of rise and fall is said with reference to the non-proficient, mere arising. For knowledge of rise and fall that is proficient is the ground of full understanding as abandoning through accomplishment of abandoning perception of permanence, and so on. Since by attaining knowledge of rise and fall⁷⁴⁶ some contemplations among eighteen contemplations are attained. For without penetrating rise and fall directly it is impossible to abandon completely the opposite through mere investigating. If there is no abandoning of the opposite, how knowledge, etc. will have dynamic energy that is not blocked like weapon of thunderbolt? Or how will they have sharpness and cleanness? Therefore knowledge of rise and fall that has reached proficiency should be understood to be the side of full understanding as abandoning only. Contemplation of only Dissolution of all formations is Contemplation of Dissolution; Contemplation of Dissolution as knowledge is Knowledge of Contemplation of Dissolution. Terror is so called because from which one who sees correctly fears; it refers to *dhammas* of the three planes. Among *dhammas* of the three planes which appear as terror, knowledge that perceives the mode of fearfulness is Knowledge of Appearance as Terror. That which desires for deliverance is *muñcitukamyam*; it refers to consciousness or an individual. Its state is *muñcitukamyatā*. Its knowledge is *muñcitukamyatāñāṇam*. Knowledge arising as the mode of reflection is

⁷⁴⁶ The reading *tadavigamena* should be *tadadhigamena*, otherwise there is no proper meaning.

paṭisaṅkhānupassanāñāṇam. Knowledge arising as indifference towards formations owing to disregarding is *saṅkhārupekkhāñāṇam*.” (737)

1. Knowledge of Contemplation of Rise and Fall

This is the same knowledge as that which preceded the imperfections of insight, but when the imperfections have been overcome, it now matures and develops with increased strength and clarity.

The characteristic of impermanence becomes apparent in its true nature when continuity is disrupted by discerning rise and fall. The characteristic of pain becomes apparent in its true nature when the postures are exposed by attention to continuous oppression. The characteristic of not self becomes apparent in its true nature when the resolution of the compact is effected by resolution into elements.

Ṭīkā explains it as follows:

“The characteristic of impermanence does not become apparent because it is concealed by continuity. That continuity is concealed by not attention to rise and fall. The characteristic of pain does not become apparent because it is concealed by postures. And those postures have concealed by not attention to continuous oppression. The characteristic of not self does not become apparent because it is concealed by compact. And those compacts are concealed by not attention to resolution into different elements. The moment of rise does not reach the moment of fall or the moment of fall does not reach the moment of rise for one who sees rise and fall. The moment of rise is one thing, the moment of fall is other thing only. Therefore even though the state is single, it becomes apparent differently according to moment, needless to say about the states which are past, and so on. Therefore it is said, “When continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature.” “When continuity is disrupted” means when continuity is interrupted by noticing the perpetual otherness of states as they go on occurring in succession. For one who rightly notices rise and fall the states do not become apparent as the states being

connected, but they become apparent as the states being disconnected like iron darts.⁷⁴⁷ Therefore the characteristic of impermanence becomes evident more and more.”

“By attention to continuous oppression” means by attention to the state of being oppressed, to the state of being injured of, and to formations continuously with rise and fall as realized. “When the postures are exposed” means when the concealment of the pain that lies in the postures is revealed. For when pain arises in a posture, the next posture adopted removes the pain, as it were, concealing it. (739)

2. Knowledge of Contemplation of Dissolution

When the meditator’s knowledge becomes keen, he no longer extends his mindfulness to the arising or presence of formations, but brings it to bear only their cessation, destruction, fall, and breakup. This is knowledge of dissolution.

How is this knowledge of insight? Consciousness with materiality as its object arises and dissolves. Having reflected on the object as liable to destruction and fall, he contemplates the dissolution of that consciousness. Contemplating as impermanent, he abandons the perception of permanence. Contemplating as painful, he abandons the perception of pleasure. Contemplating as not self, he abandons the perception of self. Becoming dispassionate, he abandons delight. Causing fading away, he abandons greed. Causing cessation, he abandons originating. Relinquishing, he abandons grasping. Consciousness with feeling as its object ... Consciousness with perception as its object ... (etc.) ... with aging-and-death as its object ... Relinquishing, he abandons grasping.

When he no longer vacillates and so constantly bears in mind that the unceased will also cease, the undissolved will also dissolve, then he disregards the arising, presence, occurrence, and sign, of all formations, which keep on breaking up all the time. In this way when contemplation of dissolution grows strong in him, it brings many advantages.

⁷⁴⁷ Ven. Nānamoli translated this sentence as “For it is not through the connectedness of states that the characteristic of impermanence becomes apparent to one who rightly observes rise and fall, but rather the characteristic becomes more thoroughly evident through their disconnectedness”, which is not proper. For detailed discussion, see (11) of ‘Minor problems ...’ in chapter 1 of this thesis.

3. Knowledge of Appearance as Terror

As the meditator contemplates the dissolution of formations in all three periods of time, he recognizes that all such dissolving things in all realms of existence are necessarily fearful. When he saw past formations have ceased, present ones are ceasing, and those to be generated in the future will cease, in just the same way, then what is called Knowledge as Appearance as Terror arises in him at that stage.

When he brings to mind as impermanent, the sign of formations appears to him as terror. When he brings to mind as painful, occurrence in material and immaterial becoming appears to him as terror. When he brings to mind as not self, the sign and occurrence appear to him as terror. He sees both the sign and the occurrence as empty, vain, void, without power or guide, like an empty village, a mirage, and so on.

4. Knowledge of Contemplation of Danger

As he repeats, develops and cultivates the knowledge of appearance as terror he finds no asylum, no shelter, no place to go to, no refuge in any kind of becoming, generation, destiny, station, or abode. In all the kinds of becoming, etc., there is not a single formation that he can place his hopes in or hold on to. He sees it as nothing but danger, so too when all formations have appeared as a terror by contemplation of dissolution, this meditator sees them as utterly destitute of any core or any satisfaction and as nothing but danger. He also understands that only in the unconditioned, free from arising and destruction, is there security.

Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: "Understanding of appearance as terror is knowledge of danger." How?

Understanding of appearance as terror thus "Arising is terror" is knowledge of danger. Understanding of appearance as terror thus "Occurrence is terror" ... "The sign is terror" ... "Accumulation is terror" ... Understanding of appearance as terror thus "Rebirth-linking is terror" is knowledge of danger.

Again knowledge of appearance as terror thus “Arising is suffering” is knowledge of danger. Knowledge of appearance as terror thus “Arising is worldly” is knowledge of danger. Knowledge of appearance as terror thus “Arising is formations” is knowledge of danger.

What is terror is certainly suffering, and what is suffering is purely worldly since it is not free from the worldliness of the rounds of becoming, of the world, and of defilements. And what is worldly consists solely of formations.

Knowledge of the state of peace is this: “Arising is terror; non-arising is safety.” Knowledge of the state of peace is this: “Arising is suffering; non-arising is bliss”, “Arising is worldly; non-arising is unworldly”, “Arising is formations; non-arising is *nibbāna*.”

When he is skilled in these two kinds of knowledge, that is, knowledge of danger and knowledge of the state of peace, he does not vacillate about views that occur such as ‘The ultimate *nibbāna* is here and now’.

Ṭīkā explains it as follows:

“Arising is terror” means arising of formations is terror in the sense of non-safety because it is the ground of terror. For all kinds of misfortune that lies in the life that has such and such condition is rooted in arising.⁷⁴⁸ Non-arising is *nibbāna* because it has not got arising, or when it is attained there do not arise formations in future. Because it is completely free from terror it is called safety in the sense of having no fear as it is the highest comfort.” (752)

5. Knowledge of Contemplation of Dispassion

When he sees all formations as danger, he becomes dispassionate towards, is dissatisfied with, takes no delight in, the formations belonging to any kind of becoming,

⁷⁴⁸ This meaning is brought from the reading of Sinhalese edition, that is, “*uppādamūlakañhi sabbam tam tam vatthukam bhavagatam byasanam*” as it is suitable for the context. The reading in Burmese edition “*uppādamūlakañhi sabbam tam sabbavatthukanti sabyasanam*” does not convey the meaning.

etc. But he finds delight only in the state of peace seen in the way, beginning with, 'Non-arising is safety', and his mind tends, inclines, and leans towards that.

6. Knowledge of Desire for Deliverance

The mind of meditator, owing to this knowledge of dispassion, no longer sticks fast, cleaves, fastens on to any single one of all the manifold formations in any kind of becoming, generation, etc. He becomes desirous of being delivered from the whole field of formations and escaping from it. When he thus no longer relies on any formations and is desirous of being delivered from the whole field of formations, Knowledge of Desire for Deliverance arises in him.

7. Knowledge of Contemplation of Reflection

In order to be delivered from the whole field of formations, the meditator again re-examines those same formations, attributing the three characteristics to them. When he clearly reviews those formations as marked by the three characteristics, this is knowledge of contemplation of reflection.

In order to contrive the means to deliverance he should discern them in the way, beginning with, 'He sees all formations as impermanent because they are non-continuous, temporary, limited by rise and fall, etc. He sees them as painful because they are continuously oppressed, hard to bear, the basis of pain, etc. He sees all formations as foul, that is, the ancillary characteristic to that of pain because they are objectionable, stinking disgusting, and so on. He sees them as not self because they are alien, empty, vain, void, with none to wield power over them, and so on'. Thus the meditator weakens formations with the attribution of the three characteristics, rendering them incapable of appearing again in the modes of permanence, pleasure, beauty, and self, and is thus quite delivered.

At this point knowledge of reflection has arisen in him. When he brings to mind as impermanent, there arises in him knowledge by reflecting on the sign of formations by means of the characteristic of impermanence as unlasting and temporary. When he brings to mind as painful, there arises in him knowledge by reflecting on occurrence of

formations. When he brings to mind as not self, there arises in him knowledge by reflecting on the sign and occurrence of formations.

8. Knowledge of Equanimity about Formations

After he has passed through the reflective contemplation, the meditator sees nothing in formations to be taken as 'I' and 'mine,' so he abandons both terror and delight and becomes indifferent and neutral towards all formations. When he knows and sees thus, his heart retreats, retracts and recoils from the three kinds of becoming, the four kinds of generation, the five kinds of destiny, the seven stations of consciousness, and the nine abodes of beings, his heart no longer goes out to them. Either equanimity or repulsiveness is established. In this way there arises in him what is called knowledge of equanimity towards formations.

But this knowledge sees *nibbāna*, the state of peace, as peaceful, it rejects the occurrence of all formations and enters only into *nibbāna*. If it does not see *nibbāna* as peaceful, it occurs again and again with formations as its object. After discerning formations in the various modes this insight knowledge enters upon the state of the triple gateway to liberation, and it becomes a condition for the classification of noble persons into seven kinds.

[The Triple Gateway to Liberation]

It is the three contemplations that are called the three gateways to liberation. (i) The three gateways to liberation lead from the world to the seeing of all formations as limited and circumscribed by rise and fall and to the entering of consciousness into the signless element. For contemplation of impermanence limits them thus 'Formations do not exist previous to their rise', and in seeking their destiny, sees them as circumscribed thus 'They do not go beyond fall, they vanish there'. (ii) They lead to the stirring up of the mind by giving consciousness a sense of urgency with respect to all formations and to the entering of consciousness into the desireless element. For with the contemplation of pain consciousness acquires a sense of urgency with respect to formations. (iii) And they lead to the seeing of all things as alien, as not self thus 'Not I', 'Not mine' and to the entering of consciousness into the voidness element.

What are the liberations to which these contemplations are the gateways? They are these three, namely, the signless, the desireless, and the void. The signless liberation should be understood as the noble path that has occurred by making *nibbāna* its object through the signless aspect. For that path is signless owing to the signless element having arisen, and it is a liberation owing to deliverance from defilements. In the same way the path that has occurred by making *nibbāna* its object through the desireless aspect is desireless. And the path that has occurred by making *nibbāna* its object through the void aspect is void.

Ṭīkā explains it as follows:

“One who is pursuing insight by discerning formations as sign through contemplation of impermanence and resolving as the mode of the signless thus “Where this sign of formations is entirely non-existent, that is the signless *nibbāna*” connects insight leading to emergence with the path.⁷⁴⁹ His path realizes *nibbāna* as signless. The signless aspect of *nibbāna* is made neither by the path nor by insight, on the contrary it is established naturally. And the path is called signless because it has the signless *nibbāna* as its object. One who resolves upon the desireless by keeping desire away through contemplation of pain, and one who resolves upon the void by keeping the view of self away through contemplation of not self, should both be construed in the same way.” (769)

[Insight Leading to Emergence of the Path]

This knowledge of equanimity about formations is one only and has three names. At the outset it has the name of Knowledge of Desire for Deliverance. In the middle it has the name ‘Knowledge of Reflection’. At the end when it has reached its culmination it is called Knowledge of Equanimity about Formations.

‘Insight that has reached culmination’ or ‘Insight leading to emergence’ is a name for the three kinds of knowledge, beginning with, equanimity about formations. It has

⁷⁴⁹ In the reading *vuṭṭhānagāminimaggena ghaṭeti*, the word *vuṭṭhānagāminimaggena* should be two separate words as *vuṭṭhānagāminiṃ maggena*.

reached its culmination because it has reached the culminating final stage. It is called 'leading to emergence' because it goes towards emergence. The path is called 'emergence' because it emerges externally from the objective basis interpreted as a sign and also internally from occurrence of defilement.

Ṭīkā explains it as follows:

"Three kinds of knowledge are knowledge of equanimity about formation, conformity, and change-of-lineage. "It has reached the final state" is said because it stands above mundane knowledge according to function and even according to the place of arising. "From the object contemplated as the sign" means from the object of insight that is the pentad of aggregates. For the pentad of aggregates is said to be the 'object contemplated' through contemplating called making domain of insight. Even though it is included in one's own continuity, it is nevertheless called "external" because it is seen as a stranger.⁷⁵⁰ It is spoken here and there as "externally from all signs".⁷⁵¹ "Internally from occurrence" means from the occurrence of wrong view, etc.,⁷⁵² in one's own continuity and from the defilements and from the aggregates that occur consequent upon wrong view, and so on. For it is stated as 'internally from occurrence' because there is occurrence of defilement in one's own continuity and because there is occurrence of clung-to aggregates that will arise⁷⁵³ referring to defilements when there is no path development. Emergence consists both in not making them as object⁷⁵⁴ and in putting them into the state of non-arising in future. Immediately after it, there arises the path." (782)

Whether three persons have interpreted at the start as impermanent or as painful or as not self, when the time of emergence comes, if the emergence takes place while contemplating as impermanent, then all they acquire the faculty of faith since they have great resolution. They are liberated by the signless liberation, and so they become Faith

⁷⁵⁰ Ven. Mahasi has corrected this word *diṭṭhitāya* as *diṭṭhatāya*.

⁷⁵¹ Ps1. 71.

⁷⁵² Ven. Mahasi corrected the word *micchādiṭṭhipavattanādito* into *micchādiṭṭhipavattādito*.

⁷⁵³ Here Ven. Nānamoli translated the word *uppajjanaka* as "that produced", but it is better to render as 'will arise'. For detailed discussion, see (12) of 'Minor problems ...' in chapter 1 of this thesis.

⁷⁵⁴ Here Ven. Nānamoli translated "emergence consists both in making these the object" which is not proper. See (13) of *ibid*.

Devotees at the moment of the first path; and in the remaining seven stages they are Liberated by Faith. If the emergence is from the painful, then the three persons acquire the faculty of concentration since they have great tranquility; they are liberated by the desireless liberation, and in all eight states they are Body Witnesses. Of them, the one who has an immaterial *jhāna* as the basis for his insight is, in the case of the highest fruition, Both-ways Liberated. And then if the emergence takes place while contemplating as not self, the three persons acquire the faculty of understanding since they have great wisdom; they are liberated by the void liberation. They become *Dhamma* Devotees at the moment of the first path. In the next six instances they become Attained to Vision. In the case of the highest fruit they are Liberated by Understanding.

This knowledge of equanimity about formations governs the fact that the meditator keeps apart. It furthermore governs the difference in the number of the Noble Path's enlightenment factors, path factors, and *jhāna* factors, the mode of progress, and the kind of liberation. For while some elders say that it is the *jhāna* used as the basis for insight leading to emergence that governs the difference in the number of enlightenment factors, path factors and *jhāna* factors, and some say that it is the aggregates made the object of insight that govern it, and some say that it is the personal bent that governs it. Yet it is only the preliminary insight and insight leading to emergence that should be understood to govern it in their doctrine.

But if insight has from the start only been able to suppress defilements with difficulty, with effort and with prompting, then it is called 'of difficult progress' (*dukkhāpaṭipadā*). The opposite kind is called 'of easy progress' (*sukhāpaṭipadā*). And when the manifestation of the path, the goal of insight, is slowly effected after defilements have been suppressed, then it is called 'of sluggish direct-knowledge' (*dandhābhiññā*). The opposite kind is called 'of quick direct-knowledge' (*khippābhiññā*). This equanimity about formations stands at the arrival point and gives its own name to the path in each case, and so the path has four names according to the kind of progress. For one *bhikkhu* this progress is different in the four paths, while for another it is the same.

And as with the kinds of progress, so also with the kinds of predominance (*adhipati*), which are different in the four paths for one *bhikkhu* and the same for another. So it is equanimity about formations that governs the difference in the progress.

Furthermore the path gets its names for five reasons that is to say, (1) owing to its own nature, or (2) owing to what it opposes, or (3) owing to its own special quality, or (4) owing to its object, or (5) owing to the way of arrival.

1. If equanimity about formations induces emergence by comprehending formations as impermanent, liberation takes place with the signless liberation, this is the name according to its own nature.

2. When this path is arrived at with the abandoning of the signs of permanence by effecting the resolution of the compact in formations through the means of the contemplation of impermanence, it is then called signless. This is its name according to what it opposes.

3. It is void because void of greed, and so on. This is its name according to its own special quality.

4. It is called void because it makes the void *nibbāna* its object. This is its name according to its object.

5. The way of arrival is twofold, namely, insight's way of arrival applies to the path, and the path's way of arrival applies to fruition.

9. Conformity Knowledge

As he develops and cultivates that equanimity about formations his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined.

He thinks 'Now the path will arise'. Equanimity about formations after comprehending formations as impermanent, or as painful, or as not self, sinks into the life-continuum. After life-continuum, mind-door adverting arises making formations its object as impermanent, etc., according to the way taken by equanimity about formations. Then after the functional adverting consciousness that arose displacing the life-continuum, there arises the first impulsion consciousness making formations its object in the same

way, maintaining the continuity of consciousness. This is called the ‘preliminary work (*parikamma*)’. After that a second impulsion arises depending on the same object. This is called the ‘access (*upacāra*)’. In the same way a third impulsion arises and that is called ‘conformity (*anuloma*)’. These are their individual names. But it is admissible to call all three impulsions ‘repetition’ or ‘preliminary-work’ or ‘access’ or ‘conformity’ indiscriminately.

Ṭīkā explains it as follows:

“According to the way taken by equanimity about formations means according to the way of making object as impermanence only, not according to the way of contemplating. “Displacing” means causing to turn back, without letting consciousness to arise as life-continuum. [The first impulsion arises] “*maintaining the continuity of consciousness*” by absence of interruption, in other words, of occurrence of dissimilar consciousness. For when life-continuum is displaced by the functional mind element of five-door adverting, arising of functional consciousness has an interruption, an interval owing to arising of resultant consciousnesses.⁷⁵⁵ But this is not so with mind-door adverting.” (804)

Conformity is so called because it conforms to the functions of truth both in these eight kinds of knowledge such as ‘Knowledge of rise and fall’, etc., and in the thirty-seven states partaking of enlightenment, which follow because they are to be reached by entering upon it. Though this conformity knowledge is the end of the Insight Leading to Emergence that has conformations as its object, still change-of-lineage Knowledge is the last of all the kinds of Insight Leading to Emergence.

⁷⁵⁵ Ven. Mahasi said that the word *kiriyaṃmayacittapavattivipākacittupattiyā* should be two separate words as *kiriyaṃmayacittapavatti vipākacittupattiyā*.

Chapter Ten
Summary of
Description of Purification by
Knowledge and Vision
(XXII)

(ñāṇadassanavisuddhiniddesa)

Chapter Ten

Summary of Description of Purification by Knowledge and Vision (XXII)

(ñāṇadassanavisuddhiniddesa)

This Purification properly consists in knowledge of the four paths, that is to say, the Path of Stream Entry, the Path of Once-return, the Path of Non-return, and the Path of Arahantship.

1. Insight Leading to Emergence

When he thus practices contemplation, owing to the ripening of insight he feels, “Now the absorption of the path will arise.” Thereupon, arresting the life-continuum, there arises mind-door adverting, followed by two or three moments of insight consciousness having for their object any of the characteristics such as impermanence, etc. This is the climax of insight knowledge. This insight leads directly and infallibly to the supramundane path, referred to by the term “emergence.” The insight leading to emergence comprises three kinds of knowledge; fully matured knowledge of equanimity about formations, conformity knowledge, and change-of-lineage. It covers the mundane moments of consciousness in the cognitive series issuing in the supramundane path—that is, the mind-moments called preliminary work, access, and conformity. That knowledge of equanimity towards formations together with knowledge that conforms to the truths, when perfected, is also termed “insight leading to emergence.”

2. Change-of-Lineage Knowledge

Thereafter the change-of-lineage knowledge occurs. As soon as it occurs, the mind lets go of formations and takes *nibbāna* as its object. It is called change-of-lineage because it marks the transition from the “lineage” or family of worldlings to the lineage of family of the noble ones. In the three phases preceding change-of-lineage the defilements continue to be abandoned through the substitution of opposites. But while this knowledge is like the path in that it cognizes *nibbāna*, unlike the path it cannot dispel the murk of defilements that conceals the Four Noble Truths in any way. But it heralds the onset of the supramundane path, which abandons defilements permanently by cutting off their roots. Preliminary work, access, and conformity are mundane and the path and fruit are supramundane, but change-of-lineage has an intermediary position. It belongs neither to Purification by Knowledge and Vision of the Way nor to Purification by Knowledge and Vision. Hence it is called ‘adverting to the path’.

Tika explains it as follows:

“Because it does not comprehend formations as impermanent, etc., it does not belong to Purification by Knowledge and Vision of the Way. Because it does not abandon defilements even if it has *nibbāna* object, it does not belong to Purification by Knowledge and Vision. Only for that reason it is said, as it were, that the place of adverting to the path just like functional mind element which shows the object to the consciousness elements, and which makes the function of adverting.⁷⁵⁶ This is in between the sixth and seventh Purification. It cannot be called one of them because it has not got the characteristic of both Purifications. Still it is on the side of insight because it is the end of Insight Leading to Emergence. Therefore Change-of-Lineage Knowledge is said to be fallen in the state of stream of insight” (806)

In *Paṭisambhidāmagga*, it is defined as ‘Understanding of emergence and turning away from the external is knowledge of change of lineage (Ps.i.67). For it does not induce emergence from occurrence internally because it does not cut off originating, but it does

⁷⁵⁶ Ven. Mahasi suggested that the reading *viññāṇadhātūnaṃ visayaṃ uddesantaṃ dassanakiccaṃ karonṭaṃ* should be *viññāṇadhātūnaṃ visayaṃ uddesantī āvajjanakiccaṃ karonī* because this reading is the qualifier of *kiriyaṃanodhātu* that is feminine in gender. And *viññāṇadhātūnaṃ visayaṃ uddesantī* refers to *pañcadvārāvajjana*; *āvajjanakiccaṃ karonī* refers to *manodvārāvajjana*. However in Thai edition it appears as ‘*viññāṇadhātūnaṃ visayaṃ uddesantī dassanakiccaṃ karonī*.’

induce emergence from the sign externally because it has *nibbāna* as its object; so there is emergence from one only.

3. The Supramundane Paths and Fruits

In the same cognitive series, immediately after this change-of-lineage consciousness, there comes supramundane Path-knowledge followed directly by its corresponding fruition. Both of them take *nibbāna* as their object. For supramundane profitable consciousness results immediately. The path consciousness lasts for only a single moment, whereas fruition occurs for either two or three mind-moments. For one of sharp faculties, who has skipped the preliminary work, three fruition consciousnesses occur following the path; for others, who have gone through the preliminary work, there are two fruition consciousnesses. All these events, the three preparatory moments, the path and fruition, belong to a single cognitive series called the “cognitive series of the path” because it brings the liberating knowledge of the path. After this cognitive series there occurs a fresh cognitive series which reviews the path attainment, that is—at the end of the fruition his consciousness enters the life-continuum; after that, it arises as mind-door adverting interrupting the life-continuum for the purpose of reviewing the path; when that has ceased, seven impulsions of path reviewing arise; after re-entry into the life-continuum, adverting, etc., arise again in the same way for the purpose of reviewing fruition, and so on. This Reviewing-Knowledge takes formations as its object, not *nibbāna* as do the paths and fruits.

There are states called ‘partaking of enlightenment’ because they take the part of the Noble Eightfold Path, which is called ‘Enlightenment’ in the sense of enlightening, and they ‘take the part’ of that because they are helpful. They are thirty-seven states: the Four Foundations of Mindfulness, the Four Right Endeavours, the Four Roads to Power, the Five Faculties, the Five Powers, the Seven Enlightenment Factors, and the Noble Eightfold Path.

The Path-consciousness has the nature of emerging from both ‘sign’ and ‘occurrence’. They emerge from the sign because they have the signless as their object, and also from occurrence because they cut off origination. So they emerge from both. Hence it is

defined in *Paṭisambhidāmagga* as “The understanding of emergence and turning away from both (*dubhato-vuṭṭhānavivattaṇe*) is knowledge of the path.”⁷⁵⁷ For at the moment of the Stream-entry path, Right View in the sense of seeing (a) emerges from wrong view, and it emerges from defilements and from the aggregates that occur consequent upon that wrong view, and (b) externally it emerges from all signs; hence it was said, ‘Understanding of emergence and turning away from both is knowledge of the path’.

Ṭīkā explains it as follows:

“*Dubhato* means *ubhato*. It is said by prefixing the consonant ‘d’. Or the word *dubha* is the synonymous term having the same meaning as the word *ubhaya*. In the sense of seeing means ‘in the sense of seeing the four truths with the characteristic of penetrating with full understanding, and so on’. From wrong view means ‘it emerges from sixty-two divisions of wrong view’. From defilements that occur consequent upon it means ‘it emerges from the defilements of uncertainty, etc., that occur consequent upon that wrong view because it leads to the states of loss’. *It emerges from the aggregates*: it should be construed as ‘it emerges from the aggregates that occur consequent upon that wrong view’. They deserve to arise with condition of wrong view, and so on. Wrong speech, action, and livelihood are of the nature of volition. Wrong mindfulness means the four aggregates occurring like wrong mindfulness. Regarding three higher paths right view emerges from conceit that should be removed by such and such path. For conceit is in the place of wrong view owing to arising as “*ahamasmī*”, but here instead of mentioning emergence from wrong path, emergence from fetters and inherent tendency that should be removed by such and such path is mentioned.” (827)

With the path, he now actually realizes through direct seeing of *nibbāna* that formations are painful and their cessation, *nibbāna*, is bliss. It is for the attainment of this supramundane path that the meditator has done all his practice. The aim of all his endeavours in fulfilling virtue and in developing meditation was the arousing of this path-consciousness. At the time of penetrating the truths each one of the four path knowledges is said to exercise four functions in a single moment. These four functions

⁷⁵⁷ Ps. i. 69.

are the full understanding (*pariññā*) of suffering; the abandoning (*pahāna*) of craving, its origin; the realization (*sacchikiriya*) of *nibbāna*, its cessation; and the development (*bhāvanā*) of the Noble-Eightfold Path.

This exercise of four functions simultaneously can be illustrated by the sunrise. With the rising of the sun, visible objects are illuminated, darkness is dispelled, light appears and cold is allayed. So too, path knowledge penetrates the four truths simultaneously in a single moment:

- (1) it penetrates suffering by penetrating it with full-understanding (*pariññābhisamaya*);
- (2) it penetrates origination by penetrating it with abandoning (*pahānābhisamaya*);
- (3) it penetrates the path by penetrating it with developing (*bhāvanābhisamaya*);
- (4) it penetrates cessation by penetrating it with realizing (*sacchikiriyaḥhisamaya*).

And here also, as the sun illuminates visible objects, so path knowledge fully understands suffering; as the sun dispels darkness, so path knowledge abandons origin; as the sun causes light to be seen, so path knowledge as right view develops the other path factors by acting as their co-nascence condition, etc.; as the sun allays cold, so path knowledge realizes the cessation, which is the tranquillizing of defilement.

Ṭikā explains it as follows:

“*Pariññābhisamaya* means penetration called knowing by analyzing completely. *Pahānābhisamaya* means penetration called cutting and abandoning. *Maggam bhāvanābhisamaya* means penetration with developing knowledge of path (*maggañāṇa*), other paths such as right thinking through co-nascence condition, and so on. It realizes by penetrating called developing the noble path produced by earlier developing; it penetrates the eightfold path without delusion. For knowledge of path shattering delusion towards associated states shatters delusion towards itself. Cessation means *nibbāna*. *Sacchikiriyaḥhisamaya* means penetration called making personal experience.” (839)

This full understanding is threefold, that is, (i) full understanding as the known, (ii) full understanding as investigating, and (iii) full understanding as abandoning.

Abandoning is threefold too, that is, (i) abandoning by suppressing (*vikkhambhanappahāna*), (ii) abandoning by substitution of opposites (*tadangappahāna*), and (iii) abandoning by cutting off (*samucchedappahāna*). Realizing is divided into two as (i) mundane realizing, and (ii) supramundane realizing. And it is threefold too with the subdivision of the supramundane into two as seeing and developing. Developing is also reckoned as twofold, namely (i) mundane developing and (ii) supramundane developing.

There are four supramundane paths that must be passed through to reach full purification and liberation: the path of Stream-entry (*sotāpattimagga*), the path of Once-return (*sakadāgāminimagga*), the path of Non-return (*anāgāminimagga*) and the path of Arahantship (*arahattamagga*). These four paths are to be attained in sequence. Each path arises only once. Each has its own particular range of defilements to burst. When a path arises, immediately, by the power of knowledge, it bursts the defilements within its range.

A stream-enterer is one who has entered the stream that leads irreversibly to *nibbāna*, that is, the Noble Eightfold Path. A stream-enterer has cut off the coarsest three fetters personality view, doubt, and adherence to rules and rituals; he has unshakable confidence in the *Buddha*, *Dhamma*, and *Saṅgha*. He has freed himself as well from all degrees of defilements strong enough to lead to rebirth in woeful planes; he is bound to reach the final goal in at most seven lives.

The second path, the path of Once-return, does not eradicate any defilements completely but has eliminated the grosser forms of greed, hatred and delusion. Thus although attenuated forms of these defilements can still arise in him, they do not occur often and their obsessive force is weak. A once-returner will be reborn in the human world only one more time before attaining deliverance.

Ṭikā explains it as follows:

“Having returned to this world only one more time: among five kinds of once-returner, one is taken by excluding four.

- (1) One attains the fruit of once-returning in the human world, takes rebirth in the human world, and attains final *nibbāna* here.
- (2) One attains the fruit of once-returning in the human world, takes rebirth in a heavenly world, and attains final *nibbāna* there.
- (3) One attains the fruit in a heavenly world, takes rebirth in a heavenly world, and attains final *nibbāna* there.
- (4) One attains the fruit in a heavenly world, takes rebirth in the human world, and attains final *nibbāna* here.

All these four are not taken in this context.

- (5) One attains the fruit in the human world, takes rebirth in a heavenly world and passes the full life-span there, and then takes rebirth again in the human world, where one attains final *nibbāna*.

Only this is taken here.” (814)

The third path, the path of Non-return, bursts the two fetters of sensual lust and ill will. Thus he will be spontaneously reborn in a fine-material sphere and there will attain final *Nibbāna*. It should be noted that while only non-returners are reborn in the Pure Abodes, there is no fixed determination that all non-returners are reborn there.

The fourth path, the path of *Arahatship*, eradicates the five subtle fetters (*uddhambhāgiya-samyojana*)—desire for fine-material existence, desire for immaterial existence, conceit, restlessness, and ignorance.

Purification by knowledge and vision consists in the knowledge of the four supramundane paths. Following each path, its own respective fruition occurs as its immediate result. Whereas the path performs the task of breaking up defilements, fruition experiences the bliss of *nibbāna* when this demanding exertion subsides: “The

understanding of the relaxation of endeavour is Knowledge of Fruition.”⁷⁵⁸ Since the fruition-consciousness immediately follows the knowledge of the path without a time-lag, the path-concentration is called “concentration-with-immediate-result” (*ānantarika-samādhi*). This indescribably keen concentration enables wisdom to cut through the range of defilements and purify the mental-continuum. In the *Paṭisambhidāmagga* it is stated: “The understanding of the eradication of defilements owing to the purity of non-distraction is knowledge of concentration-with-immediate-result.”⁷⁵⁹

4. Reviewing Knowledge

After fruition there occurs Reviewing Knowledge. With this knowledge the meditator reviews five things, that is, the path, the fruition, the defilements abandoned, the defilements still remaining, and *nibbāna*; usually, but not invariably. So a Stream Enterer has five kinds of reviewing. And as in the case of the Stream Enterer, so also in the case of the Once-Returner and Non-returner. But the *Arahat* has no reviewing of remaining defilements as he has cut them off entirely. Thus there is a maximum of nineteen reviewings.

With the attainment of the first three fruitions, the meditator at the time of reviewing, gains the conviction that one essential part of his task is done. When the fruit of *Arahatship* is attained through the knowledge of the fourth path, he wins the blissful realization that his task has been fully accomplished: “He understands, ‘Destroyed is birth, the holy life has been lived, what has to be done has been done, there is nothing further beyond this’.”⁷⁶⁰

⁷⁵⁸ Ps. i. 71.

⁷⁵⁹ Ps. i. 2.

⁷⁶⁰ M. i. 41.

Chapter Eleven
Summary of
Description of the Benefits in
Developing Understanding
(XXIII)

(paññābhāvanānisamsaniddesa)

Chapter Eleven

Summary of Description of the Benefits in Developing Understanding (XXIII)

(paññābhāvanānisamsaniddesa)

This development of understanding has many hundred benefits. But briefly its benefits should be understood as these: (1) Removal of the various defilements (*nānā kilesaviddhamsanam*), (2) experience of the taste of the Noble Fruit (*ariyaphalarasānubhavanam*), (3) ability to attain the attainment of cessation (*nirodhasamāpatti-samāpajjanasamatthatā*), and (4) achievement of worthiness to receive gifts and so on (*āhuneyyabhāvādisiddhi*).

1. Removal of the various defilements

One of the benefits of the mundane development of understanding is the removal of the various defilements beginning with wrong view of individuality.

Ṭīkā explains it as abandoning by substitution of opposites, etc., various defilements such as wrong view of individuality, uncertainty, and so on (*sakkāyadiṭṭhivicikicchā*). (854)

And one of the benefits of the supramundane is removal, at the path moment, of the various defilements beginning with the fetters.

2. Experience of the taste of the Noble Fruit

The experience of the taste of the Noble fruit is a benefit of the development of understanding. For the Fruits of Asceticism, such as Stream-Entry is called the 'Noble Fruit'. It occurs in the cognitive series of the Path, and in the attainment of fruition. Its occurrence in the cognitive series of the Path has been shown in the chapter XXII.

Fruition attainment is absorption in the cessation in which the Noble Fruition consists. All the Noble Ones attain it for the purpose of abiding in bliss here and now.

Ṭīkā explains it as follows:

"For the purpose of abiding in bliss here and now: for the purpose of abiding in a happy abode peacefully by tranquilizing distress and fever of defilement in this very life. The states of fruition attainment occur within such and such noble person only according to his wish because they do not arise without the preliminary work although they are resultant states." (861)

Its attainment comes about for two reasons: with not bringing to mind any object other than *nibbāna*, and with bringing *nibbāna* to mind.

Ṭīkā explains it as follows:

*"Attainment of fruition accomplished by bringing *nibbāna* to mind is said referring to non-bringing to mind any object other than *nibbāna*, because it is accomplished through the mind withdrawn from all formations. All types of fruition consciousness having *nibbāna* as an object withdrawn from formation arise in one whose mind is disgusted, detached from formations completely by means of series of knowledge such as that of rise and fall."* (862)

It is made to last in three ways, because of the sacred words, 'Friend, there are three conditions for the persistence of the signless mind-deliverance: they are the non-bringing to mind of all signs, the bringing to mind of the signless element, and the prior volition'.⁷⁶¹

⁷⁶¹ M. i. 296-7.

Ṭikā explains it as follows:

“The standing (*thiti*) means continuous persistence (*pabandhaṭṭhiti*). Standing as a continuous process of attainment according to time limit is said to be *thiti* here. Attaining (*samāpajjanam*) according to decision of time limit in this way, ‘When the moon, or the sun, has reached such a point, I shall emerge’, is volition (*abhisankhāro*) which is preparing of the mind.” (864)

Emergence from it comes about in two ways, because of the words ‘Friend, there are two conditions for the emergence from the signless mind-deliverance: they are the bringing to mind of all signs, and the non-bringing to mind of the signless element’. So the emergence from it should be understood in this way: emergence from the attainment of fruition comes about in him when he brings to mind whatever is the object of the life-continuum.

Ṭikā explains it as follows:

“Because when the life-continuum consciousness has arisen, he is called ‘emerged from attainment’, it is said, ‘He brings to mind what is the object of the life-continuum.’ The object of the life-continuum is *kamma*, and so on. Bringing to the mind means with attention accompanied by life-continuum, or that object is made in life-continuum consciousness.” (865)

3. Ability to attain the attainment of cessation

The ability to attain the attainment of cessation should be understood as a benefit of the development of understanding too.

(1) What is the attainment of cessation? It is the non-occurrence of consciousness and its concomitants owing to their progressive cessation.

Ṭikā explains it as follows:

“The progressive cessation means gradual cessation of three types of formation through cessation of such and such opposite by one who has attained eight attainments followed

by insight understanding. Non-arising of consciousness and consciousness-concomitants during time limit is the meaning of attainment of cessation.” (868)

(2) Who attains it? The non-returners and those with cankers destroyed who are obtainers of the eight attainments, attain it. For it is said ‘Understanding that is mastery, owing to possession of two powers, to the tranquillization of three formations, to sixteen kinds of exercise of knowledge, and to nine kinds of exercise of concentration, is knowledge of the attainment of cessation’.⁷⁶² And these qualifications are found only in Non-returners and those whose cankers are destroyed, who are obtainers of the eight attainments.

(3) Where do they attain it? They attain it only in the five-constituent becoming because of the necessity for the succession of all the attainments. But in the four-constituent becoming there is no arising of the first *jhāna*, etc., and so it is not possible to attain it there. But some say that is because of the lack of a physical basis.

Ṭikā explains it as follows:

“Why is it said that they attain it in the five-constituent becoming? Is it not that even in the four-constituent becoming the gradual attainment can be possibly attained through the immaterial *jhāna*? It may be possible, but it can be called “the gradual attainment”, because it is a part. It is only through eight attainments that it is called the gradual attainment. Because of the lack of a physical basis means because of absence of basis called whole physical body. For if anyone were to attain cessation in the immaterial world he would not be designated because of non-existence of consciousness and consciousness concomitants and any other, and he would be as though attained to final *nibbāna* without remainder of results of past clinging. It would be said: depending on what has he entered into cessation, or what is the use of thinking of ground? It is because of the lack of the necessary factors that there is no attaining of the attainment of cessation in the immaterial world.” (871)

⁷⁶² Ps1. 97.

(4) How does its attainment come about? It comes about in one who performs the preparatory tasks by striving with serenity and insight and causes the cessation of consciousness of the base consisting of neither perception nor non-perception. The details are these: A *bhikkhu* who desires to attain cessation attains the first *jhāna*, and on emerging he sees the formations in it with insight as impermanent, painful, not self. After that he attains the second *jhāna* ...(etc.). Likewise he attains the base consisting of nothingness. On emerging from that he does the fourfold preparatory task, that is to say, about (a) non damage to property that is not touched by himself,⁷⁶³ (b) the Community's waiting, (c) the Master's summons, and (d) the limit of the duration. Then he attains the base consisting of neither perception nor non-perception. Then after one, or two, turns of consciousness have passed, he becomes without consciousness, he achieves cessation. Here it should be resolved that 'During these seven days let this and this not be burnt by fire, and so on'. And it should be adverted to in this way 'While I am sitting for seven days in the attainment of cessation, if the Community wants to enact a resolution, etc., I shall emerge before any *bhikkhu* comes to summon me.' And it should be adverted in this way 'While I am sitting for seven days in the attainment of cessation, if the Master, after examining a case, makes known a course of training, or teaches the *Dhamma*, I shall emerge before anyone comes to summon me'. And he should advert in this way 'Will my own vital formations go on occurring for seven days or will they not?'

Ṭīkā explains it as follows:

"*It should be resolved* means 'the thought should be caused to arise.' For here the resolve consists in causing the thought to arise. Because of non-arising of consciousness-originated materiality, etc., and because of absence of support such as post-nascence condition, etc., the physical body continues the same only for seven days, after that it suffers wastage. So he limits the duration to seven days when he attains cessation, thus they say." (875)

⁷⁶³ Ven. Nāṇamoli translated it as 'non-damage to others' property', which is not proper in this context. In Pm, it is explained as *nānābaddhāvīkopaṇanti attanā asambaddhassa parikkhārassa avināsanam. yathā taṃ na vinassati, tathā adhiṭṭhānam* (non-damage to requisites that are not touched with himself). For detailed discussion, see (14) of 'Minor problems ...' in chapter 1 of this thesis.

Of life's duration means of one's own life's duration, existence of one's own life span. Vital formations are the same as life span. Some say that they are the life span, heat and consciousness. These are the object only of his normal consciousness. There is no death during cessation because dying takes place by means of the final life-continuum consciousness. He should attain only after adverting in this way, "Let sudden death not occur." For in the case of sudden death he would not be able to declare final knowledge, advise the *bhikkhus* and reveal the position of the power of Dispensation. And there would be no attainment in the case of the highest path for Non-returner. Without adverting the rest means omitting to advert the three kinds of preparatory task such as non-damage to the things not touched by him. (878)

(5) How is it made to last? It lasts as long as the time predetermined for its duration, unless interrupted meanwhile by the exhaustion of the life span, by the waiting of the Community, or by the Master's summons.

(6) How does the emergence from it come about? The emergence comes about in two ways thus: by means of the fruition of non-return in the case of the Non-returner, or by means of the fruition of *Arahatship* in the case of the *Arahat*.

(7) Towards what does the mind of one who has emerged tend? It tends towards *nibbāna*.

(8) What is the difference between one who has attained cessation and one who is dead? For both of them three kinds of formation have ceased and are quite still. But for the dead his life is exhausted, his heat has subsided, and his faculties are broken up, for one who has attained cessation, his life is unexhausted, his heat has not subsided, his faculties are quite whole.

(9) Is the attainment of cessation formed or unformed, etc.? It is not classifiable as formed or unformed, mundane or supramundane. Why? Because it has no individual essence.

4. The achievement of worthiness to receive gifts

Not only the ability to attain the attainment of cessation but also achievement of worthiness to receive gifts should be understood as a benefit of this supramundane development of understanding. He is fit for the gifts of the world with its deities, fit for its hospitality, fit for its offerings, and fit for its reverential salutation, and an incomparable field of merit for the world.

Chapter Twelve

Concluding Remarks

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It is obvious that the *Visuddhimagga* has played an important role in Theravāda Buddhism. It is an unchallengeable authority to exposit *Pāli Tipiṭaka* belonging to Theravāda Buddhism. Thus it is quite natural that the *Visuddhimagga* is admitted as the most authoritative text for the study of Theravāda Buddhism by modern scholars. Though it seems to be exaggerating, a scholar like Reginald S. Copleston has already stated, "It would be hardly too much to say that Buddhaghosa was the second founder of the Buddhism of Ceylon."⁷⁶⁴

Visuddhimagga was a challenging subject for me from the beginning of studying *Pāli*. Translation of *Visuddhimagga* into Korean, my mother tongue has become my ardent wish after starting to learn *Pāli*. To achieve this goal I selected Pm, *Visuddhimagga-Mahāñkā* as my subject of research, simply because there existed several studies regarding *Visuddhimagga* but not regarding Pm.

Frankly speaking, I did not know how difficult the *Paramatthamañjūsā* was when I selected it as my subject. Not long before starting to attempt to translate from the first page of fourteenth chapter I keenly realized that this book stood beyond my ability. I knew that it required accurate and profound knowledge of *Abhidhamma* philosophy, without which one cannot follow the complicated contexts at all. When the work went on and reached at the 17th chapter which was known as the most complicated and difficult *Pāli* article, it seemed to be impossible to understand it properly if one had not

⁷⁶⁴ Buddhism primitive and present in Magadha and in Ceylon, 1908.

accurate knowledge of *Paṭṭhāna*, *Vibhaṅga*, and *Mūlaṭṭikās* and *Anuṭṭikās* related to the text, all of which are also known as very complicated and difficult.

Lack of accurate critical editions increased difficulty to treat this subject. At the beginning I depended on VRI CD-ROM edition. I printed it out with roman script and used it as basic edition. Page by page, however, it contained many misreadings. Thus I should consult the *Chaṭṭhasaṅgāyanā* edition written in Burmese script, on which VRI edition depends. Especially in case of the 17th chapter it was not possible to understand many passages even with the help of all available editions. If there had not been Ven. Mahasi Sayadaw's suggestion and Ven. U Nandamāla Sayadaw's kind explanations depending on the former's Burmese translation, it might not have been possible to finish translation of this chapter.

This subject compelled me to travel to Sri Lanka and Myanmar to seek *gurus* to guide and to inspire my study. My sincere thanks are due to Ven. Sayadaw U Nandamāla. I was always admiring whenever I made questions related to complicated sentences of Pm and *Abhidhamma* philosophy. His answer was unhindered, ready and solving my doubt. If I can claim to have a little knowledge in *Abhidhamma* it is due to his mercy. While discussing, he usually said, laughing, "It's very very difficult. Who suggested you to study Pm?" The period which I spent to navigate *Dhamma* and *Abhidhamma* under his compassion in Myanmar would be the most valuable and happiest time in my life.

It is regrettable that I don't submit word to word translation of chapters XVIII to XXIII in this work. In order to complete the entire translation of those chapters it will require more than two years in addition and the whole of my work will cover nearly 1000 pages, which is beyond the limitation given to me in both time and space. If the opportunity may be given to me and if I have ability to do, I would like to complete the whole translation of Pm in Korean and English in future.

As I already mentioned, to study and translate Pm there must be a good critical edition in Roman script. The minute difference in various editions causes annoyance to translator so that to make obscure translation. For example:

In the Sinhalese edition of XIV. 79. (450) there occurs the sentence, “*na hi viññatti kāyavācāya viññatti*”*ti vacanato asotaviññeyyena saddena saha uppajjati*”.⁷⁶⁵ Thus Ven. Nānamoli, relying on this reading, translates as, ‘For because of the words, “For the intimation is not due to intimating speech” it arises together with sound not intimated (cognizable) through the ear’, which seems not to convey proper meaning. Because the words *na hi viññatti* are included inside the quotation mark he translated like this. In the Burmese edition of the same sentence, however, we have: ‘*na hi viññatti “kāyavācāya viññatti”ti vacanato asotaviññeyyena saddena saha uppajjati.*’ Thus I translate it as, ‘For intimation never arises with sound unknowable through the ear, because of the words, “Intimation takes place through the body and speech”’. Main structure of the given sentence should be ‘*na hi viññatti uppajjati*’; otherwise it is obscure to understand. Thus in this context Burmese edition seems to be better. The same sentence in Thai edition reads, ‘*na hi viññatti “tāya vācāya viññatti”ti vacanato asotaviññeyyena saddena saha uppajjati*’,⁷⁶⁶ which seems to be near Burmese edition.

Though Father A. Pieris mentioned in 1978⁷⁶⁷ that he was planning to prepare critical edition of Pm, it, however, seems to take much more time. For he was not ready to publish it even after 20 years when I met him in Sri Lanka, 1999. In my opinion, the highly valuable suggestions of alternative readings made by Ven. Mahasi Sayadaw, known as the greatest scholarly monk and *Vipassanā* master in this century, would be very helpful for critical edition. Most probably many parts of Pm will not be accessible without his suggestion of alternative readings. Even then he also confessed that it was not understandable in a certain passage with all his attempts.

I deeply regret that I was not able to understand Myanmar language. If there had not been Ven. U Nandamāla’s help, I would have lost the opportunity to consult Ven.

⁷⁶⁵ Vol. II. p. 460.

⁷⁶⁶ Vol. III. p. 60.

⁷⁶⁷ A Pieris, p. 62, Note 8.

Mahasi Sayadaw's monumental Burmese translation of Pm. Though there were many limitations for understanding an academic work through other's interpretation and suggestion, I was trying to mention them in the footnotes whenever I accepted Ven. Mahasi's suggestions in my attempt with the help of Ven. U Nandamāla. I would like to arrange them here again to help the readers of Pm, especially 17th chapter of it.

In some contexts I did not follow Ven. Mahasi's suggestion. For example, in XVII. 7. (572), 4th paragraph, the wording in Sinhalese version is *dhātuāditathatāpadānaṃ* instead of the word *jātiādipadānaṃ* of Burmese. Though Ven. Mahāsi says that wording *dhātuāditathatāpadānaṃ* is better, it seems to me that Burmese reading is more suitable in this context. One more example: – In XVII. 10. (574), Ven. Mahāsi says that instead of the wording *naranvayavināso ucchedo* of Burmese edition, the reading *niranvayavināso ucchedo* in Thai edition will be better. It means destruction as non-existence of mind and matter in a new life. In my opinion, however, as *uccheda* never refers to mind and matter but always to *attā* according to *suttas*, the reading *naranvayavināso ucchedo* is also applicable here as it is. It means destruction of lineage of human being. Therefore I adopted Burmese edition in this context.

Alternative Readings Mainly Suggested by Ven. Mahasi Sayadaw

(1) Location: XIV. 10. (426)

Context: *dhammanānattābhāvepi padatthanānattamattena dukkaravacanāṃ hoṭīti vuttaṃ* <“*atthato panesā lokiyalokuttarāvā*”>*ti*.

Suggestion: *dukantaravacanāṃ* (DhsAnuṬ. 53; S^e; Pm)

(2) Lo: XIV. 14. (427).

Ct: <*yaṃ evarūpi*>*nti yaṃ evaṃ heṭṭhā niddiṭṭhasabhāvaṃ. <anulomikaṃ khanti>ntiādīni paññāvevacanāni.*

Sg: *niddiṭṭhasabhāvaṃ anulomikaṃ. <khanti>* (VbhA. 393.)

(3) Lo: XIV. 14. (427).

Ct: *paramatthasaccassa, nibbānassa ca avilomanato anulometīti <anulomikā>.*

Sg: The comma after *paramatthasaccassa* should be removed. (VbhA. 297.)

(4) Lo: XIV. 20. (428).

Ct: *paccavekkhaṇāṇaṃ hi catusaccaṃ ārabha pavattaṇāṇaṃ nāma.*

Sg: *catutthasaccaṃ* (S^c)

(5) Lo: XIV. 36. (432).

Ct: *satipi sotādināṃ saddārammaṇādibhāve niruḥattā dassane eva cakkhu-saddo pavattati ...*

Sg: *nayane eva* (S^c); *cakkhumhiyeva* (VbhAṬ. 34.)

(6) Lo: XIV. 46. (435).

Ct: *visesato lahucaṃ suto “cirena suto”ti adhimāno hoti.*

Sg: *“lahucaṃ suto cirena suto”ti* (Mahasi). *abhimāno hoti* (DhsAṬ. 149)

(7) Lo: XIV. 71. (446).

Ct: *na cettha yathālābhabhavanāṃ?*

Sg: *yathālābhavacanaṃ.* (The question mark is not necessary.) (Abh-av-nt. II. 158; S^c)

(8) Lo: XIV. 74. (448).

Ct: *yena byāpārādivikārapaccayantarasaḥitesu cakkhādīnaṃ visayesu vikāruppatti.*

Sg: *nissayesu* (Abh-av-nt. II. 2)

(9) Lo: XIV. 89. (453).

Ct: *tasmā ālambaṇadhamavasena pariyāpannānaṃ sā kātabbā,*

Sg: *ālambaka* (Mahasi)

(10) Lo: XIV. 106. (454).

Ct: *arahato pana uppajjamānaṃ puggalantarabhāvūpanayanato nipphalaṃ,*
Sg: *bhāvānupanayanato* (Mahasi)

(11) Lo: XIV. 115. (455).

Ct: *yena byāpārādivisesapaccayantarasaḥite cakkhussa visaye vikāruppatti*
visadisuppatti visayassa iṭṭhāniṭṭhabhāvena anuggaho,
Sg: *byāpārādivikārapaccaya* (DhsAT. 49)

(12) Lo: XIV. 138. (462).

Ct: *tañca nesam jīvananti taṃ tassa kāraṇabhāvaṃ purakkhatvā*
Sg: *tesam karaṇabhāvaṃ* (Mahasi)

(13) Lo: XIV. 138. (462).

Ct: *tampi cassa atthato jīvanamevāti āha <“jīvanamattameva vā ta”>nti.*
Sg: *ca atthato* (Mahasi)

(14) Lo: XIV. 155. (475).

Ct: *atha kho duccaritassa, viratīnañca soraccavasena saṅkocanaṃ, akiriyānañca*
hirottappānaṃ jigucchanādivasenāti ayametesam viseso.
Sg: *duccaritassa.* (Here must be a full stop) (Mahasi)

(15) Lo: XIV. 156. (476).

Ct: *ettha kathaṃ karuṇāmuditāupekkhāsahagate sambhavantīti?*
Sg: *karuṇāmuditā upekkhāsahagate*

(16) Lo: XIV. 168. (483).

Ct: *tayopete sakadāgāmino saṃyojanānaṃ saṃyojanehi dasavidhā yojanāti dassitāya*
Sg: *sakiṃ āgāmino* (Mahasi)

(17) Lo: XIV. 172. (486).

Ct: *dussanaṃ attano, parassa ca upabhogaphalakālesu anittṭhattā*
<visasaṃsatṭhapūtimuttaṃ viya daṭṭhabbo>ti ...

Sg: *upayoga* (Abh-av-nt. 323)

(18) Lo: XV. 19. (517)

Ct: *tathā hi cakkhu puggalantarāsādhāraṇaṃ*

Sg: *viññāṇantarāsādhāraṇaṃ* (Mahasi)

(19) Lo: XV. 21. (518).

Ct: *ettha sīhasaddo viya kesarimhi nirulhā purise selāvayavesu nirulho*

Sg: *nirulho* (VbhAT. 45; T°)

(20) Lo: XV. 26. (520).

Ct: *manoviññāṇadhātūnaṃ nirodhamattaṃ catutthārūpacittuppādanirodhabhāvato.*

Sg: *manoviññāṇadhammadhātūnaṃ* (S°)

(21) Lo: XV. 40. (524).

Ct: *pākābhāvato viddhaṃsābhāvatoti vuttaṃ hoti.*

Sg: *pākabhāvato* (S°)

(22) Lo: XV. 41. (524).

Ct: *imāhi ca upamāhi nijjīvāna. bheritaladaṇḍādīnaṃ samāyoge, nijjīvānaṃ*
saddādīnaṃ viya ...

Sg: *nijjīvānaṃ bheritaladaṇḍādīnaṃ* (VbhAT. 47)

(23) Lo: XV. 42. (524).

Ct: *sabbe anattā rāgādayo, jātīādayo ca visayabhūtā, anupasantā, sappatibhayā cāti.*

Sg: *visabhūtā* (VbhAT. 48)

(24) Lo: XVI. 3. (525).

Ct: *so aññātāvibhāvo pariniṭṭhitakiccajānanakhīṇāsavassa bhāvabhūto hutvā uppattito*

Sg: *pariniṭṭhitajānanakicca* (Mahasi)

(25) Lo: XVI. 11. (528).

Ct: *tassa uppatti itthipurisindriyehi visabhāgavatthusarāganimittehi yebhuyyena sattakāyassa abhinibbatti.*

Sg: *tassā uppatti itthipurisindriyehi* (VbhAnuT. 85). *visabhāgavatthusamrāga* (Mahasi)

(26) Lo: XVI. 19. (530).

Ct: *tassa abhisamayabhūtāya dukkhanirodhappattiyā paṭipadatā daṭṭhabbā.*

Sg: *tassā* (VbhAnuT. 62)

(27) Lo: XVI. 60. (552).

Ct: *jātiādīnameva vā upādānakkhandhapañcakānaṃ vā ekamekaṃ.*

Sg: This *vā* should be dropped. (Mahasi)

(28) Lo: XVI. 61. (553).

Ct: *avijjā hi bhavesu ādīnavaṃ paṭicchādenī ...*

Sg: *paṭicchādeti* (S^e)

(29) Lo: XVI. 61. (553).

Ct: *diṭṭhiādiupādānañca tattha tattha abhinivisaṃānaṃ taṇhaṃ abhivaḍḍhenī dosādayopi kammaṃsā kāraṇaṃ honti,*

Sg: *abhivaḍḍheti* (S^e; T^e)

(30) Lo: XVI. 72. (560).

Ct: *<nibbānassa niccattā>ti apekkhadhammattāti hetulakkhaṇānupapatti.*

Sg: *apakka* (Mahasi)

(31) Lo: XVI. 74. (561).

Ct: *evaṃ sabhāvānaṃ sabbesampi saṅkhatadhammānaṃ paṭipakkhabhūtena tabbidhurasabhāvena nissaraṇena bhavitabbaṃ.*

Sg: *jātādisabhāvānaṃ* (Mahasi)

(32) Lo: XVI. 74. (561).

Ct: *nibbānavisesappasaṅgo ca āpajjeyyāti maggakiccassa ekattena maggabahutā siyā.*

Sg: *ekatte na* (Mahasi)

(33) Lo: XVI. 90. (567).

Ct: *purimasaccadvayassa vipākavattakammavattasaṅgahato kārakassa vā dukkhasaccasabhāvamāha.*

Sg: *dukkhasaccabhāvaṃ* (Mahasi)

(34) Lo: XVI. 91. (567).

Ct: *yathā vā pakativādīnaṃ vikārā avikāribhāvato, pubbe patipalīnā ca pakatibhāveneva tiṭṭhanti,*

Sg: *vikārāvibhāvato pubbe* (VbhAT. 57)

(35) Lo: XVI. 104. (569).

Ct: *<evaṃ pakārehī>ti evaṃ-saddena vijānanakāraṇabhūtena eva.*

Sg: *vijānanakāraṇabhūte naye* (VbhAT. 59)

(36) Lo: XVII. 5. (571)

Ct: *vivaṭaṇhi vibhattaṇca atthaṃ hetudhāraṇadassanehi pākaṭaṃ karonto <uttānīkaroti>.*

Sg: *hetūdāharaṇadassanehi* (T^c)

(37) Lo: XVII. 6. (572)

Ct: *etena taṃtamphalanipphādanena tassā paccayasāmaggiyā tapparatā <tathatā>ti dasseti.*

Sg: *nipphādane* (S^c)

(38) Lo: XVII. 7. (573).

Ct: *samānādhikaraṇatā natthīti na kathañci kammadhārayasamāsasambhavoti?*

Sg: *kammadhārayasamāsāsambhavoti* (Mahasi)

(39) Lo: XVII. 7. (573)

Ct: *idaṃ-saddo paṭiccasamuppanato abhassitvā aññāsambhavato paccaye avatitṭhati,*

Sg: *bhassitvā* (S°)

(40) Lo: XVII. 7. (573).

Ct: *tasmā idappaccayabhāvo idappaccayasarūpaṃ sabhāvantarehi
vinivattabhāvadassanattamaṃ imassāyanti visesetvā*

Sg: *bhāvantarehi* (Mahasi)

(41) Lo: XVII. 13. (575).

Ct: *tenāha <“sace heyyā”>tiādi.*

Sg: *bhaveyyā* (Vis; T°)

(42) Lo: XVII. 13. (575).

Ct: *idha pana paṭiccasamuppādo hotīti tassa atthibhāvacodanāti katvā hoti jāyatīti
nibbatticodanā katā siyāti*

Sg: *atthibhāvajotanāti* (Mahasi)

(43) Lo: XVII. 24. (580).

Ct: *“itthī, purisā”ti vohārena janapadanirutti*

Sg: *vohāro* (Mahasi)

(44) Lo: XVII. 24. (580).

Ct: *kāraṇassa sabhāvena tappaṭilābhagatiyā patvā.*

Sg: *sabbhāvena* (S°)

(45) Lo: XVII. 24. (580).

Ct: *imasmim sati imassuppādo*

Sg: *imassuppādā* (Mahasi)

(46) Lo: XVII. 24. (580).

Ct: “*ñatvā kiriyato vaya*”nti *evamādipayogadassanato avassam anumiyamānena kattunā īdiso saddapayogo icchitabbo.*

Sg: A full stop after *evamādipayogadassanato* (Mahasi)

(47) Lo: XVII. 24. (580).

Ct: *pajānanañca nidānampi viññātabbanti*

Sg: *nidānamhi* (Mahasi)

(48) Lo: XVII. 24. (580).

Ct: *evamidhāpi paccayapaccayanapavedanatthēna niddese sattivisesena attano phalena paccanīyatāya nātābbabhāvena “paṭiccā”ti pariyāyena paccayo vutto.*

Sg: *paccayapavedanatthe* (S°)

(49) Lo: XVII. 24. (580).

Ct: *evam-saddena samugghātaṃ dukkhaṃ dassetvā*

Sg: *sammukhaṃ* (Mahasi)

(50) Lo: XVII. 25. (581).

Ct: *sattasuññesu pana saṅkhāresu sattavohāro, sattatthakiccasiddhi ca.*

Sg: *sattakiccasiddhi* (Mahasi)

(51) Lo: XVII. 34. (583).

Ct: *tena hi upatthambhitarūpakāyassa, tañca icchantassa kāmaviññāṇāyūhanaṃ hoti.*

Sg: *kāmaviññāṇāyūhanaṃ* (VbhAT. 87; S°)

(52) Lo: XVII. 34. (583).

Ct: *ye tehi pahātabbā akusalā dhammā*

Sg: *hi* (Mahasi)

(53) Lo: XVII. 34. (583).

Ct: *atha kho natthitā, nirodhasaddavacanīyatā, khīṇasaṃyojanatāti nirodho vutto.*

Sg: After *natthitā* a comma is not necessary. (Mahasi)

(54) Lo: XVII. 48. (587).

Ct: *<paritassati>ti pipāsati, taṇhāparitāpatāya vā vicalati.*

Sg: *taṇhāparitāsatāya* (S^c)

(55) Lo: XVII. 58. (591).

Ct: *<ayaṃ panā>ti idāni vakkhamānaṃ.*

Sg: *<ayaṃ panā>ti idāni vakkhamānaṃ atthasaṃvaṇṇānaṃ sandhāya āha* (Mahasi)

(56) Lo: XVII. 58. (591).

Ct: *ahāpetvā vibhajitabbaṃ. vibhajanañhi abhidhammapariyāyo.*

Sg: The above should be one sentence. (S^c)

(57) Lo: XVII. 59. (591).

Ct: *“pīḷanaṭṭho”tiādinā vutto*

Sg: A full stop after *vutto*. (Mahasi)

(58) Lo: XVII. 59. (591).

Ct: *dukkhādivisayo andhatamakaro*

Sg: *dukkhādivisaye* (S^c)

(59) Lo: XVII. 61. (592).

Ct: *anupacchinnatanāhāvijjamāne pana santāne sabyāpārappavattiyā tassā kusalatā*

Sg: *avijjāmūle* (Mahasi)

(60) Lo: XVII. 61. (592).

Ct: *yadi vucceyyuṃ, dassanenapahātabbā bhāvanāyapahātabbānaṃ kesañci kenaci kadāci ārammaṇārammaṇādhīpatiupanissayapaccayehi paccayo bhaveyyuṃ.*

Sg: *keci* (adj. of *dassanenapahātabbā*) (VbhAT. 95)

(61) Lo: XVII. 61. (592).

Ct: *nevadassanena-nābhāvanāyapahātabbatāya navattabbatā āpajjati?*

Sg: *vattabbatā* (Mahasi)

(62) Lo: XVII. 62. (593).

Ct: *paccayuppannañhi paccayasambandhīti appaccayuppannattāti taṃsambandhitā ettha jotiyati.*

Sg: *appaccayuppannattā atamsambandhitā* (Mahasi). *appaccayuppannattā asambandhitā* (DhsAnuT. 28)

(63) Lo: XVII. 62. (593).

Ct: *atha cakkhuvīññānaṃ nidassanaṃ na passatīti taggaheṭṭabbatānivattiyam.*

Sg: *na passatīti* should be removed. (DhsAnuT. 28)

(64) Lo: XVII. 62. (593).

Ct: *amaro vā devo vā bhaveyyam, devaṇṇatāro vāti pavattitā vatacariyā <amaratapo>.*

Sg: *amaradevāti* (Mahasi)

(65) Lo: XVII. 65. (594).

Ct: *sabbesampi paccayadhammānaṃ paccayabhāvaṃ visajjetukāmo paccaye tāva pālinayeneva dassetuṃ <“bhagavatā hī”>tiādi āradham.*

Sg: *visajjetukāmena* (S^c)

(66) Lo: XVII. 67. (594).

Ct: *evamādinā dhammapaṭṭhānaniddesena dhammato aññā dhammasatti nāma natthīti*

Sg: *dhammappadhānaniddesena* (PtnAT. 168)

(67) Lo: XVII. 68. (595).

Ct: *virūpo hetūti ca evamādisu kāraṇaṃ yaṃ kiñci kāraṇalakkhaṇaṃ, sampāpakalakkhaṇampi vā. ... kāmaṃ mūlampi kāraṇalakkhaṇaṃ kāraṇameva ...*

Sg: *kāraṇalakkhaṇaṃ* (Mahasi)

(68) Lo: XVII. 70. (595).

Ct: *na tadā sampayuttavisesanaṃ hoṭīti sampayuttāvisiṭṭhā ye keci gahitā bhaveyyunti.*

Sg: *sampayuttā avisiṭṭhā* (PtnAT. 177)

(69) Lo: XVII. 70. (595).

Ct: *idha ca dutiyena hetuggaṇaṇena paccayuppannānaṃ hetunā, paccayabhūteneva ca sampayuttānaṃ hetūnaṃ*

Sg: *hetunā paccayabhūteneva* (PtnAT. 177)

(70) Lo: XVII. 72. (597).

Ct: *<garuṃ katvā>ti garukāracittikāraṇasena vā assādanavasena vā garukārikaṃ laddhabbaṃ avijahitabbaṃ anavaññātaṃ katvā.*

Sg: *garuṃ bhāriyaṃ* (Mahasi); *garuṃ bhārikaṃ* (Abh-av-nt. 365)

(71) Lo: XVII. 84. (602).

Ct: *<upasevanaṃ> pana kāye alliyāpanavasena upayogūpasevanaṃ*

Sg: *upabhogūpasevanaṃ* (PtnAT. 171)

(72) Lo: XVII. 84. (602).

Ct: *teneva anāgatānaṃpi utusampadādānaṃ ārammaṇūpasevanena upasevitānaṃ pakatūpanissayatā vuttā hoti*

Sg: *eteneva* (S^c)

(73) Lo: XVII. 84. (602).

Ct: *<upanissayo>ti balavakāraṇaṃ katvā.*

Sg: *<upanissayo>ti balavakāraṇaṃ katvā pakatūpanissayo.* (Mahasi)

(74) Lo: XVII. 85. (603).

Ct: <“*kiñci kālena*”> *iti paṭisandhikālavasena.*

Sg: *kāle na* (Mahasi)

(75) Lo: XVII. 92. (610).

Ct: *najhānapaccayabhāvo pana natthīti*

Sg: *na jhānapaccayabhāvo* (Mahasi)

(76) Lo: XVII. 95. (613).

Ct: *ayañca vippayuttatā na sampayuttapaccayatāya viya ...*

Sg: *yuttatā* (PtnAnuT. 237)

(77) Lo: XVII. 95. (613).

Ct: *tattha hi arūpadhammānaṃ samānajāṭīyatāya samadhuraṃ,*

Sg: *arūpasabhāvattā ubhayaṃ samadhuraṃ* (PtnAnuT. 237)

(78) Lo: XVII. 96. (614).

Ct: *nibbattitūpalabbhamānatālakkhaṇaṃ atthibhāvaṃ nivāreti.*

Sg: *nibbattaupalabbhamānatālakkhaṇaṃ* (PtnAT. 175)

(79) Lo: XVII. 98. (615).

Ct: *anantameva pana attano atthibhāvena pavattiokāsaṃ alabhamānaṃ
natthibhāvena okāsaṃ dadamānaṃ viya upakāraṃ hoṭīti ...*

Sg: *alabhamānānaṃ* (PtnAT. 175)

(80) Lo: XVII. 108. (617).

Ct: *taṇhā vā caturupādānabhūtā kāmāsavadiṭṭhāsavā ca saṅkhārassa kāraṇanti pākaṭā
avijjāhetukāti.*

Sg: *avijjāhetukā* is not necessary. (VbhAT.100)

(81) Lo: XVII. 119. (619).

Ct: *taṃjānanāyattam* pana sesasaccattayābhisamayam samānakālampi tam purimakālam viya katvā vuttam.

Sg: *taṃjānanāyattatam* (VbhAT. 101)

(82) Lo: XVII. 141. (625).

Ct: *tattha saddo tāva anupādinnaabhāvena sugatipariyāpannatāya gatinimittabhāvena atṭhakathāsu nāgatoti yuttametam,*

Sg: *sugatipariyāpanna-gatinimittabhāvena* (Mahasi)

(83) Lo: XVII. 156. (630).

Ct: *aññasattānam devānam pañcāyatanāni pātubhavanti,*

Sg: *asaññasattānam* (VbhAT. 108)

(84) Lo: XVII. 156. (630).

Ct: *dhammāṇa āyatanabhāvo ekantiko <yamake> vutto dhammo āyatananti?*

Sg: *ekantato* (VbhAT. 108)

(85) Lo: XVII. 156. (630).

Ct: *acakkhāyatanabhāvena ca nesam rūpāyatanam añhesam avisayoti?*

Sg: *acakkhāyatanabhāvepi ... visayoti.* The question mark should be dropped. (Mahasi)

(86) Lo: XVII. 157. (630).

Ct: *“saṃsedajayonikā paripuṇṇāyatanāparipuṇṇāyatanabhāvena opapātikasaṅgaham katvā vuttā”ti*

Sg: *paripuṇṇāyatanabhāvena* (S^o)

(87) Lo: XVII. 160. (631).

Ct: *tattheva pana heṭṭhā, rūpabhāve vā upapatti natthi.*

Sg: *tattheva*

(88) Lo: XVII. 162. (632).

Ct: *bāhirakakappitassa adhipatitṭhanakassa abhāvato <rūpārūpadhammamattaṃ>*.

Sg: *adhitiṭṭhanakassa* (Abh-av-nt. II. 94)

(89) Lo: XVII. 170. (634).

Ct: *phalassa vā tasseva bījassa ...*

Sg: *vā* should be dropped. (Mahasi)

(90) Lo: XVII. 250. (646).

Ct: *tato eva na sabbassa bhavantarassa, tamhetuno vā bhavabhāvappasaṅgo.*

Sg: *bhavantassa* (Mahasi)

(91) Lo: XVII. 256. (648).

Ct: *paccayadhammavisesepi atthappabhedena saṅkhārabhavaggahaṇesu attheva visesoti dassanattamaṃ kataṃ.*

Sg: *paccayadhammāvisesepi* (Mahasi)

(92) Lo: XVII. 296. (654).

Ct: *<evaṃ samuppanna>nti kammatopi vipāko.*

Sg: *kammato* (Mahasi)

(93) Lo: XVII. 301. (656).

Ct: *tehi siddhāya avijjāya sahitehi saṅkhārehi paccayo ca hoti bhavantarapātubhāvāyāti adhippāyo.*

Sg: *janitehi* (T^c)

(94) Lo: XIX. (678).

Ct: *cakkhuvinnāṇādīhi bhavitabbaṃ, hetuabhāvā visesato*

Sg: *hetuabhāvāvisesato* (+ a full stop) (Mahasi)

(95) Lo: XIX. (679).

Ct: *pathavīsālilapārisiṇḍayo viya*

Sg: *pathavīsālilarasādayo* (Vis. XXII. 87)

(96) Lo: XIX. (681).

Ct: *tathā sabhāgo, utusabhāgo ca āhāro*

Sg: *sabhāgoutu, sabhāgo* (Mahasi)

(97) Lo: XX. (721).

Ct: *cittadiṭṭhivipallāsā tadabhāvena hontīti*

Sg: *tadabhāve na* (Mahasi)

(98) Lo: XX. (722).

Ct: *rūpasattakādivasena vā pariggahitassa taṃtamparicchedato param
aññanabhāvadassanaṃ <vipariṇāmānupassanā>.*

Sg: *aññathābhāvadassanaṃ* (Mahasi)

(99) Lo: XX. (723).

Ct: *anekākāravokārasaṅkhāresu lakkhaṇattayasallakkhaṇasammasanassa*

Sg: *anekākāravokārassa saṅkhāresu* (Mahasi)

(100) Lo: XXI. (737).

Ct: *yato tadavigamena aṭṭhārasasu mahāvipassanāsu ekaccā adhigatā eva honti.*

Sg: *tadadhigamena* (Mahasi)

(101) Lo: XXI. (752).

Ct: *uppādamūlakañhi sabbam taṃ sabbavatthukanti sabyasanaṃ*

Sg: *uppādamūlakañhi sabbam taṃ taṃ vatthukaṃ bhavagataṃ byasanaṃ* (S^e)

(102) Lo: XXI. (769).

Ct: *animittākārena adhimuccanto vuṭṭhānagāminimaggena ghaṭeti.*

Sg: *vuṭṭhānagāminim maggena* (Mahasi)

(103) Lo: XXI. (782).

Ct: *taṃ panetaṃ sasantatipariyāpannampi parato diṭṭhitāya "bahiddhā"ti vuttaṃ.*

Sg: *diṭṭhatāya* (Mahasi)

(104) Lo: XXI. (782).

Ct: *<ajjhataṭṭhapavattato>ti sasantāne micchādiṭṭhipavattanādito,*

Sg: *micchādiṭṭhipavattādito* (Mahasi)

(105) Lo: XXI. (804).

Ct: *kiriyaṃanodhātuyā hi bhavaṅge āvaṭṭite kiriyaṃmayacittapavattivipākacittuppattiyā savīcikā santarā,*

Sg: *kiriyaṃmayacittapavatti vipākacittuppattiyā* (Mahasi)

(106) Lo: XXII. (806).

Ct: *viññāṇadhātūnaṃ visayaṃ uddesantaṃ dassanakiccaṃ karontaṃ*

Sg: *uddesantī āvajjanakiccaṃ karontī* (Mahasi)

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GLOSSARY

abbhantara	the inside, internal
abbhāhata	buffeted, shaken (cf. <i>samabbhāhata</i>)
abbhussahana	encouragement, instigation
abbhocchinna	unbroken, uninterrupted
abbuda	the foetus in the 1st & 2nd months after conception
abhāva	absence
abheda	non-division
abhibhava	defeat
abhibhūta	overpowered, overwhelmed
abhibyatta	expressing, explaining
abhidhāna	act of naming (gram.)
abhidheyya	thing named (gram.)
abhighāta	impact
abhiḡijjha	greedy
abhijāti	birth
abhikaṅkhana	wish, longing, hope
abhikkama	advancing, going forward, approach
abhilāpa	talking, speaking
abhilāsa	desire, wish
abhimata	outstanding
abhimukha	facing towards
abhiññā	direct knowledge
abhinṇha	continuous, repeatedly
abhinandana	delight, delighting
abhinibbatti	rebirth, becoming
abhinipāta	conjunction, engagement
abhinivesa	insistence, interpretation, contemplation

abhirati	delight, delighting in, pleasure
abhisamyūhitvā	grouping together
abhisamaya	penetration to, convergence upon (the 4 Truths)
abhisambhavitum	to meet with, to get
abhisameti	to realize, to attain
abhisāṅkhāra	volitional formation, <i>kamma</i> -formation, preparation
abhisāṅkhipitvā	having thrown together
abhisandahana	stimulate, encouragement
abhivaḍḍha	growth, increasing
abhivadati	to speak out, to declare, to praise
abhivisiṭṭha	distinguished, most excellent
abyabhicārī	without exception (gram. and log.)
abyākata	indeterminate
acchariya	nt. marvel, wonder; a. wonderful, marvelous
addhā	extent, period
adhiccasamuppanna	arisen without a cause, spontaneous
adhigama	attainment, knowledge
adhigata	position, attitude
adhika	apart, away from, big
adhikaraṇa	container, locative case (gram.)
adhikicca	as an integral part of, dependent on
adhimatta	exceeding, too much
adhimokkha	resolution
adhimutti	resolution
adhipati	predominance
adhippāya	intention, purport
adhiṭṭhāna	foundation, steadying (of mind), resolve
adhivacana	designation
adhīta	(pp. of <i>dhīyati</i>) studied, learnt
adinnādāna	taking what is not given, stealing
adiṭṭhāna	foundation, determination, resolution
adukkhamasukha	neither-painful-nor-pleasant (feeling)

agga	foremost, pre-eminent, the top-most, the end
aggahāṇa	non-apprehending, non-grasping
aggi	fire
ajjhatta	internally, in oneself
ajjhena	study
ajjhoharaṇa	swallowing, eating
ajjhosāna	cleaving to, attachment
ajjhupekkhati	to look on at
akkhalita	unfaltering
akkhi	eye
akusala	unskilful, (kammically) unprofitable, unwholesome
allīna	unsheltered, contiguous to
aṅga	limb, factor (of path, <i>jhāna</i> , etc.), practice, etc
aṅgāra	charcoal
aṅguli	finger, toe; measure of length
aṅkura	sprout
añña	final knowledge (in the <i>Arahat</i>)
aṇḍaja	egg-born
aṇu	atom, minute measure
anāgata	future
andha	blind, foolish
anicca	impermanent
anta	inside
antara	interval, in between, inner
anubandha	succession, consequence, uninterrupted
anubhavana	experiencing
anubodha	idea, ideation
anubyañjana	minor, additional sign or mark, detail
anudahana	burning
anugamana	influence, conclusion, form of belief
anugata	conformable to, following, relating to, concerning
anuggaha	favour, help, assistance

anujānāti	to allow, to give permission
anukampamāna	being compassionate
anukkama	order, succession, turn
anukūla	favourable, agreeable
anuloma	in conformity with, in forward order
anumāna	inference
anupāda	without grasping or clinging
anurodha	compliance, satisfaction
anurūpa	conformable, proper, according to
anusaya	inherent (underlying) tendency
anusocana	mourning
anutāpana	tormenting, torture
anuvada	blaming, censure
anuvilokaya	seeing
anuyoga	corollary
anvaya	conformity, lineage, positive assertion (log.)
apanayana	objection
apavāda	abuse, reproach, blaming; finding fault
apāya	state of loss
apekkha	passion, interest
apilāpana	not wobbling, not floating
appa	few, little
araṇiya	to be attained, to be served, to be honoured
ariya	noble, Noble One (i.e. one who has attained a Path)
aroga	healthy, free from sickness
asaññin	non-percipient
asana	an arrow, shooting
asekkha	non-trainer (one who has reached the fruition of arahantship)
assāda	gratification, attraction, enjoyment
assāsa	inhalation, comfort
assutavā	not learned, ignorant, uninstructed
asubha	foulness, foul, ugly

ataccha	untruth, falsehood
atianitṭha	absolutely undesirable
aticchatā	ambition, excessiveness of wishes
atidesa	extension (of meaning) (gram.)
atikkamana	passing beyond, going over, overcoming of
atimahanta	very large
atippasaṅga	over-generalization (log.)
atireka	exceeding, excessive
atisāra	bowel flux, diarrhea
atīta	past
attā	self
attha	benefit, good, meaning, purpose, aim, goal, need
avabodha	awareness, discovery
avacara	sphere
avadhāraṇa	emphasizing, delimitation
avakāṃsato	at the minimum
avasara	occasion, chance, opportunity, turn
avasāna	the end, conclusion
avasesa	remainder
avasiṭṭha	remaining, left
avatṭhāna	position, standing place
avayava	constituent (of compound) (gram)
ābādha	affliction
ābhā	splendour, light
ābhoga	concern
ācaya	setting-up (of matter)
ādāna	grasping, taking
ādāsa	mirror
ādhāra	support to stand something on, the locative case (gram)
ādhipacca	lordship, rulership
ādi	beginning, <i>et cetera</i>
ādinna	taken, grasped

ādīnava	danger, disability
āgama	scripture, body of texts handed down
āgamana	act of coming to
āghāta	annoyance
āharaṇa	to be taken, taking away
āhāra	nutriment, food
āhita	kept, put
āhuṇeyya	worthy of adoration or offerings
ājānana	knowing, understanding
ājīva	livelihood
ākara	store, mine
ākāra	mode, aspect, structure
ākāsa	space
ākīñcaññāyatana	base consisting of nothingness
ākiṇṇa	scattered, heaped
ākoṭenta	beating
ālambana	hanging down from, a sense-object
ālaya	reliance, thing relied on
āloka	light
āmaka	raw flesh
āmantā	(expression of assent) agreed
āmedita	reduplicated (word) (gram.)
āmukha	facing towards
ānantariya	immediate
āneñja	imperturbable, (the term for the 4th <i>jhāna</i>)
ānisamsa	benefit, advantage
ānubhāva	power
āpajjana	logical consequence
āpanna	entered upon, fallen into
āpātha	threshold (of door to consciousness), range, focus, horizon
āpodhātu	water element
ārabbha	(ger. as adv.) contingent upon, owing to

āraṅkhati	to guard
ārammaṇa	object (of consciousness or its concomitants), support
ārogya	health
āropetvā	putting on
ārūpa	immaterial state
āsabha	bull
āsāṅkā	doubt, suspicion, fear
āsanna	near
āsatti	clinging, attachment
āsava	canker
āsevanā	cultivation, repetition
ātapa	heat
ātura	diseased, affected
āvajjana	adverting (consciousness)
āvattana	turning round, twisting
āvāsa	a dwelling, a residence, a monastery
āvi	manifest
āvibhavana	expression, appearance
āviñchana	picking up
āya	improvement, increase
āyatana	base
āyu	life
āyūhana	accumulation (of <i>kamma</i>)
badhira	deaf
bahiddhā	(adv.) externally
bahu	much, many, abundant
bala	power
bandhana	imprisonment
bādhana	affliction
bāhira	(adj.) external
bāhulla	mostly

bāla	ignorant, foolish
bhadda	good, lucky, auspicious
bhagavā	blessed, venerable, holy
bhajana	association with
bhamati	to roam, to wander, to revolve
bhaṅga	dissolution
bhava	being, becoming, existence
bhavaṅga	life-continuum (consciousness; lit. 'factor of being')
bhavantara	another becoming
bhaya	fear
bhājana	vessel, bowl
bhāra	burden
bhāsita	spoken
bhāva	essence, state-ness, sex, verbal substantive (gram.)
bhāvanā	development, meditation, cultivation
bheda	division, breaking
bheri	drum
bhesajja	medicine
bhinna	divided, broken up, split, classified
bhiyyo	more, repeatedly, exceedingly
bhoga	enjoyment
bhojana	meal, food
bhumma	the locative case (gram.)
bhusa	much, excessive
bhūmi	ground, soil, plane (of existence)
bhūri	wisdom
bhūta	become, been, creature, primary element
bindu	drop
bīja	seed
bodha	enlightenment
bodhipakkhiya	belonging to enlightenment
bodhisatta	Bodhisatta, Being Destined to Enlightenment

brahmā	Divinity, Brahmā Divinity
brūhana	intensification
buddha	enlightened one
buddhi	enlightenment, intellect, discretion, speculation,
byabhicāra	exception, irregularity (gram.)
byañjana	particle (= nipāta)
byasana	misfortune, misery, ruin
byatireka	assertion in a negative way
byavadhāyaka	intermediate
byādhi	sickness
byāpāda	ill will
byāpāra	effort, attempt, activity, interestedness
byāpilakkhaṇa	characteristic of pervading
cakka	wheel
cakkhati	to relish
cakkhu	eye
calana	shaking, motion
caṇḍika	cruel
carima	last, subsequent
catukka	tetrad
cavana	death, falling away
caya	increase
cāga	generosity
cāraka	prison
cetanā	volition
cetasika	consciousness concomitant (feeling, perception & formation)
chanda	zeal
chatṭha	the sixth
chādana	covering
chāyā	shadow
cheka	genuine

chidda	hole
chindati	to cut off
cintana	thinking
citta	(manner of) consciousness, consciousness, cognizance, mind
cīra	rag
cīvara	robe
codana	question, query, rebuke, inciting
cuti	death
dabba	matter, material (= <i>drabya</i>)
dadhi	curds
dahara	young
daḷha	firm
daṇḍa	stick
dandha	sluggish, stupid
daratha	pain, oppression, distress, sorrow
dasaka	decad (of matter), decade
dassana	seeing, vision, term for the first path
dāha	burning
dāna	gift, giving
dāraka	a young boy
dāru	timber
dāsa	bondsman
dāyaka	giving, a giver, a supporter, a benefactor
deha	body
desa	place, location, part
desanā	teaching, instruction
deva	god
dhamma	the <i>Dhamma</i> or Law (as discovered by the Buddha); <i>dhamma</i>
dhana	wealth, treasure, property
dhāraṇa	bearing, holding
dhātu	element, (metallic) ore

dhunana	destroying, shaking off
dhuva	everlasting
dibba	divine, celestial
dinna	given
diṭṭha	seen
diṭṭhi	view, (wrong) view, (right) view
diva	day, heaven
dīgha	long
dīpana	explaining, illustrating
domanassa	grief, displeasure
dosa	hate, flaw, humour (of the body)
drava	fluid
duddha	milk
duggati	unhappy destination (on rebirth)
duka	a dyad
dukkha	pain, painful, bodily pain, suffering
duṭṭha	(pp. <i>dussati</i>) corrupted by hate (used as verbal adj. for <i>dosa</i>)
dūra	far
dvanda	a pair, name of one of the compounds
dvāra	door (i.e. the 6 d. of consciousness by the 6 bases.)
dvija	twice-born
elaka	a goat, a ram
gabbha	womb, embryo, foetus, interior
gahaṇa	apprehending, assuming
gamana	going
gambhīra	profound
gaṇanā	counting, statistics
gaṇhāti	to seize, to apprehend, to assume
ganṭhipada	knotty passage
gandha	odour

gantha	book
gati	destiny, destination (on rebirth), movement
gāha	apprehension, assumption (<i>atta</i> - assumption of a self)
gārayha	blamable, contemptible
gāthā	verse
gāvī	cow
geha	house
ghana	compact
ghaṭṭana	impinging, knocking together
ghata	clarified butter, ghee
ghāna	nose
ghosa	sound, noise
gijjha	vulture
gilāna	sick, a sick person
gocara	resort, domain, scope
gotrabhū	change-of-lineage
guḷa	molasses
guṇa	special quality
hadaya	heart
hasituppāda	smile produce (consciousness)
hattha	measure of length (from elbow to extended little finger)
hatthi	elephant
havana	sacrifice
hetṭhā	above, before, previously
hetu	reason, cause (loosely); root-cause (technically)
hiri	conscience
hita	beneficial, useful, benefit, blessing
hīna	abandoned, inferior
icchā	wish
idappaccaya	specific conditionality

iddhi	power, success, supernormal power
ina	debt
indaliṅga	mark of ruler
indriya	faculty
isi	sage, seer
issara	overlord, Lord Creator
ittha	desirable
ittara	temporary, changeable, passing
itthi	woman, female
īha	exertion, endeavour
īsa	a lord, ruler

jaccandha	born blind
jala	water
jalābuja	born from a womb
janaka	producer, father
jarā	ageing, old age
java	speed
javana	impulsion (consciousness)
jāla	net, entanglement
jānana	knowing
jāta	born, produced
jāti	birth, sort, kind
jetthaka	chief, eldest, first
jigucchana	disgust for, dislike
jinṇa	old
jivhā	tongue
jīva	soul
juṭṭha	fostered

kaḥāpaṇa	copper coin
kakaṇṭaka	the chameleon

kakkhaḷa	hard
kalala	embryo
kalāpa	group, material group (term for material octad, etc)
kalla	proper, ready, clever
kamma	<i>kamma</i> , deeds, action, work, (legal) enactment
kampana	wavering, shaking
kaṇha	dark, black
kappa	aeon, age
kaṇa	reason, cause; act of doing
karuṇā	compassion
kaṣiṇa	whole ; wholeness, totality, kaṣiṇa
kathā	talk, explanation
kattā	subject of verb (gram.)
kāla	time
kāma	sense desire, sensual desire
kāmāvacara	sense-desire sphere, sense sphere
kāraka	doer
kāraṇa	act of causing to do; instrument; cause, reason;
kāya	body, group, the material body
kesa	hair of the head
ketu	banner
kevala	only, alone, whole, complete
khana	moment, instant,
khandicca	the state of being broken (of teeth)
khaṇika	momentary
khaṇikamarāṇa	momentary death
khandha	aggregate
khanti	patience, choice
khaya	destruction, exhaustion
khela	saliva, phlegm
khetta	field
khijjana	excitement

kippa	quickly
khitta	thrown, cast
khīnāsava	one whose cankers are destroyed
icca	function, activity
kilesa	defilement
kiriya	functional (consciousness or mind)
kodha	anger
kosajja	idleness
kosalla	skill, proficiency
koṭi	beginning, point, end, top, summit
kucchita	contemptible, vile
kukkucca	worry
kukkura	dog
kula	family, lineage, multitude
kumāra	son, young boy
kuppati	to be angry, to be disturbed
kurūra	cruel
kusala	skilful, profitable (consciousness)
kuṭila	crooked, bent
kuṭṭha	leprosy
kūṭa	wild, savage
laddha	obtained
laddhi	view, theory
lahu	light, quick
lajjā	bashfulness, shame
lakkha	mark, target
lakkhaṇa	characteristic
lañchana	mark, stamp
lavana	cutting, reaping
lābha	gain
leḍḍu	clod of earth

lesa	part, fraction
liṅga	mark, sex, gender (gram.)
līna	clinging, attached, adhering
lobha	greed
lohitaka	red
loka	world
lokiya	mundane (not associated with the path, fruition or <i>nibbāna</i>)
lokuttara	supramundane
loma	hair on the body
loṇa	salt
lopa	elision, cutting off
lubbhana	greediness
lūkha	harsh, hard, unpleasant, rough, miserable
macchara	avarice, envy
madhu	honey, sweet, pleasant
madhura	sweet, intoxicating
magga	path
mahaggata	exalted (a term for consciousness)
mahābhūta	great entity (great primary element of <i>rūpa</i>)
maṃsa	flesh
mamatta	fondness, possessiveness
mamma	vital spot of the body
maṅgala	blessing
maṇḍala	circle, round
maṇi	gem
mana	mind
manasikāra	attention, bringing-to-mind
manda	slow, sluggish, indolent
mantha	instrument for churning milk
manussa	human being
maraṇa	death, dying

marīci	mirage
mālā	garland
māna	conceit (pride)
mātikā	schedule of the <i>Abhidhamma</i> , codes of the <i>Paṭimokkha</i>
māyā	deceit
mettā	loving-kindness, amity
micchā	wrong
middha	torpor
moha	delusion
mokkha	release, final release
mudu	malleable
mukha	mouth, face; paragraph heading; way
musāvāda	telling a lie
muta	sensed (i.e. smelt, tasted or touched)
muti	understanding, intelligence
mūla	root
ñāṇa	knowledge (in general)
ñāta	known
ñāya	method, system, manner
ñeyya	what can be known
namana	naming
nanda	rejoicing
nandī	delight
napuṃsaka	neuter gender
nara	man
naraka	a name for <i>Niraya</i> , i.e. purgatory
nati	bent, bias
nava	new, nine
naya	method
nāma	mentality, name

nāmarūpa	mentality-materiality, mind-matter
nānā	different
nekkhamma	renunciation
nibandhana	binding, fastening
nibbacana	verbal derivative (gram.)
nibbatta	arisen, being reborn
nibbatti	generation, production, rebirth
nibbāna	<i>nibbāna</i> , extinction (of greed, hate & delusion)
nibbhaya	fearless
nibbindita	dispassioned
nibbinna	pp. of <i>nibbindati</i>
nibbisesa	without distinction, equal
nibbuti	peace, tranquility, the final bliss
nicca	permanent
niccamma	skinless
nicchaya	certainly, exactly
nicchinati	to decide, to resolve, to ascertain
nidassana	example, illustration, sight, view
nidāna	cause, source, origin
niddā	sleep
niddesa	detailed exposition, demonstration
niddhāraṇa	specification, emphasis, withdrawal
niddiṭṭha	pointed out, expressed, explained
nigama	market town
nigaṇṭha	member of the Jain order
niggaha	refutation
niggamana	exit, conclusion (log.)
nijjhāna	contemplating, insight
nijjīva	soulless
nimitta	sign
ninna	bent down
nippadesa	comprehensive

nipphanna	produced (term for certain kinds of derived materiality)
nipphādana	accomplishment, producing
nipuṇa	clever, skilful
niravasesa	without a residue, complete
niraya	the purgatory, hell
nirāmisā	unworldly, having no meat, free from sensual desires
nirodha	cessation
nirutti	language
nirūḷha	customary, common, conventional usage
nissakka	name of the ablative case
nissanda	result, outcome, flowing down
nissaraṇa	escape (from defilement by <i>nibbāna</i>)
nissatta	not-a-living-being
nissaya	support, the dependence (given by teacher to pupil)
nivāraṇa	hindrance
niyama	restraint, ascertainment, certainty
niyata	certain, invariable
niyati	fate
niyāma	certainty
niyoga	command, order, injunction
niyyāna	outlet (from the round of rebirths; term for the path)
nīharati	to fix
nīvaraṇa	hindrance
obhāsa	illumination
odāta	clean, white
ogha	flood
ojā	nutritive-essence, metabolism
okappana	fixing one's mind, confidence, trust
okāsa	location, opportunity
oḷārika	gross
olamba	hanging down

olubbha	holding on to, leaning on, depending on
omāna	inferiority
oñjana	changing
onahana	smother, shrouding
opapātika	apparitionally reborn
osadha	medicine
oṭṭha	camel
otinṇa	descended, gone down
ottappa	shame
pabandha	continuity
pabbajati	to go forth, to give up the world, to take the robe
pabbata	rock, mountain
pabhassara	transparent, limpid
pabhā	light, radiance
pabheda	class, category
pabhuti	(encl.) and so on, <i>et cetera</i> (= <i>ādi</i> in that sense)
pacalāyika	nodding
pacarati	to practice, to observe, to walk
paccakkha	personal experience
paccana	boiling, being tormented
paccatta	for oneself
paccatthika	an opponent, enemy
paccavekkhaṇa	reviewing
paccaya	condition (for what is conditionally arisen), requisition
paccābhijānana	recognition, knowing afterwards
paccāgata	withdrawn, gone back
pacceka	single, separate, each
pacceti	to realize
paccupaṭṭhāna	manifestation
paccuppanna	present, presently arisen
pada	state, word, foot (in verse), part of speech

padhāna	Basic Principle, <i>Pradhāna</i>
padīpa	lamp, light
paduma	lotus
paggaha	exertion
paguṇa	proficient, familiar
paharaṇa	weapon
pahāna	abandoning
pahāra	blow
pahātabba	to be abandoned
pahīna	abandoned
pajā	people, progeny, offspring, mankind
pajahati	to abandon, to give up
pajānana	knowing
pajānāti	to understand
pajāpati	name of a Hindu god, lord of creation
pakata	done, made
pakati	nature, natural, normal, Primordial Essence, Prakṛti
pakāra	kind, mode, method, manner, way
pakāsa	illumination
pakkha	side, party
palibodha	impediment
palujjana	breaking up, destruction
pamāda	negligence
pamāṇa	standard, measure
pamukha	foremost, chief, prominent
paṅkaja	lotus
pañha	question
paññatti	concept, appellation, designation, making-known
paññā	understanding (insight and path)
paṇḍaka	eunuch
paṇḍita	wise
pañīta	superior, sublime

pantha	road, path
papañca	diversification, diffuseness, obstacle
papatana	falling down
parama	superior, highest, best
paramattha	highest sense, ultimate sense
paramāṇu	smallest measure
paramparā	series, row, succession, lineage.
parāmattha	misapprehended, adhered-to
parāmāsa	misapprehension, adherence, presumption
paribbājaka	wandering religious mendicant
paribyatta	clear, distinct
paricaya	acquaintance
pariccheda	chapter (of a book), division, delimitation
paridahana	putting on
paridamana	taming, controlling
parideva	lamentation
pariggaha	inclusion, embracing
pariggaṇhāti	to grasp, to embrace, to discern
parihāra	explanation, exegesis, implication
parijānāti	to fully know (with the 3 kinds of <i>pariññā</i>)
parikamma	preliminary work
parikappa	abstract conjecture
parilāha	fever (<i>kilesa</i> - f. of defilement)
pariññā	full-understanding
pariṇāmita	turned towards, bent down
parinibbāna	attainment of <i>nibbāna</i>
paritassana	fear, worry, excitement
paritāpana	tormenting, mortification
paritta	small, limited (term) for the sense-desire sphere)
parivatta	twisting, turning
parivīmaṃsati	to investigate, to examine
pariyatti	mastery on scripture

pariyāpanna	included
pariyāya	metaphor, figure of speech, manner, way, method
pariyesana	search
pariyosāna	intensity
pariyutthāna	obsession
pasaṅga	(= <i>atippasaṅga</i>) scope, contingency
pasāṭa	relaxed
pasāda	sensitivity (of matter)
passaddhi	tranquility
passambhana	calmness, composure
paṭiccasamuppāda	dependent origination
paṭicchanna	concealed
paṭicchādāna	concealment, covering
paṭigha	resentment, resistance
paṭiloma	reverse order
paṭināṇā	promise, proposition
paṭiniyata	certain, definite
paṭipadā	way, also name for certain <i>suttas</i>
paṭipakkha	opposed, opposite, opponent
paṭipanna	pp. of paṭipajjati
paṭipatti	way, progress, practice
paṭippassaddhi	tranquillization (of defilement by fruition)
paṭisaṃvedeti	to experience
paṭisaṃbhida	discrimination
paṭisandhi	rebirth-linking (consciousness)
paṭisaraṇa	refuge, help
paṭisedha	prohibition
paṭiseva	practicing, following
paṭisiddha	excluded, rejected, refuted (log.)
paṭivedha	penetration (of 4 Truths)
paṭivijānāti	to recognize, to know
paṭivijjhana	penetration, comprehension

pathavī	earth
pavatta	occurred, occurrence (see <i>pavatti</i>)
pavatti	occurrence, course of an individual existence
pavedana	making known, announcement
pavisati	to enter, to go in
payoga	means; instrumentality
payojana	purpose
pādapa	tree
pāhuna	guest
pāka	cooking, ripeness, maturity, fulfillment, result
pākaṭa	evident, clear, well known, renowned
pāṇi	hand
pāpa	evil, bad, wicked
pārisesa	limitation (<i>parisesena</i> - in a limited sense)
pāsāda	palace, mansion, castle
pāsāṇa	stone, rock
pāṭha	reading, text-reading, oral-tradition
pāṭibhoga	agent
pātu	manifest, visible
pesi	foetus in the third stage
pesuṇṇa	backbiting
peta	ghost
phala	fruit of (plants), fruit of cause, fruition
phassa	contact
pheggu	empty, vain
pheṇa	froth, foam
photṭhabba	tangible datum, t. object
phuṭṭha	pp. of phusati
pīti	happiness
porāṇa	ancient
potthaka	book
pucchā	questions

puggala	person
puñja	heap, mass, multitude
puñña	merit
punabbhava	re-birth
punavacana	repetition
purima	former, preceding
purisa	World Soul (in Sāṃkhya system), <i>puruṣa</i>
puthujjana	ordinary man (i.e. one who has not reached the path)
rahita	deprived of, without
rajaka	washer man
ramati	to delight in, to enjoy oneself
rasa	taste, flavour, nature as function or achievement,
ratanattaya	triple gem
rāga	greed, lust
rāsi	heap
roga	disease, illness
ruci	preference, opinion
rukkha	tree
ruppana	molesting
rūpa	materiality (aggregate)
rūpī	having form
sabbhāva	presence
sabhāga	common, shared by all, being of the same division
sabhāva	individual nature, individual essence, nature
sacca	truth
sacchikiriya	realization
sadda	sound, word, grammar
saddahana	having faith, believing
saddhamma	true <i>Dhamma</i> , i.e. the true teaching
saddhā	faith

saddheyya	inspiring faith
sagga	heaven
sahita	accompanied with, united
sajjeti	to prepare
saka	own
sakkāyadiṭṭhi	false view of individuality
sakkharā	gravel, sugar
salāyatana	sixfold base (for contact)
salla	dart
saṁhanana	paralysis
saṁsappana	slinking along
saṁsaraṇa	transmigration
saṁsatṭha	conjoined, associated
saṁsaya	doubt
saṁsāra	round of rebirths
saṁsedaja	moisture-born
saṁsīdana	sinking down
saṁvaṇṇita	in detail
saṁvattati	to lead to, to exist
saṁvega	sense of urgency
saṁyoga	bondage
saṁyojana	fetter
saṁyutta	connected, related
sama	even, same
samaññā	designation, name
samaṇa	monk
samanantara	contiguity, immediate proximity
samanta	surrounding
samatha	serenity (term for <i>jhāna</i>)
saṁatikkama	surmounting
samatta	complete, concluded, entire
samattha	fit, able, skillful

samavāya	inherence
samaveta	inherent
samaya	period, event, occasion, etc.
samādāna	giving effect to, undertaking
samādhāna	coordinating
samādhi	concentration
samāna	similar, equal, same
samāpanna	one who has attained
samāpatti	attainment
samāsa	compound (gram.)
samāyoga	combination, conjunction
sambaddha	bound together
sambandha	connection, relationship
sambhava	origin, birth, production
sambhāra	requisite
sambuddha	Fully Enlightened One
sameti	to come together, to meet
sammā	right
sammoha	delusion
sammosa	forgetfulness
sammuti	convention, conventional
samodhāna	combining
sampanna	perfected in, possessed of
sampaṭicchana	receiving (consciousness)
sampatta	customary
sampatti	success, achievement
sampayoga	union, association
sampāpaka	causing to obtain
sampinḍana	conjunction (gram.)
samuccaya	conjunction
samuccheda	cutting off (of defilements by the path)
samudaya	origin

samudāya	multitude
samuppanna	dependently arisen
samuppāda	arising, origination
samussāhana	instigation
samutthāna	origination (of <i>rūpa</i>)
samūha	mass
saṅgha	holding together
saṅgati	coincidence, chance
saṅghaṭṭana	knocking together, impingement
saṅkaḍḍhati	to collect, to drag
saṅkamati	to pass on, to go
saṅkara	mixing, confounding, confusing
saṅkhata	formed
saṅkhā	calculation, reckoning
saṅkhāra	formation, formed thing
saṅkhepa	abridgment, abstract
saṅkocana	contraction
sañjānana	act of perceiving
saññā	perception, sign, signal,
saññī	percipient
sandhāna	uniting, conciliation
sandhāraṇa	upholding
sandhāvati	to run through
sandhāya	with reference to, concerning
sandhi	joint, euphonic combination (gram.)
sandiṭṭhika	visible, belonging to this life
sannihita	stored up, put down
sannipāta	concurrence
sanniṭṭhāna	deciding, conviction
sanniṭṭheyya	fit to be convinced about
santati	continuity, process
santāna	continuity

santhambhana	stiffening
santitṭhati	to settle down
santīraṇa	investigation (consciousness)
santutṭhi	satisfaction, contentment
sappati	to be emitted
sappāya	suitable
sappurisa	good man, true man
sara	vowel (gram.)
saraṇa	refuge, protection, shelter
sarīra	body
sassata	eternal
satata	constant
sati	mindfulness
satta	being, living being
sattha	science, lore, knife, weapon
satthu	teacher, master, the Buddha
savana	hearing, flowing, exudation
sayam	self, by oneself
sādhaka	accomplishing
sādhana	accomplishing, establishment of meaning of word
sādhāraṇa	common to, shared with
sālī	possessing, abounding in, full
sāmaggī	reconciliation, harmony
sāmañña	the state of a monk, general, universal, common
sāmatthiya	ability
sāra	core
sāraṇa	dispersal
sāsana	dispensation
sātheyya	fraud
sāvaka	disciple, hearer
sekkha	trainer
senāsana	resting-place, lodging

sesa	remainder, rest
seyyā	mode of lying down
siddha	accomplished
sikkhāpada	training precept
siṅga	foppery
sippa	craft
siṭṭha	prepared
sīgha	rapid, quick, swift
sīha	lion
sīla	virtue, habit, rite
sīsa	head
sobhana	beautiful
socana	act of sorrowing
soka	sorrow
somanassa	joy, mental pleasure
soracca	gentleness, meekness
sota	ear, stream
subha	beautiful, beauty
suddhi	purity
sugati	happy destination
sukha	pleasure, happiness
sukhuma	subtle
suñña	void, empty
sundara	beautiful
supina	dream
surabhi	perfume
suta	heard
sutamaya	based on learning
suvanṇa	(gold) coin
sūcayati	to betray, reveal
ṭhapaṇa	placing, founding, establishment

thāna	place; possibility
thiti	presence, station, relation, steadiness
taccha	true, real, the truth
tadārammaṇa	having that (aforesaid thing) as its object, registration
taṇhā	craving
tathatā	truly, correctly
tathāgata	perfect one
tati	continuity
tejo	fire, heat
thaddha	stiffened
thambha	rigidity, hardness, stupor, obstinacy, a pillar
thinamiddha	sloth and torpor
tika	triad
tiracchāna	animal, beast
tīraṇa	judgment, investigation
tuccha	empty, hollow
uccheda	cutting off, annihilation
udaka	water
udaya	rise
udayabbayānupassī	contemplating on rise and fall
udāharaṇa	example, instance
uddesa	summary, indication, indicative pronoun (gram.)
uddhacca	agitation
uddharaṇa	lifting, pulling out
uddhaṭa	lifted out, pulled out, destroyed
uddhata	agitated, puffed up
uju	straight, erect
ukkamsa	superiority, excellence
uṇha	heat
unnati	rising, increase

upabhoga	enjoyment
upabhuñjaka	experiencer, user
upabrūhana	intensification, increase
upacaya	growth (of matter)
upacāra	metaphor, approach
upaccheda	cutting off, breaking
upacita	heaped up, accumulated
upaddava	risk, undoing, calamity
upakāra	help, support
upalakkhaṇa	synecdoche
upanaya	inducement, application (log.)
upanayana	applying (log.), inducing, leading on
upanissaya	decisive support
upapatti	reappearance, rebirth
upasagga	prefix
upasaṃharati	to connect (mentally), to associate (mentally)
upasama	peace (term for <i>nibbāna</i>)
upasevana	practice, serving
upaṭṭhāna	establishment; appearance
upaṭṭhambhaka	supporting
upayoga	application
upādāna	clinging
upādi	liable to arise, liability to arising
upāya	means
upāyāsa	despair
upekkhā	equanimity, onlooking
upeti	to approach
uposatha	observance day (at full-moon and half-moon)
uppanna	arisen
uppatti	arising, rebirth, origin
uppāda	arising
ussāha	activity

uttara	answer, reply; higher, superior
uttarati	to cross over, to go over
utu	climate, season, temperature
ūhana	hitting upon
vacana	designation, word
vaddhana	extension, increase
vaddhi	increase, growth
vanṇa	colour, appearance, sort, caste
vasa	mastery
vatta	round (of <i>kamma</i> , etc.; term for the Dependent Origination)
vata	ritual, vow, duty
vatthu	basis, physical basis (term for the six internal bases)
vavatthāna	determining, defining, fixing
vaya	fall, stage of life
vācā	speech
vāda	theory
vāra	turn; instance, case; section, sub-section
vāsana	perfuming
vāyāma	effort
vāyu	air, wind
veda	wisdom, joy, inspiration, the Vedas.
vedaka	experiencer, one who feels
vedanā	feeling (i.e. of pleasure, pain, or neither)
vedayita	feeling, what is felt.
velā	time, season
venayika	one who leads away, who disciplines
vesārajja	self- confidence, self-satisfaction
vevacana	synonym
vibhajana	division, classification
vibhaṅga	analytical exposition; 2nd book of the Abhidhamma-pitaka
vibhatta	divided, explained, analyzed

vibhavataṇhā	craving for non-existence
vibhāga	division, classification
vibhāvana	explanation, exposition, making clear
vicāra	sustained thought
vicikicchā	doubt, uncertainty
vidhi	invitation
vigghāta	annoyance
vihāra	dwelling place, abode, monastery, mode of abiding
vihiṃsā	cruelty
vijahati	to give up, to forsake, to leave, to reject
vijānana	act of cognizing
vijjā	clear-vision, science, knowledge
vikappa	alternative
vikāra	alteration
vikkhambhana	suppression (of defilements by serenity)
vikkhepa	distraction (a- used in def. of <i>samādhi</i>)
vimokkha	liberation
viññatti	intimation
viññāṇa	consciousness, cognition
vinaya	the Vinaya Piṭaka or Book of Discipline, discipline
vinibbhoga	resolution (into elements)
vinicchaya	definition, exposition
vinipāta	perdition
vipallāsa	perversion
vipariṇāma	change
viparīta	reversed, opposite, contrary
vipassanā	insight
vipatti	unsuccess, failure
vipāka	(<i>kamma</i> -) result
vippalāpa	confused talk, wailing
vippayoga	separation
vippayutta	dissociated

vipphandana	excitement
vipphāra	intervention
virahita	devoid of, destitute of
viramana	abstaining
virati	abstinence
virāga	fading away (of greed)
virodha	conflict, contradiction (log.)
visaṃyutta	separated, detached
visavitā	majesty
visaya	abode, objective field (of consciousness)
visāda	dejection
visesa	distinction
visiṭṭha	distinguished
vissajjana	answer, reply
visuddhi	purification
vitakka	applied thought
vitthāra	detail
viveka	seclusion
viyoga	disjunction
vīmamsā	investigation, examination, inquiry
vīriya	energy, effort
vīthi	street, cognitive series (of consciousness)
vodāna	cleansing (term for consciousness preceding absorption)
vohāra	conventional usage, common speech
vokāra	constituent
voṭṭhabbana	determining (consciousness)
vuddhi	increase
vuṭṭhāna	emergence
vūpasama	quieting, pacification
yamaka	a pair, 6th book of the Abhidhamma-piṭaka
yañña	sacrifice

yathābhūta	correct, in conformity with the truth
yathāsaṅkhyā	according to number or order, respectively
yāna	footwear, sandals
yoga	bond
yojana	measure of length, league
yonī	womb, generation, cause, reason
yonisomanasikāra	wise attention
yutta	connected with, applied to, devoted to
yutti	fitness, application, aptness

